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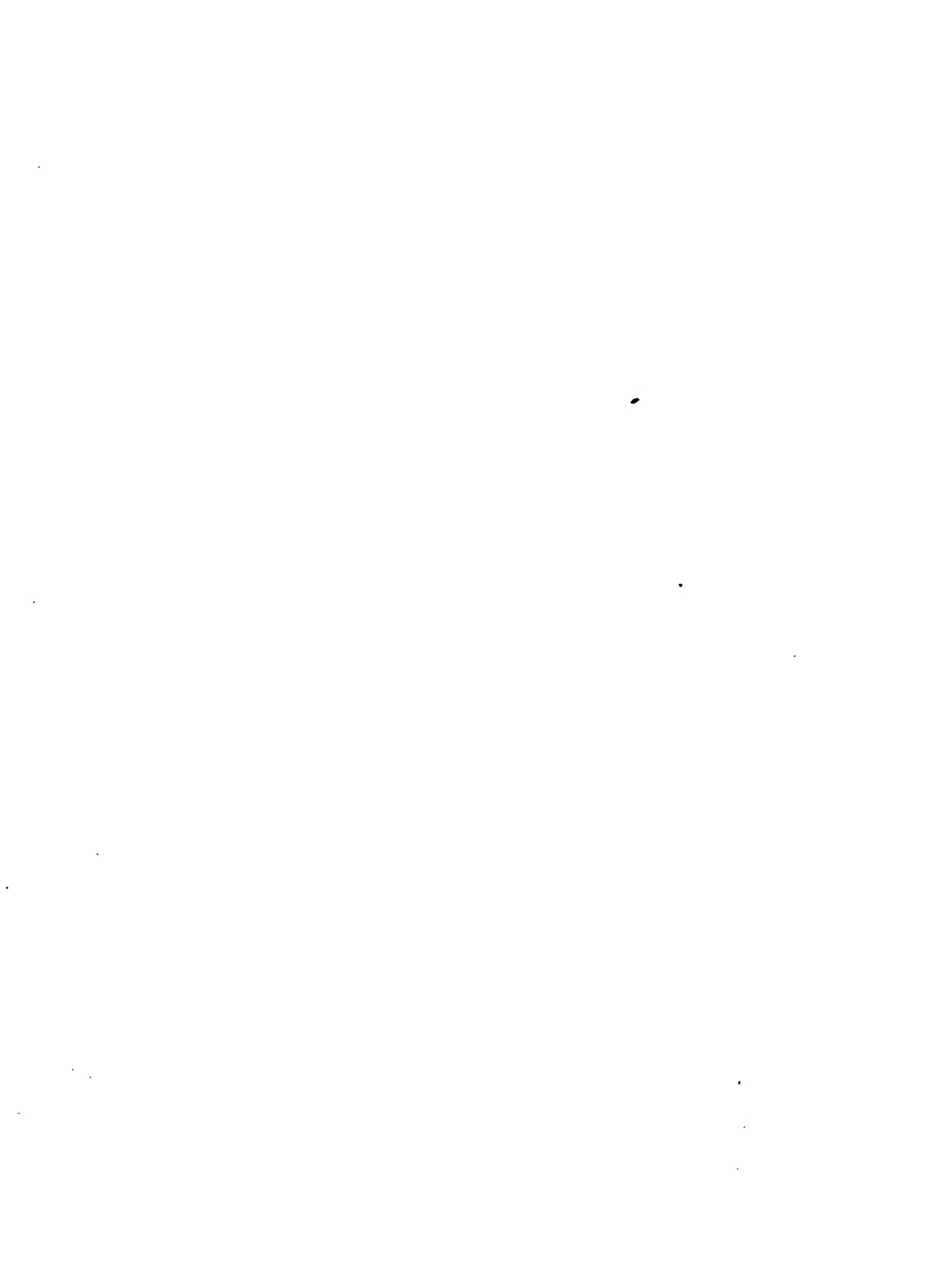
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EDITED BY

N. P. CHAKRAVARTI, M.A., Ph.D.

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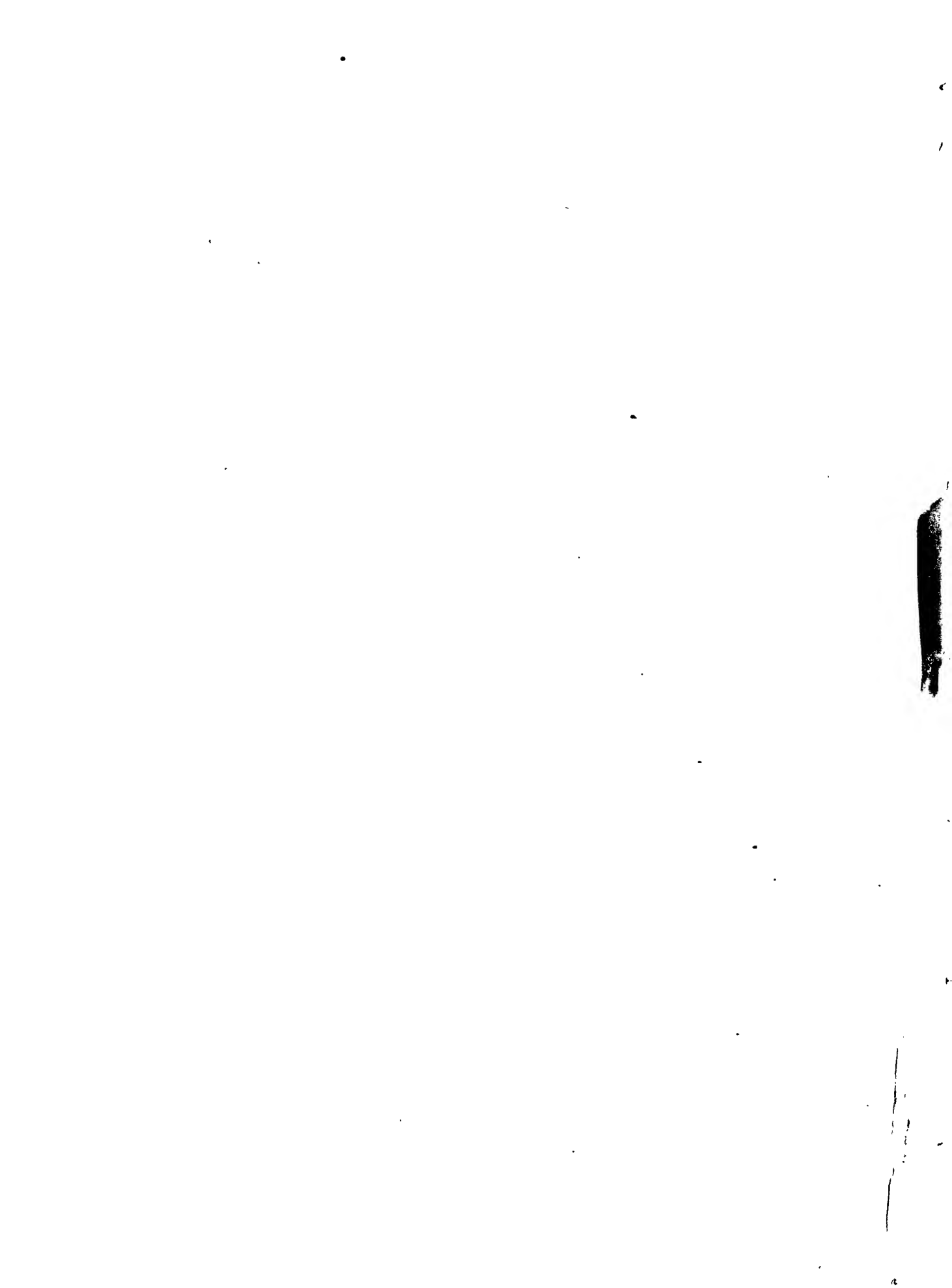
ADDITIONS AND CORRECTIONS.

- ◆—
- Page 8, para. 7, l. 1.—For *Kharōshthī* read *Kharōshthi*.
 „ 12, f. n. 1.—For *Deotēk* read *Deotēk*.
 „ 13, para. 1, l. 16.—For *Āptōryāma* read *Aptōryāma*.
 „ 16, f. n. 3.—For *Ranabhañja* read *Raṇabhañja*.
 „ 23, para. 4, l. 6.—For *Rājarājā* read *Rājarāja*.
 „ 24, f. n. 8.—For *Ēlisaimōgaṇ* read *Ēlisaimōgaṇ*.
 „ 25, l. 2.—For *Śilāvati* read *Śilavati*.
 „ 27, text l. 3.—For [Vā]ñilaikaṇḍisuramudaiya read [Vā]ñilaikaṇḍisuramudaiya.
 „ 35, para. 5, l. 2.—For *Tanjai* read *Tañjai*.
 „ 37, f. n. 16, l. 4.—For *Chaturvēdimaṅgalam* read *Chaturvēdimaṅgalam*.
 „ 39, para. 2, l. 18.—For *has to be connected* read *have to be connected*.
 „ 46, f. n. 1, l. 4.—For *Irda* read *Irdā*.
 „ 53, l. 24.—For *Duduia* read *Dudia*.
 „ 57, para. 2, l. 1—2.—For *dip-thongs* read *diphthongs*.
 „ 66, text l. 11.—For कर्णभृञ् read कर्णभृञ्.
 „ 66, text l. 11.—For नागपालीभवत्पृथ्वी read नागपालीभवत्पृथ्वी.
 „ 70, text l. 46.—For षणे read षणे.
 „ 73, text l. 12.—For व्रजपञ्चसूत्रं read व्रजपञ्चसूत्रं.
 „ 74, text l. 24.—For जगत्सिंह read जगत्सिंह.
 „ 76, text l. 41.—For कल्पदुमा read कल्पदुमी.
 „ 79, text l. 14.—For प्रसादार्थं read प्रसादार्थं.
 „ 81, text l. 26.—For तद्वा(द्वा) read तद्वा(द्वा).
 „ 90, para. 3, l. 4.—For *first fortnight and* read *first fortnight of the month of Rishabha and*.
 „ 90, para. 4, l. 3.—For *a new* read *anew*.
 „ 95, para. 1, l. 1.—For *Vaiyyaril* read *Vaijyaril*.
 „ 95, para. 2, l. 11.—For *Śiṅgañña* read *Śiṅgaṇṇa*.
 „ 108, end of para. 1.—Add the following :—
 • “On re-examining the inked impressions of the Rewa Stone inscription of Karna of the Chēdi year 800, I find that the second of the two missing *aksharas* before *nāmā* in l. 31 is *ra*. The name of the cyclic year was, therefore, *Khara*. This corroborates my reading of the date of this inscription. For the cyclic year corresponding to the expired Chēdi year 800 (A. D. 1048-49) was *Khara* according to the Northern luni-solar system.” (V. V. M.)
 „ 110, l. 7.—For *Mālwa* read *Mālwā*.
 „ 120, para. 2, l. 1.—For *Pēṇḍrābandh* read *Pēṇḍrābandh*.
 „ 120, para. 2, l. 1.—For *Vol. XXII* read *Vol. XXIII*.
 „ 133, para. 1, l. 2.—For *characters* read *charters*. (B. C. C.)
 „ 140, para. 1, l. 2.—For *Uruvupalli plates of Siṃhavarman* read *Uruvupalli grant of Siṃhavarman*.
 „ 154, para. 3, l. 8.—For *Uḍaiyaṇ Kūttāḍuvāṇ* read *Udaiyaṇ Kūttāḍuvāṇ*.
 „ 154, para. 3, l. 21.—For ‘on which *varagu*,’ read ‘on which *ellu, varagu*’.
 „ 154, para. 4, l. 2.—For *and borne crops* read *and had borne crops*,

- Page 162, l. 26.—For friendly relation read friendly relations.
- „ 166, text l. 1.—For *Pū-malaṅ-tiruvu[m]* read *Pūmalaṅ-tiruvu[m]*.
- „ 175, text l. 37.—For *māmmāyā* read *Māmmāyā*.
- „ 176, para. 3, l. 1.—For Kaira read Kairā.
- „ 176, para. 3, l. 1.—For *Sāṅkhēḍa* read *Sāṅkhēḍā*.
- „ 179, para. 5, l. 13.—For Valabhi read Valabhī.
- „ 184, para. 4, l. 7. }
 „ 191, para. 1, l. 4. } —For *Veluṅgaguṅṭa* read *Veluṅgugumṭa*.
- „ 185, f. n. 2.—For No. 453 of 1906 read No. 543 of 1906.
- „ 185, f. n. 8.—For *Arakatavēmula* read *Arakaṭavēmula*.
- „ 188, para. 1, l. 11.—For *Kibbenahalli^s* read *Araḷaguppe^s*.
- „ 189 f. ns. 1, 2 and 4.—For No. 309 of 1923 read No. 309 of 1922 and for No. 310 of 1923 read No. 310 of 1922.
- „ 211, para. 5, l. 5.—For thier read their.
- „ 213, f. n. 6, l. 4.—For *Chāmpāner* read *Chāmpāner*.
- „ 213, f. n. 7, l. 5.—For goddless read goddess.
- „ 214, para. 1, l. 1.—For Muslim historians) and read Muslim historians (and.
- „ 215, f. n. 7, l. 1.—For *ta l-dēcsasya* read *ta l-dēśasya*.
- „ 217, f. n. 4, l. 2.—For verse 21 read verse 22.
- „ 218, para. 5.—[In this para. Dr. Sankalia describes Jayadēva as the lord of Bāgūla and seems to hold the view that by Bāgūla the name of a country is indicated. But by the form Bāgūla a race or clan of Rāṭhods seems to be referred to. The origin of the name Bāgūla and its application to a race or clan are explained in *Rāshtraudhavaśamahākāvya* of Rudrakavi (1596 A. D.) vide: Canto II vv. 27 ff. (M. V. R.).]
- „ 218, para. 6, l. 2.—For Śaka 1401 read Śaka 1410.
- „ 224, text l. 9.—For दं चकार read दं(सं) चकार.
- „ 225, f. n. 1.—For *puṇyaṁ* read *puṇyaṁ*.
- „ 233, text l. 15.—For *vishay-ṣpabhōgaḥ* read *vishay-ṣpabhōgaḥ*.
- „ 239, f. n. 10.—For *Ma'ārāja-svu-mūh'-ājñāptyā* read *Ma'ārāja-sva-mukh-ājñāptyā*.
- „ 242, corrected text l. 1.—For उत्तरेरम्ब° read उत्तरैरम्ब°.
- „ 249, para. 1, l. 3.—For *Kaubidarikā* read *Kaubidārikā*.
- „ 256, l. 8 from bottom }
 „ 257, para. 3, l. 2. } —For *Dharanikōṭa* read *Dharanikōṭa*.
- „ 259, ll. 3-4.
- „ 261, para. 2, l. 10.—For *gotra* read *gōtra*.
- „ 263, f. n. 7, l. 2.—For *Bēlorā* read *Bēlōrā*.
- „ 264, text l. 2.—For विशुद्ध⁴ स गोत्रस्य समाट³ read विशुद्धसगोत्रस्य समाट⁴.
- „ 279, para. 1, l. 4.—For pillar by the wife read pillar by Reti, the wife.
- „ 286, f. n. 4, verse l. 1.—For भूतभराद् read भूतभराद्.
- „ 286, f. n. 4, verse l. 3.—For व्यरचय read व्यरचय.
- „ 286, f. n. 4, verse l. 11.—For कलिकल्पमया read कलिकल्पया.
- „ 288, f. n. 5, verse l. 1.—For मायां read मायां.
- „ 299, f. n. 2.—For *Uruvupalli* plates read *Uruvupalli* grant.
- „ 302, f. n. 7, l. 1.—For at the first instance read in the first instance.
- „ 315, text l. 6.—For यत्तुत्तयां read ता.

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EPIGRAPHIA INDICA.

VOLUME XXIV.

No. 1.—THE BAJAUR CASKET OF THE REIGN OF MENANDER.

By N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

The inscriptions edited here occur on a steatite casket which comes from **Shinkot** in **Bajaur** territory. The place is about twenty miles to the north-west of the confluence of the Panjkora and Swat rivers, beyond the borders of the North-West Frontier Province, where the casket was discovered by some tribal people while digging the foundations of a new fort. The territory of Bajaur, representing a part of the ancient province of Udyāna, is practically an unexplored country, and the present find is therefore of unusual interest. The only other mentionable object discovered in this region is the seal of Theodamas which was first published by Senart¹. The steatite casket is said to have encased a casket of silver, which in turn contained a gold reliquary and some ashes; but the silver and gold articles are no longer traceable. The outer casket together with some fragments of its lid has been recovered through the efforts of Mian Afzal Shah, son of Khan Bahadur Mian Rahim Shah, C.J.E., of Ziarat Kaka Sahib in Peshawar District. At the request of Rao Bahadur K. N. Dikshit, Director General of Archaeology in India, Mian Afzal Shah has very generously presented the casket to the Archaeological Department and it has been lent for exhibition to the Indian Museum, Archaeological Section, Calcutta. I am deeply obliged to Rao Bahadur Dikshit for having permitted me to edit the inscriptions and also for the help I have received from him in manifold ways.

The **casket** is a flat, bowl-shaped vessel of dark steatite having a flanged base all round, 1·3" in width. The diameter of the casket at the mouth is 8·8" and at the base 11·3", and the diameter of the lid is also, 11·3". The depth of the bowl is 1·9", and the casket including the lid measures 3·3" in height. Excepting a few indented lines in the form of concentric rings encircling the body of the casket and its lid at six different places, it bears no other decoration.

The **characters** appearing on the casket are Kharōshthī, as may be expected in the locality from which it comes. The inscriptions are engraved along the rim of the lid (A), around its centre (A¹ and C) and on its inner face (A²), also in the concave portion of the casket (B and D) and on its back (E). The longest one of the inscriptions is marked D, the lines of which are disposed of in the form of a spiral, as in the case of the Relic Casket of the year 303 from Charsadda.² As only a few fragments of the lid have been recovered it has not been possible to restore the entire text of Inscriptions A, A¹, A² and C. The rest of the inscriptions, however, have been completely made out, as the bowl of the casket, although slightly cracked, is in a fair state of preservation.

The **engraving of letters** has not been carried out in the same uniform style throughout, and from this point of view the inscriptions may be classified under two distinct groups. In A, A¹, A² and B the letters are formed by bold and deeply incised strokes, while in C, D and E the

¹ *Journal Asiatique*, VIII, xiii (1889), pp. 364 ff; and Konow, *C. I. I.*, Vol. II, Pt. I, p. 6.

² See pp. 8 ff. below.

writing is shallow, the letters are comparatively small and the strokes in many places no better than superficial scratches. A similar example of superficial engraving of Kharōshthī letters is afforded by the Charsadda Casket inscription of the year 303.

The grouping of inscriptions as suggested above can be justified also on grounds of **palæography**. Inscriptions A-B have in all the instances *n* with a rounded head, but in C-E it shows definitely an acute angle. In the former inscriptions *n* has a long sweep in its top curve, resembling the letter in the Shahbazgarhi and Mansehra Edicts of Aśōka. In the latter inscriptions this curve has taken an angular or hook-like appearance, akin to the type occurring in the inscriptions of the Kushān period. Significant also are the varying shapes of the letter *s* which in A-B is generally of the closed type as in the Asokan inscriptions and Indo-Greek coins, while in C-E it shows in all cases a definite gap at the upper left side of the crowning loop, although in the majority of examples its lower vertical slightly extends upward, beyond the point where it meets the loop. The latter feature is characteristic of the *s* as found in the inscriptions of the Śaka period, while the upward extension of the vertical is absent in the letter occurring in the Kushān inscriptions.¹ While, therefore, Inscriptions C-E are referable to the period of the Śaka Satraps of Taxila and Mathurā, Inscriptions A-B must be referred to a somewhat earlier date. This date is suggested by Inscription A which refers itself to the reign of *Mahārāja Minadra*, i.e., the Greek King Menander, who ruled sometime in the 2nd century B. C. To the same date must also be assigned Inscriptions A¹, A² and B which exhibit palæographic features identical with those of Inscription A. The difference in age between the two sets of inscriptions was probably a little more than fifty years, so that we may suppose that the additional inscriptions C, D and E were engraved sometime in the 1st century B. C.

Apart from the evidence of palæography and the technique of engraving, there is another point in favour of the assumption that some of the inscriptions were incised at a later date. The **position of Inscriptions** A¹ and C on the casket shows that A¹ existed already when C was engraved. Had it not been so the engraver of C would have commenced his writing from a point further to the right. Similarly, Inscription B must have existed prior to D; otherwise there would be no need for the engraver of D to leave so much space between lines 1 and 2, just where Inscription B occurs on the casket. This spacing was evidently intended to avoid overlapping of the inscriptions.

The **language** of the inscriptions is the North-Western variety of Prākṛit as in the post-Asokan Kharōshthī documents. Linguistically, the earlier group of inscriptions on the casket cannot be differentiated altogether from the later group; the only mentionable difference is in the case of the word *Śākyamuni* which is rendered as *Śakamuni* in Inscription A². The word appears in this form in the Taxila plate of Patika, Mathurā Lion Capital inscriptions and the Tirath Foot-print inscription.² It occurs also in a Jauliā inscription which, according to Konow, is a copy of an older record.³ In the Kurram and Wardak Vase inscriptions⁴ the name is Sanskritized as *Śakyamuni*. It is spelt, however, as *Śakimuni*⁵ in Inscription D. Such a difference in the spelling of the all-important word denoting the Buddha's name cannot be without significance and must be attributed to the circumstance that Inscription D was composed by a different man at a date later than Inscription A². Other points concerning the language will be noted where each individual text is discussed.

¹ Majumdar, *Annual Report of the Archaeological Survey of India*, 1928-29, p. 171.

² *C. I. I.*, Vol. II, Pt. I, pp. 28, 48 and 9.

³ *Ibid.*, p. 97, No. 12.

⁴ *Ibid.*, pp. 155 and 170.

⁵ The letter *mu* in A² is also of an earlier form as compared with that in D.

The question arises why these two sets of inscriptions were engraved on one and the same casket, but at two different dates. This can be answered after we have considered the purpose of the inscriptions and also analysed their individual contents. The earlier portion of the record represented by A, A¹, A² and B refers to the establishment or consecration of (the corporeal relic) of the Buddha in the reign of *Mahāvāja Minadra*, on the 14th day of the month of *Kārttika* of a certain year which is lost. The donor of the casket was a person named *Viyakamitra*. The later portion of the record represented by Inscriptions C-D also refers to the establishment of the corporeal relic of the Buddha, and of the bowl, but by a person named *Vijayamitra*, on the 25th day of *Vaiśākha* of the 5th regnal year. Inscription E of this later group mentions the name of the scribe *Viśpila*. Further details of the inscriptions will be clear from our analysis of the contents as given below.

A.—This inscription must have opened with a mention of the year of consecration of the casket. The portion specifying the year is lost. So also is the concluding portion of the text which probably contained a reference to *śarīra* after the word *praṇa-sameda*. As mentioned already, the inscription refers itself to the reign of King Menander whose name is spelt here as *Minadra*, allied to the Pāli form *Milinda*. The Pāli text *Milindapañho*, or 'The Questions of King Menander', contains a number of imaginary dialogues between this king and the Buddhist sage *Nāgasēna*. The king's name appears as *Menadra* on his coins, while on a relief from Gandhāra the name of its donor, who is also a Menander, is spelt as *Miṇandra*.¹ In the present record the title *maharaja* occurs after the name of the king. Similar instances are found also on some of his coins, the *Kharōshthī* legend on which reads as *Menadrassa maharajassa tratavasa*.² The word *kaṭiassa* is equivalent to Sanskrit *Kārttikasya*. The change of *rt* into *ṭ* occurs also in the Prākṛit of Asokan inscriptions. The day of the month of *Kārttika* is expressed as 4 4 4 1 1, i.e., 14. This notation is rather unusual, since the customary way to express the number 14 would be to write 10 4. The third digit, viz., 4, which is engraved below the line, appears to have been added later.³

The words *praṇa-sameda*, i.e., *prāṇa-saṁvāta*, which occur twice, in A and in A², seem to have been used in reference to the *śarīra*, i.e., the corporeal relic of the Buddha. The Buddhist conception regarding his corporeal relic is thus explained in the *Mahāvamsa*:⁴ "If we behold the relics we behold the Conqueror" i.e., the Buddha. Regarding the deposit of his relics in the *Thūpārāma-chetiya* in Ceylon the Buddha is supposed to have observed: "If my pure relics, filling a *doṇa*-measure, are laid, they shall take the form of the Buddha, and rising and floating in the air, they shall take their place after having wrought the miracle of the double appearances."⁵ Thus in regard to the relic consecrated in the *Thūpārāma-chetiya* it is stated that when it was brought to the place on the back of an elephant and was being watched by the people from every side, it "rose up in the air from the elephant's back, and floating in the air plain to view, at the height of seven *tālas*, throwing the people into amazement, it wrought that miracle of the double appearances, that caused the hair (of the beholders) to stand on end, even as (did) the Buddha under the (*Gaṇḍamba*-tree)".⁶ In view of such powers attributed to

¹ *C. I. I.*, Vol. II, Pt. I, pp. 134.

² Smith, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. I, p. 26, No. 77.

³ The second symbol for 1 is longer than the first. A similar example occurs in the *Fatehjang* inscription of the year 69 (*C. I. I.*, Vol. II, Pt. I, Plate IV, 1).

⁴ Geiger's *Mahāvamsa* (Translation, P. T. S.), p. 116.

⁵ *Ibid.*, p. 120.

⁶ *Ibid.*, pp. 119-120.

the corporeal relic of the Buddha the significance of the expression, *prāṇa-samēta*, i.e., 'endowed with life', becomes clear. The relic was no doubt looked upon as a living organism, as animated as the body of the Buddha before Nirvāṇa. As in the *Mahāvamsa*, the donor here also must have been actuated by the same belief: "By these relics of his body the Master of the World, being already passed into nibbāṇa, truly bestowed salvation and bliss in abundance on mankind."¹

A¹.—The text here consists of remnants of two letters followed by a *ta*. Traces of a horizontal line are discernible in the first two, which enable us to restore the word as *thavita*, the complete word being *pratithavita*, i.e., 'established'. This must have reference to the deposit of the relic in a stūpa.

A².—There are wide gaps here between the words which were probably four in all and arranged in a circle. The first and the last are clear, viz., *praṇa-sameda* *Śakamunisa*. Before *Śakamunisa* there is just a trace of the letter *t* or *r*. If it is *t*, as is more likely, we are perhaps justified in restoring the missing word here as *bhagavato*. The entire inscription would then read: *praṇa-sameda śarira bhagavatō Śakamuniso*, i.e., 'the corporeal relic of the *bhagavato* Śākyamuni, which is full of life'.

B.—There is no difficulty about the reading of B which runs as *Viyakamitrassa apracha-rajasa*.² It should be noted here that the two dental sibilants are of the later semi-open type, although technically speaking the inscription should be assigned to the date of Inscription A, that is the reign of King Menander. As our analysis shows, in the earlier group the closed type of *s* predominates, while in the later group the predominant form is of the semi-open variety. The first part of the name *Viyakamitra* may represent *Viryaka*, or *Vijjaka* which appears as a personal name in later times. The title *apracha-rajasa* perhaps corresponds to *a-pratyag-rāja*, i.e., 'one who has no royal adversary.' It may be compared with such phrases qualifying the king's name as *apadihata* on the Indo-Greek coins and *apratihata-chaka* on those of the Indo-Parthian king Gondopheres. The genitive case ending in *Viyakamitrassa*, which has no complementary word after it, shows that here the word *dana* has to be supplied, that is to say a gift of *Viyakamitra* is to be understood. Similar examples are well known from early Indian inscriptions. The gift was no doubt the casket itself containing the relics. *Viyakamitra*, who must have been a vassal chief under King Menander on the North-Western Frontier of India, is not known from any other sources.

C.—It records the name of Vijayamitra in the first line. The second line reads as *pate pradi-thavide*; the word *pate* no doubt stands for *pātra*, i.e., the bowl, referring to the steatite casket. How much of the inscription is missing cannot be guessed from the fragmentary condition of the lid.

D.—This is the principal record that was engraved subsequent to A-B. The opening words *ime śarira* are familiar to us from other Kharōṣṭhī inscriptions, but there is no analogy elsewhere of what follows. The words *paluga-bhuda* correspond to Pāli *palugga-bhūto*,³ meaning 'which has broken or has been shattered.' The words following, *na sakare atrita*, may be taken to represent *na satkāre ādrita*.⁴ The verbal form *śariat(r)i* may correspond to Sanskrit *śiryatē*, Pāli *sarati* from the root *śrī*, meaning, 'to be worn out, to decay', etc. The subscript *r* stroke in the last

¹ Geiger's *Mahāvamsa* (Translation, P. T. S.) p. 121

² The additional stroke at the foot of the letter *sa* in *Viyakamitrassa* cannot be explained.

³ Pāli-English Dictionary (P. T. S.), s. v. *palugga*.

⁴ Cf. the expressions *pūjesi sādaro* 'worshipped with zeal' and *sakkāra-ṭhāna*, 'place of worship' used in reference to the Buddha's relic. Geiger, *Mahāvamsa* (Text), 31. 29 and 31. 62.

letter is superfluous but might have a phonetic significance. It appears several times in this inscription in places where it is not at all expected, e.g., in *grīṇayat(r)i*, *Veś(r)akh(r)asa*, *paṃchaviś(r)aye*, *prat(r)ithavit(r)e* and *bhag(r)avatu*. Similar examples frequently occur in the Mathurā Lion Capital Inscriptions.¹ The word *kalad(r)e* may stand for *kālataḥ*, 'in course of time,' and *śadhro* for *śraddhaḥ*, 'venerated'. The word *pimḍoyakeyi* would correspond to *piṇḍ-ōdakaiḥ*, i.e., 'with alms and water,' and *pitri grīṇayat(r)i* would correspond to *pitṛiṇ grāhayati*, i.e., 'makes the ancestors or manes accept,' or 'propitiates the ancestors'. The inscription means to say that as the relic was damaged, it was no longer zealously worshipped. In course of time it had begun to decay and was not venerated, and the distribution of alms and water for the propitiation of the dead ancestors was no longer taking place. It is further stated that even the receptacle of the *śarīra* (*tasa ye patre*) was *apomva*, i.e., *apamuktaḥ* or 'abandoned'. The offering of *piṇḍōdaka* to the ancestors was no doubt the usual practice even among the Buddhist laity. The regular offering of *petadakkhiṇā*, i.e., 'gifts to dead ancestors,' is enjoined in the *Āṅuttara-Nikāya* as one of the principal duties of a house-holder.² Offerings to *pubba-petas* are referred to also in the *Milindapañho*³ and in the *Petavatthu*.⁴ In the present case the idea probably is that these offerings used to take place so long as the corporeal relic together with the casket which contained it was deposited in a *stūpa* in an undisturbed condition. But subsequently before Inscription D was written, the relic and the casket had become desecrated and unfit for worship. The inscription goes on to say that in the fifth (regnal) year the same relic was established (in a *stūpa*) by Vijayamitra,⁵ who has the title *apracha-rajā* like his predecessor Viyakamitra of Inscription B. Vijayamitra appears to have belonged to the same family and to have re-consecrated the relic, a record of which he was naturally anxious to perpetuate on the casket itself. A similar example of the re-establishment of a corporeal relic of the Buddha occurs in the Taxila copper-plate of Patika (*apratithavita bhagavata Śakamuṇisa śarīraṃ pratithaveti*).

E.—Finally, on the back of the casket is recorded the fact that the writing (that is of C and D) was carried out by one Viśpila. The word *anāmkateṇa* qualifying *Viśpilena* corresponds to *āṇakriteṇa*, i.e., *ājñākritēna*, 'who was ordered'. It refers of course to his having executed the work under the orders of Vijayamitra. In Central Asian Kharōṣṭhī documents an *anusvāra* is often substituted for a long vowel, e.g., in *viṃṇavayāmi* for *viṃṇāpayāmi*. In these documents *aṇa* regularly stands for *ājñā*.⁶ In the Shahbazgarhi recension of Aśōka's edicts *jñ* is rendered by the lingual *ṇ*, as in literary Prākṛit.⁷ The compound *śp* in *Viśpila* represents Sanskrit *śv*. A similar name *Veśpaśi* occurs in the Māṇikiāla inscription⁸ of the reign of Kanishka.

From Inscription D of Vijayamitra we can understand why the two sets of inscriptions came to be incised on one and the same casket at two different dates. **The relic casket was consecrated twice**: the original consecration was done by Viyakamitra in the time of King Menander and the re-consecration was carried out later by Vijayamitra, who, as the title shows, must have been a descendant of Viyakamitra. Inscription A, which gives the date, the 14th day

¹ C. I. I., Vol. II, Pt. I, pp. 33-34.

² B. C. Law, *The Buddhist Conception of Spirits*, 1936, pp. 8-9.

³ Ed. by Trenckner (Royal Asiatic Society's Reprint, London, 1928), p. 294.

⁴ Ed. by Minayeff, e.g., I. 4, I. 5.

⁵ The year no doubt refers to the reign of Vijayamitra.

⁶ *Kharōṣṭhī Inscriptions*, p. 250, No. 663 and p. 300.

⁷ Hultzsch, C. I. I., Vol. I, p. lxxxviii.

⁸ C. I. I., Vol. II, Pt. I, p. 148.

of Kārttika of some year, refers no doubt to the original consecration, while the 25th day of Vaiśākha of the fifth (regnal) year mentioned in Inscription D represents the date on which the re-consecration took place. Both the months Kārttika and Vaiśākha are auspicious from the Buddhist point of view. As pointed out by Fleet,¹ the Sarvāstivādins held that the Buddha attained Parinirvāṇa in the month of Kārttika. On the other hand, according to the Ceylonese tradition, the event happened in the month of Vaiśākha. The former view, which is based on a statement of Yuan Chwang, perhaps represents an earlier tradition. In any case it would be quite natural for a Buddhist to consecrate the corporeal relics of the Great Master on the anniversary of his demise.

As mentioned already, Vijayamitra must have been a ruling prince under Menander. The latter, who belonged to the house of Euthydemus, had his capital at Sākala as stated in the *Milindapañho*. Sākala is said to have been situated in the country of the Yonakas and is usually identified with Sialkot in the Punjab between the rivers Chenab and Ravi. According to the *Milindapañho* Menander was born in Alasanda, identified with the district of Alexandria-under-the-Caucasus between the Panjshir and the Kabul rivers. From the finds of his coins, which are distributed over a very large area, from the Kabul Valley to the United Provinces, there remains no doubt that his empire was an extensive one. According to some scholars the passage in the *Mahābhāshya* of Patañjali regarding the siege of Sāketa (in the United Provinces) and Madhyamikā (in Rājputāna) by a Yavana king refers to an invasion of Menander.² The discovery of the present record in Bajaur³ proves conclusively that it was included within his territory and was under the governorship of Vijayamitra, who, as the name shows, must have been a prince of local origin.

As regards Vijayamitra, Rao Bahadur Dikshit has kindly drawn my attention to a number of coins discovered in the Śaka-Palhava City of Sirkap in Taxila during the excavations of 1931. These are rectangular copper pieces bearing the legend *Vijayamitrāsa*, written in Brāhmī on one side and Kharōṣṭhī on the other, along with the *svastika*, *triratna*, hill and other symbols. The Brāhmī legend, which is the clearer of the two, shows characters of the 1st century B. C.⁴ There is another coin in the British Museum ascribed to 'Vijayamitra's son' (Cunningham, *Numismatic Chronicle*, 3rd series, Vol. X, 1890, p. 127; and Whitehead, *Catalogue of Coins in the Panjab Museum*, Vol. I, p. 168 and Pl. XVII, iii). It is an imitation of the Indo-Parthian type (King on horse-back and standing deity), the Kharōṣṭhī legend on which reads *Vijayamitra(sa) apacha*..... The lower portions of the letters *apacha*..... are cut away. It is probable that these are the remnants of the legend *apacha-rajasa*. This coin, however, must be attributed to the middle of the first century A. D.

Vijayamitra of the Taxila coins may be identified with Vijayamitra of the present casket. His connection with the North-West Frontier is thus independently attested by numismatic

¹ *J. R. A. S.*, 1909, p. 14.

² On Menander see *Cambridge History of India*, Vol. I, pp. 549-552.

³ In the *Buddhavamsa* (P. T. S.), p. 68, v. 8, the bowl relic (*pātra*) of the Buddha is supposed to have been deposited at a place called Vajirā. This name might be identical with Bajaur and it is not impossible that the author of the text had actually heard of the story of the consecration of a bowl or relic casket like the present one in a stūpa in that country. Its capital might have been Vajravatī 'in Uttarāpatha' mentioned in the *Bōdhisattv-śradāna-kālpalātā* (B. C. Law, *Geographical Essays*, 1937, Vol. I, p. 46).

⁴ Along with the coins of Vijayamitra was found a rectangular, bilingual copper piece of an identical type, which belongs to a king named Virayāsas. The Brāhmī characters of this coin also are assignable to the first century B. C. This king should be identified with the *Kulūta* Virayāsas who is known from a round copper coin in the British Museum (Allan, *Catalogue of Coins of Ancient India*, 1936, p. 158), found by Cunningham in the Northern Punjab beyond Lahore.

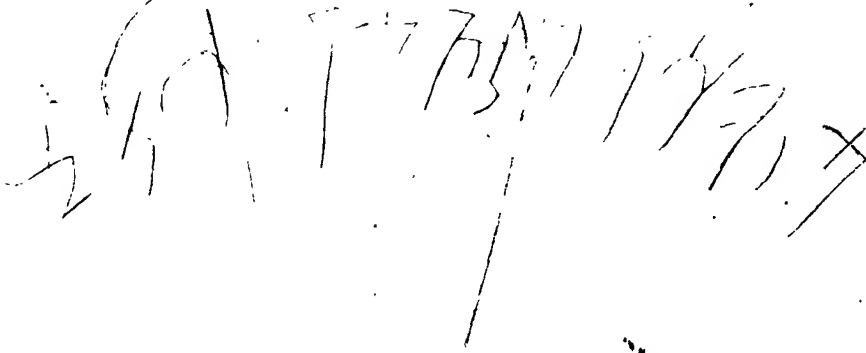
THE BAJAUR CASKET OF THE REIGN OF MENANDER—(I).

a. Relic Casket from Bajaur.



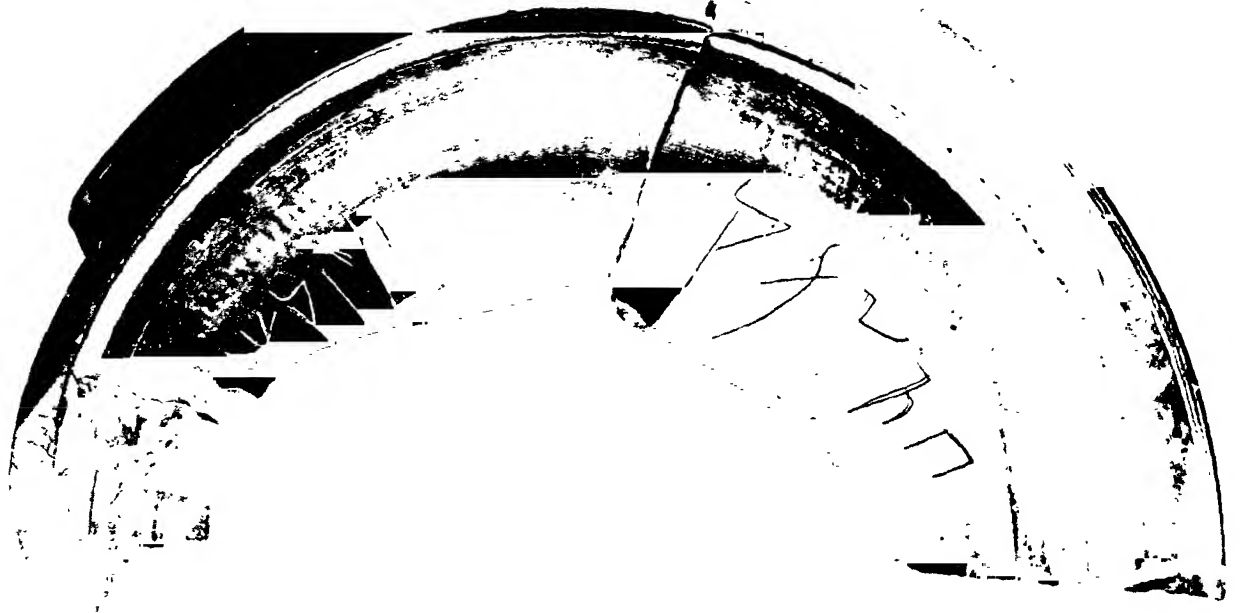
SCALE: THREE-SEVENTHS.

b. The same showing Inscription E on back.

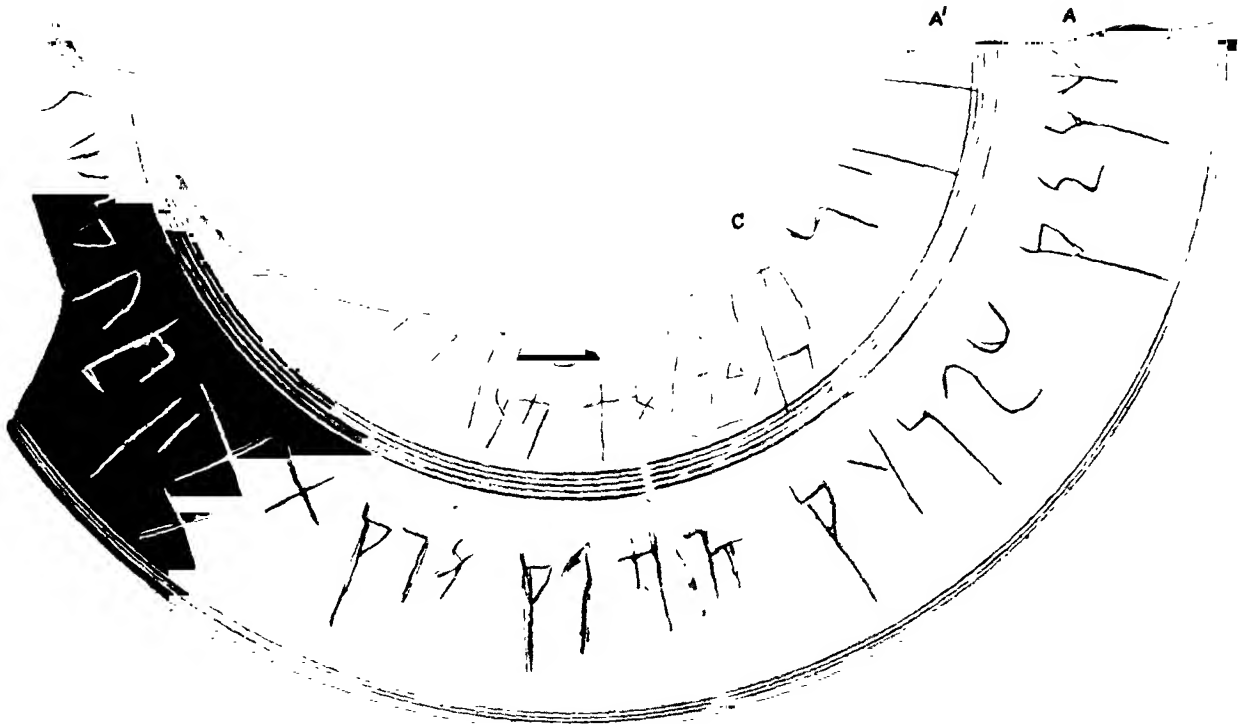


SCALE: THREE-FIFTHS.

Part of lid showing Inscription A2 on the inner face.



Part of lid showing Inscriptions A, A1 and C.



SCALE: ONE-HALF.



THE BAJAUR CASKET OF THE REIGN OF MENANDER—(II).

Inside view showing Inscriptions B and D.



evidence. The British Museum coin must belong to a later prince, most probably of the same dynasty, as appears from the continuity of the epithet *apachu-(rajasa)*.

TEXT.

A. *Rim of Lid.*

. **Minadrasa**¹ maharajasa **Kaṭiasa divasa 4 4 4 1 1** pra[ṇa]-[sa]me[da].....

A¹. *Centre of Lid.*

. (prati)[thavi]ta

A². *Inner face of Lid.*

praṇa-same[da].....[to] **Śakamunisa**²

B. *Inside of Casket.*

Viyakamitrasa apracha-rajasa

C. *Centre of Lid.*

1 **Vijaya[mit]ra**

2 pate pradithavide

D. *Inside of Casket.*

1 Ine śarira paluga-bhud(r)ao³ na sakare atrita [i*] sa śariat(r)i kalad(r)ena śadhro na piṇḍoya-
keyi pitri grīṇayat(r)i [i*]

2 tasa ye patre apomua [i*] vashaye pañchamaye 4 1 **Veś(r)akḥ(r)asa masasa**
divasa-pañchaviś(r)aye iyo

3 prat(r)ithavit(r)e **Vijayamitre**na apracha-rajena Bhag(r)avatu **Śakimūṇisa** sama-
sa[m]budhasa⁴ śarira [*]

E. *Back of Casket.*

Viśpilena aṇamkatena likhit(r)e [i*]

TRANSLATION.

A.

On the 14th day of Kārttika, in the (reign) of Mahārāja **Minadra**, (in the year
.), (the corporeal relic of the Buddha), which is endowed with life.....

A¹.

. has been established.

A².

(The corporeal relic) of **Śakamuni** (i.e., Śākyamuni), which is endowed with life

B.

(The gift) of **Viyakamitra**, 'who has no king as his adversary'.

¹ There is a scratch looking like the *e* stroke in *n*, which seems to have been due to a flaw in the stone.

² For a proposed restoration see above p. 4.

³ The superfluous *r* stroke has been put within brackets in every case.

⁴ The word *sambudhasa* is quite clear in the original.

C.

Vijayamitrathe bowl has been established.

D.

This corporeal relic having been broken is not held in worship with zeal. It is decaying in course of time, (*and*) is not honoured; (*and here*) by the offering of alms and water ancestors are no longer propitiated; (*and*) the receptacle of that (*relic*) has been cast aside. (*Now*) in the **fifth year** and on the **twenty-fifth day of the month of Vaiśākha**, this has been established by **Vijayamitra**, 'who has no king as his adversary',—(*namely*) the corporeal relic of the lord **Śakimuṇi** (*i.e.*, Śākyamuni), the one who is truly enlightened.

E.

Written by **Viśpila** under orders.

No. 2.—INSCRIPTIONS ON TWO RELIC-CASKETS FROM CHARSAJDA.

BY N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

The **two caskets** (marked respectively I and II) on which the subjoined inscriptions are engraved were acquired by Mr. Dilawar Khan, Curator, Peshāwar Museum in April, 1935, from a man of **Charsajda** in Peshāwar District. The latter had discovered them some time ago in an ancient mound called Kula-ḍherī near Charsajda, while removing earth for the manure for his fields. The contents of the caskets are however lost, and from the vague reports that reached Mr. Khan he was not able to ascertain the exact nature of the deposits. In May, 1935, the caskets were sent for examination to the Director General of Archaeology in India who kindly placed them at my disposal for study and permitted me to edit the inscriptions in the *Epigraphia Indica*.

The caskets are of blue schist and on the whole well preserved, each bearing a **Kharōṣṭhī inscription**. The letters, which are made by superficial scratches, often show irregular shapes, due partly to careless engraving, but to a greater extent to the cursive nature of the script itself. The letters being extremely shallow it has not been possible to take estampages. The accompanying plates are based on photographs taken of the caskets in the Indian Museum, Calcutta.

1.—Inscription of the year 303 on Relic-Casket I.

The **casket** on which this inscription is engraved has a diameter of 5·1" and is 1·5" high, with a circular cavity in the centre 7" deep. The **writing** is disposed of throughout in circular lines according to the shape of the casket. It begins on the rim and is continued inside, covering the base of the hollow, from where again it is carried on to the outer face of the wall of the casket.

The **characters** are Kharōṣṭhī of the Kushān period. Some remarks are called for regarding the forms of individual letters. The letter *t* in *pradiṭhaveti* and *rahatana* is distinguished from *r* by the shortness of its stem. In *thubao* the letter *b* is angular and does not present the top curve. Similar examples of *b* occur also in the Jauliā inscriptions¹ and in the Loriyān Tangai inscription² of the year 318. The sign for letter *r* in *sagharamu* which more resembles a *b* is rather unusual, although the reading is certain. The ligature read as *ts* in *sabatsa* (*i.e.*, *sambatsara*) is exactly similar to the sign occurring in the Pājā inscription.³ Sten Konow prefers to read it as *tš* which

¹ *C. I. I.*, Vol. II, Part 1, Pl. XVIII.

² *Ibid.*, Pl. XXI, 1.

³ *Ibid.*, Pl. XIII, 1.

he finds also in the Kharōṣṭhī documents from Chinese Turkestan. But this reading has not been generally accepted.¹ The letter *y* in this inscription is in most cases distinguished from *ś* by the curvilinear slanting stroke it shows on the left-hand side : also the head of *y* is more or less conical while that of *ś* is rectangular. In one instance at least (*pracha-Budhaya puyae*) there is a slanting top bar added to the two uprights of *y*.

The **language** is a form of Prākṛit as found generally in the Indian Kharōṣṭhī inscriptions of the Kushān period. The word *etaka* in the expression *etak-eta-mite* corresponds to Pāli *ettaka*, meaning 'so much' (cf. Prākṛit *ettia*, *ettiya* and *ettika*). The same form *etaka* is well known from the Asokan inscriptions. In *rahataya*, which stands for *arahataya*, *a* is elided as a result of euphony. The verbal form *sthapapema* represents Sanskrit *sthāpayāmah* (cf. Pāli *thapāpeti*).² The use of nominative singular for accusative singular in *thubao* (*thubako*) is irregular (for which cf. *dhramo* for *dhramam* in Aśoka's Rock-edict XII at Shahbazgarhi). Attention may be drawn to a dialectic peculiarity which the language of this inscription bears in common with that of the Kharōṣṭhī *Dhammapada* as preserved in the Dutreuil de Rhins Manuscript.³ This is the *u* termination in *sagharamu* (*saṅghārāman*) that has its parallels in such forms as *magu* for *mago*, *dhamu* for *dhamam* and so on of the *Dhammapada*. The Dutreuil de Rhins Ms. has been referred by Senart to the second century A. D., but probably is of a somewhat later age. It may be suggested that the Char-adda casket inscription also belongs to this period. The words *se yema* may be taken to represent *tad yad=idaṃ*, meaning 'as follows'. The three letters following *yema* I read as *pariqa* (*navaka*, 'a Buddhist novice').⁴ In *Śaravarāṇasi* we have evidently an example of the locative singular with *-asi*.

The inscription records the consecration of a reliquary or casket (*dona*, i.e., *drōṇa*)⁵ in a place called **Śaravarāṇa**. Another place **Avasāūra** is also mentioned in the locative case (*Avasāūrami*) in connection with the donation. The former was probably the name of the particular locality where the gift was made and the latter that of the town of which it formed part. The casket is stated to have been deposited by the 'novice' **Vesa**, who for this purpose also erected a *stūpa* and a *saṅghārāma*.

The concluding portion of the inscription mentions a personage named **Avakhajhada** to whom honour (*pūjā*) is shown. He is described as *chharava* (*kshatrava*), and also as *gramasami* (*grāma-svāmīn*), i.e., 'the lord of villages,' serving under a *maharaya* (*mahārāja*), that is an independent ruler.⁶ The town Avasāūra must have been included within the jurisdiction of Avakhajhada. The inscription is dated in **the year 303** of an era which is not specified. Probably it should be referred to the same reckoning to which the year 318 of the Loriyān Tangai inscription must be attributed. If referred to the Mālava era of 58 B. C. the year 303 corresponds to A. D. 245, a date that agrees well with the language and paleography of the inscription.

I now place below the text and translation of the record. It should be noted, however, that my transcript of the portion following the date, which occurs on the rim of the casket, is not entirely free from doubt. But at present I am unable to offer a better reading.

¹ *Kharōṣṭhī Inscriptions*, Part III, Oxford 1929, p. 314.

² *Pāli-English Dictionary* (P. T. S.), s. v.

³ Senart, *Journal Asiatique*, 1897; also revised edition by Barua and Mitra, *Prakrit Dhammapada*, Calcutta University, 1921.

⁴ *Pāli-English Dictionary* (P. T. S.), s. v. *navaka*.

⁵ *Drōṇa* is a vessel or measure of capacity; cf. *donadhātu* cited in Childers, *Pāli-English Dictionary*, from the *Mahāvamsa*. The expression *sattadoṇāni dhātūnam*, i.e., 'seven *drōṇas* full of relics,' occurs in *Mahāvamsa*, 31.22. This is the special sense in which *dona* is used in the present inscription.

⁶ The official title *gōmasāmiko* is mentioned in the *Milindapañho* (Roy. As. Soc. reprint), p. 147, l. 12.

TEXT.

On rim.

Sabatsa 111 100 111 [*] etak-eta-mite tu dona¹ sthapapema [*] se yema ñaviga Vesa
Śaravarāṇasi [sa]-thuba[o]² sagharamu pradīḥaveti

On inner side, outer circle.

Avaśāūrami mada-pidu puya[e*] sarva-Budhaṇa puyae sa-

On inner side, inner circle.

rva-Pracha[ga*]-Budhaṇa puyae sarva-rahataṇa puya[e*]

Along outer face of wall.

putra-darasa puyae mitra-ñadi-salohidana puya[e*] maharayasa gramasamisa³
Avakhajhadasa puyae Chhatravasa

TRANSLATION.

The year 303. And in such and such (*year*) as here specified a reliquary is caused to be consecrated by us. Thus the 'novice' Vesa, establishes a *saṅghārāma*, together with a *stūpa*, at Śaravarāṇa in Avaśāūra,⁴ in honour of parents, in honour of all Buddhas, in honour of all Pratyēka-Buddhas, in honour of all *Arhats*, in honour of wife and son (or sons), in honour of friends, kinsmen and blood-relations, and in honour of the *Mahārāja's* village-lord, the Satrap Avakhajhada.

2.—Inscription on Relic-Casket II.

This casket is 2·9" in diameter, 1·1" in height and its central cavity is ·6" in depth. It bears only one line of inscription in Kharōshthī characters, engraved along the outer side. The letters are formed by shallow incision as on Casket I. As regards the forms of individual letters, the only point to note is that the letter *y* in *puyae* has the top bar as in *ś*. The two caskets are similar in shape and execution and palæographically there is no difference between this and the foregoing record.

The inscription records the deposit of a corporeal relic (*śarīra*) by a person named Trami.

TEXT.

Tramisa daṇamu[khe*] ime śarira presthevida Budhaṇa puyae

TRANSLATION.

The gift of Trami. This corporeal relic is deposited in honour of the Buddhas.

¹ The letter *na* was omitted at first and added later above the line.

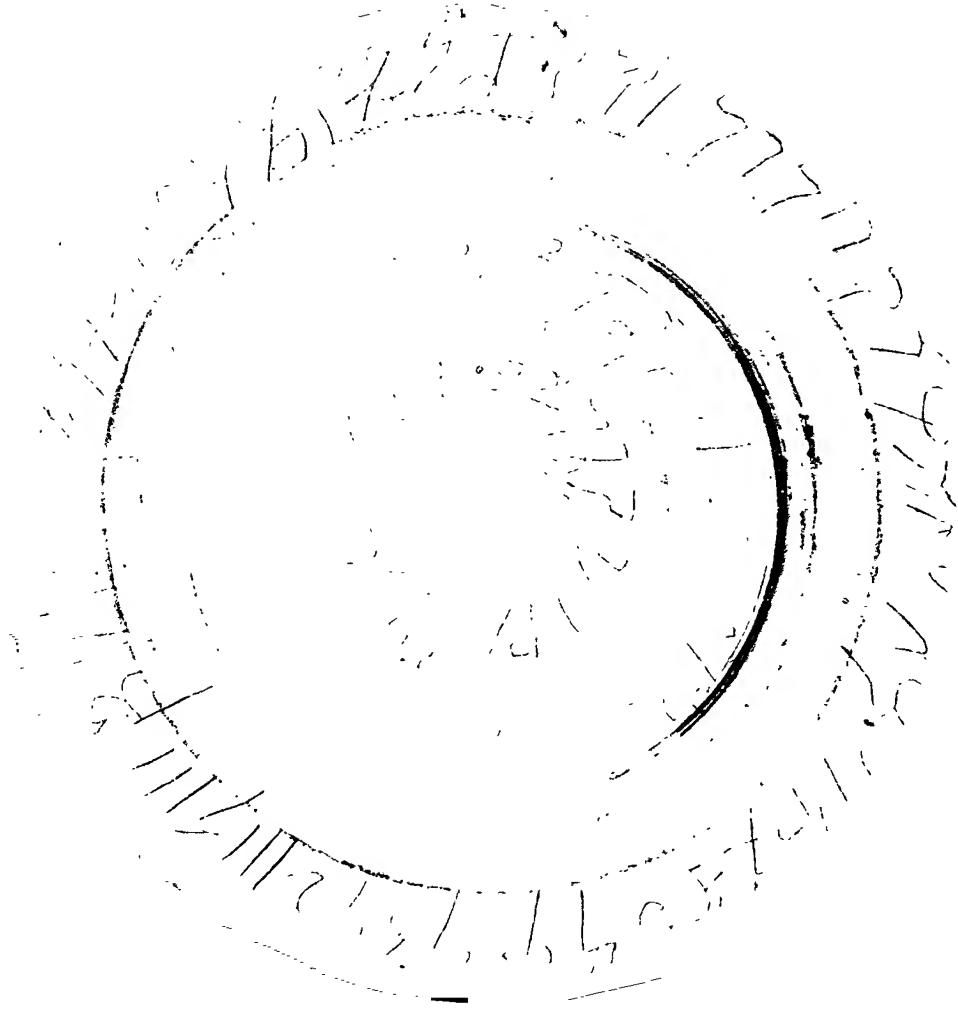
² At first the letter *ha* was engraved, which was later changed to *o*.

³ The first *sa* has an additional flourish below, which may have been an attempt to write *sva*.

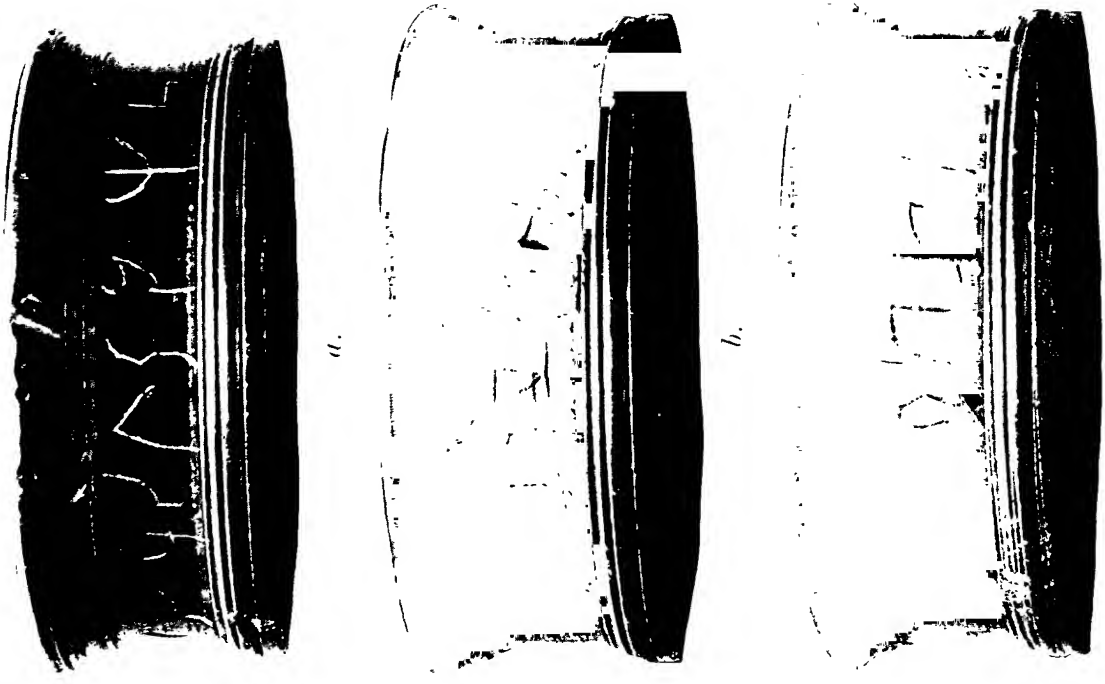
⁴ The syllable *-ura* probably stands for *pura*. Cf. *ateura* for *antahpura* in the Mathurā Lion Capital inscription No. A. 9.

INSCRIPTIONS ON TWO RELIC-CASKETS FROM CHARSADDA.

Casket I (Rim and inner side).



Casket II.

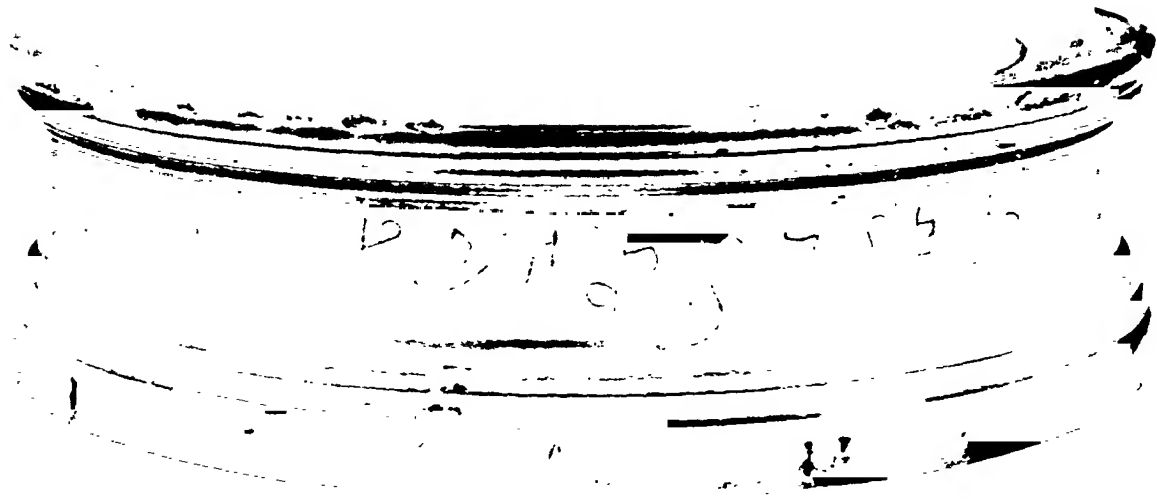


SCALE : ACTUAL SIZE.

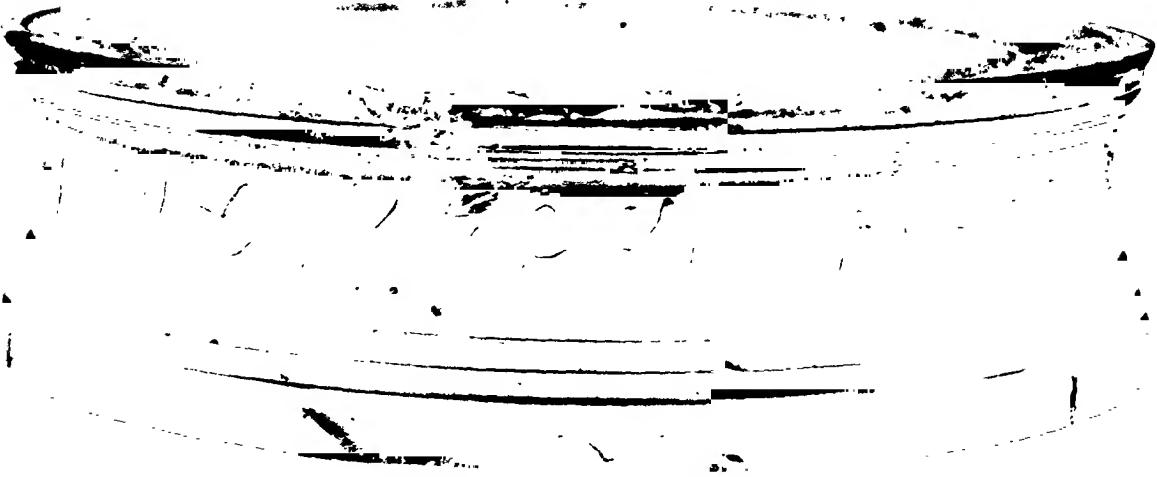
N. P. CHAKRAVARTI.

SURVEY OF INDIA, CALCUTTA.

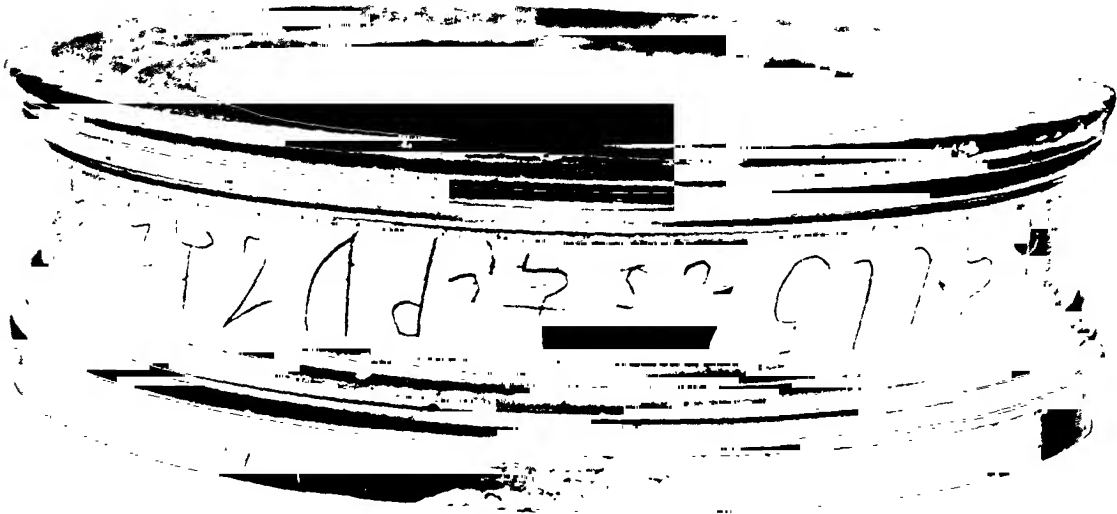
Casket I (Outer side).



a.



b.



c.

No. 3.—PAUNI STONE INSCRIPTION OF THE BHARA KING BHAGADATTA.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

Pauni is an old town situated on the right bank of the Waingāṅgā about thirty-two miles south of Bhaṅḍārā, the headquarters of the Bhaṅḍārā District of the Central Provinces. The ancient name of the town is said to be Padmāvati. The town is surrounded on three sides by a moat and a mud-wall, covered in some places with stone battlements, and on the fourth by the river Waingāṅgā. A mound on the south, outside the moat, which was dug some years ago for building a temple, is said to have yielded a stone-box containing some relics and small images, but none of them can now be traced. The present inscription was brought to my notice by Mr. Ichchhapuri Goswami, a retired teacher of Pauni, while I was halting with some friends for a short time at the place on our way to see the inscribed slab at Deoṭēk, in October 1935. The slab on which the present inscription is incised is now lying in a pit two or three furlongs to the west of the main gate of the town. We were told that it was originally lying flat on the ground, but some years ago some persons dug under it in search of the treasure which they thought was buried under it. They made a large pit, in which the slab is lying now with one end of it stuck into the ground. We could not then take out the massive slab, but we were informed that the underground end of it contained no inscribed letters. At a short distance from the place we found a mound, which, being situated in the midst of a plain, appeared to be artificial.

As already stated, the present inscription is incised on a massive slab. The inscribed portion measures 3' 1" by 4", and consists of a single line containing fifteen *aksharas*. The size of letters varies from 2½" to 3½". They were deeply incised, but parts of them have now become worn, being exposed to weather for several centuries. For instance, the lower portion of the vertical of *rā*¹ and the upper one of *ya* in *rāyasa* and the middle horizontal stroke of *j* in *pājugā* have left only faint traces. Some other letters, again, like *d* in *Bhagadata*, *pa* and the medial *ī* of *paī* show partial effacement. The **characters** belong to the early Brāhmī alphabet. They exhibit an admixture of earlier and later signs. The medial long *ī* of *ī* in *paī*, for instance, occurs exactly in this form in a Girnar rock-edict of Aśōka,² but in other respects the letters show a marked development over the Asokan alphabet. The broadened forms of *bh*, *g* and *t*, the form of *s* in which the right prong of its fork is raised to the same height as the left one, the angular *p* with a shortened left limb and the sign for the medial *u* in *ju*—all these denote a later age. The letters are not, however, so broad or angular as those of the Kushān inscriptions, nor even as those of the Nāsik inscription of Ushavadāta. I would, therefore, refer the inscription to the beginning of the Christian era. The **language** is early Prākṛit. Double consonants are entirely absent. There is also no elision of inter-vocalic mutes except in *-rāyasa* where we have *ya-śruti*. In *pājugā* (for Sanskrit *pādukā*) we see two changes: the substitution of the palatal *j* for the dental *d*, cf. the Śaurasēnī *chīṭhadi* for *tishṭhati*, and the softening of *k* into *g*, cf. *mugha* for *mukha* in No. 1217 of Lüders' *List of Brāhmī Inscriptions*.

The **object** of the inscription is to record the dedication of a slab with foot-prints (*pājugā-paī*) by **Bhagadata** (Bhagadatta) **king of the Bhāra (clan)**. The slab on which the inscription

¹ The *akshara* cannot be read as *dā*, for the existing vertical stroke is too long to be the upper portion of *d*. Compare the form of the letter in *Bhagadatasā*. I, therefore, read it as *rā*, its lower portion being effaced like the vertical of the next *akshara ya*. In the present record there are several instances of partial effacement of letters owing to exposure to weather.

² See Table II, IX, 18 in Bühler's *Indische Palaeographie*.

is incised contains, however, no carving of foot-prints, which suggests that it was put up at a shrine where a slab with foot-prints was installed. If this conjecture is correct, the adjoining mound may contain ruins of that shrine. We have an analogous instance in the Deotēk slab, the later of the two inscriptions on which was intended to record the construction of a temple (*dharmasthānam*) at Chikambari, near Deotēk, by Rudrasēna I, a Vākāṭaka king¹. The word *dānam* which usually occurs in connection with the dedication of foot-print slabs² is again missing in the present record. Its absence can, however, be accounted for on the ground that the present inscription is not a votive tablet recording the gift of a private individual such as would have necessitated the use of the word *dānam*. Bhagadatta, as became his royal position, must have erected a magnificent shrine over the foot-print slab. It must have, therefore, been thought unnecessary to record that it was a *gift* made by him. It was sufficient to mention his name in connection with it. The wording of the Vākāṭaka inscription on the Deotēk slab,³ which is similar, would also support this conjecture.

We are not told whose foot-prints were carved on the slab, the dedication of which is recorded in the present inscription. *Primā facie* they must have been those of the Buddha. But we must not forget that it was also the custom to install slabs with foot-prints of Hindu deities. We have, for instance, in the Paṭṭan plates⁴ of the Vākāṭaka king Pravarasēna II, and the Poḍāgaḍ stone inscription⁵ of the Nala king Bhagadatta, clear evidence of the worship of the foot-prints (*pādamūla*) of Viṣṇu. It is true that these inscriptions belong to a later age, but the custom they evidence may go back to earlier times.⁶ The question as to whose foot-prints are referred to in the present inscription cannot, therefore, be definitely answered in the absence of further proof. But the Prākṛit language of the dedicatory inscription, the general prevalence of the custom of dedicating slabs with the foot-prints of the Buddha in the period to which the present inscription can be referred on palæographic grounds and above all, the discovery of a relic stone-box in a mound at Pauni, to which a reference has already been made, point to the conclusion that the foot-prints were probably intended to symbolize the Buddha.

Another question, which presents itself in connection with the inscription is whether the Bhāra clan to which Bhagadatta belonged, was identical with the Bhārasīvas whose glorious achievements are recorded in Vākāṭaka inscriptions. The identification *primā facie* may appear unlikely; for the Bhārasīvas, as their name signifies, were devotees of Śiva. In Vākāṭaka inscriptions their royal family is said to have been created by Śiva who was pleased by their carrying the Śiva-*liṅga* on their shoulders. On the other hand Bhagadatta the king of the Bhāra clan was

¹ See my article 'New Light On Deotēk Inscriptions' (*Proceedings and Transactions of the Eighth Oriental Conference*, pp. 613 ff.).

² See Nos. 1209, 1217, 1219, 1225 and 1286 in Lüders' *List of Brāhmī Inscriptions*.

³ Compare the wording of the Vākāṭaka inscription [वाकाटक*]वंश[जा*]तस्येदं रुद्रसेनरा[जः] धर्मस्थानं with that of the present record भाररायस भगदत्तस पाञ्जगापटी.

⁴ Above, Vol. XXIII, pp. 85 ff. The words रामनिरिस्वामिनः पादमूलात् ... in the Riddhapur plates of Pravarasēna II indicate that the shrine on Rāmāgiri (modern Rāmṭek near Nāgpur) also contained foot-print of Viṣṇu. Cf. also Kālidāsa's *Mēghadūta* (v. 12) वन्दे: पुंसां रघुपतिपदैरङ्कितं मेखलासु । with reference to Rāmāgiri.

⁵ *Ibid.*, Vol. XXI, p. 156.

⁶ [In this connection attention may be drawn to Prof. Bhandarkar's remarks in *Rp. Ind.*, Vol. XXII, pp. 202f.—Ed.]

probably a Buddhist as shown above. Besides, according to the researches of the late Dr. Jayaswal¹ the Bhāraśivas, who belonged to the Nāgavamśa, had their home in the North. It was only when they were pressed by the Kushāns that they migrated to the Central Provinces, where they ruled for half a century before the expansion of their power in the North. It would, therefore, seem that the Bhārās mentioned in the present record were different from those that became known in later history as Bhāraśivas.

Such a conclusion does not, however, appear to be convincing: for the possibility of the Bhāra clan changing its religion in later times is not altogether excluded. When the Bhārās became staunch devotees of Śiva, whose *liṅga* they always carried like modern Vīra-Śaivas (Ling-āyats), they may have become known by the name of Bhāra-Śivas. It is not again definitely proved that the Bhāraśivas belonged to North India. Dr. Jayaswal's theory that there was a confederacy of Nāga states under the leadership of the Bhāraśivas rests on a slender basis. For, though it is known from epigraphic records that there were several Nāga families ruling in North India before the rise of the Guptas, they are nowhere distinctly said to have been united under the leadership of the Bhāraśivas. From the Vākāṭaka inscriptions in which alone the name and achievements of the Bhāraśivas are specifically mentioned we know, of course, that they were crowned with the water of the Ganges which they obtained by their valour and performed ten *Aśvamēdhas*, but this description itself suggests that they were a southern power that successfully raided the North for obtaining the water of the Ganges² for their coronation. As for their ten *Aśvamēdhas*, they appear to have been performed in the South³; for, it is only the southern Āndhra, Pallava, Ikshvāku, Vākāṭaka and Vishnukunḍin kings that are known to have performed several Vedic sacrifices such as the *Agnishṭōma*, *Vājapēya*, *Aśvamēdha*, *Āptōryāma*, *Ukthya*, etc., in the early centuries of the Christian era. It may again be noted that in the Gupta records Samudragupta is said to have revived the *Aśvamēdha* sacrifice which had long been in abeyance,⁴ evidently in North India. If the ten *Aśvamēdhas* of the Bhāraśivas had been performed in the North, the palpable falsehood of such a boast would not have escaped notice even in a *praśasti*. The relationship of the Bhāraśivas and the Vākāṭakas also suggests that the former had, like the latter, their home in the South. That the Vākāṭakas were by origin a southern power can be easily shown. All their early inscriptions⁵ are found to the south of the Narmadā. From the Purāṇas we learn that Vindhyaśakti and Pravīra who has been rightly identified with Pravarasēna I, ruled from two capitals Purikā and Chanakā⁶. The latter has not been satisfactorily identified, but from the *Harivamśa*⁷ we learn that Purikā, was situated at the foot of the Rikshavat (modern Sātpurā) mountain. Again the phraseology of the formal part of the Vākāṭaka grants bears a striking resemblance to that of

¹ *History of India 150 A.D. to 350 A.D.*, pp. 16, 29, 40, etc.

² In this connection attention may be drawn to the somewhat analogous instance of Gaṅgai-koṇḍa Rājendra Chōla I.

³ The statement in the Vākāṭaka inscriptions does not substantiate Jayaswal's view that the *Aśvamēdhas* were celebrated on the bank of the Ganges (See *History of India*, etc., p. 5). The wording in the Vākāṭaka grants is पराक्रमाधिगतभागीरथ्यमलजलमूर्द्धाभिषिक्तानान्द्रशास्त्रमेधावचयस्नातानाम्भारशिवान्द्रहाराजश्रीभवनागदीहिदस्य, etc.

⁴ See Bilsad Stone Inscription of Kumāragupta, *C. I. I.*, Vol. III, pp. 42ff. A similar statement may have occurred in the Mathurā fragmentary stone inscription as shown by Fleet, *ibid.*, p. 27.

⁵ The inscriptions at Nachnā and Ganja of a feudatory of the Vākāṭakas has been referred on palaeographic grounds to the reign of Prithivishēna II, by Prof. Dubreuil and Rao Bahadur K. N. Dikshit. I have corroborated this view elsewhere. (Above, Vol. XXIII, pp. 172 f.).

⁶ See *History of India*, etc., p. 16 n. 3.

⁷ *Harivamśa*, *Vishṇuparvan*, *adhyāya* 38, vv. 21-22. Jayaswal identifies Purikā with Hoshangābād in the Central Provinces, *History of India*, etc., p. 40.

the early Pallava records¹ and this is no matter for surprise, since an inscription of a Vākāṭaka householder has been discovered on a pillar at Amarāvati in the Āndhra country.² It may again be noted that the earliest Vākāṭaka inscription known so far was discovered at Deoṭēk which lies only about twenty miles south-east of Pauni. The proximity of that inscription to the present one accords well with the close relationship which we know from epigraphic records to have existed between the Bhāraśivas and the Vākāṭakas. It seems probable, therefore, that the **Bhāras** mentioned in the present inscription belonged to the same clan which came to be known in later times as **Bhāraśivas** when its members became staunch followers of Śaivism.

TRANSCRIPT.³

भाररायस भगदतस पाजुगापटो

Remarks.

(1) The dots over *bha* and *sa* and the curve on *ga* are due to faults in the stone. Similarly the curve which seems to join the two lower limbs of *ta*, thus making the letter look like *va* is due to an accidental depression in the stone. (2) The right limb of *pā* appears to be lengthened by an accidental scratch. Near the top of the left vertical of *pa* in *paṭi* there is a round hole in the surface of the stone, which in some estampages gives the letter the appearance of *pā*. Similarly the horizontal scratch near the top of its right hand curve which makes the letter look like *ha* is unintentional.

TRANSLATION.

A slab with foot-prints of (*i.e.*, dedicated by) **Bhagadata** (Bhagadatta), the king of the **Bhāras**.

The usual technical name for a slab with foot-prints is *paduka-paṭa* (Sanskrit *pādukā-paṭṭa*). See Lüders' *List of Brāhmī Inscriptions*, No. 1217. For *paduka* (Sanskrit *pādukā*) the variants *patuka* and *pātuka* are also met with in Amarāvati inscriptions. The *pājuga-paṭi* of the present inscription corresponds to Sanskrit *pādukā-paṭṭi*. In an inscription at Nāgārjunikoṇḍa we have *paṭipadā*, evidently in the sense of foot-prints on a slab, which Dr. Vogel traces to Sanskrit *paṭi-padā*⁴. But the latter word nowhere conveys that sense. It must evidently be taken to correspond to Sanskrit *paṭṭi-pada* (foot-prints on a slab). In *paṭi-padā*, where one would expect *paṭi-padā* there is a dental letter used for the corresponding lingual as in *anūhitam* for *anuṣhitam* in another inscription (No. H. 1. 14) at Nāgārjunikoṇḍa.

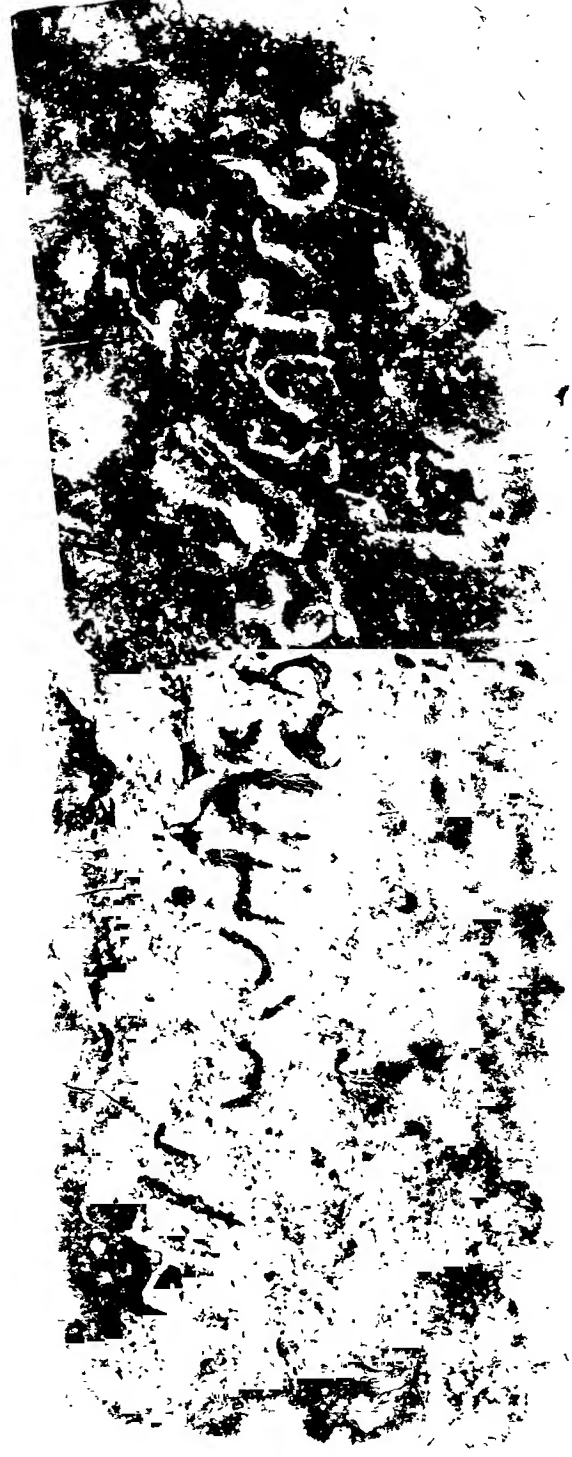
¹ In this connection attention may be drawn to the following points of similarity: (1) Like the Pallava grants Vākāṭaka plates begin with *driṣṭam*. (2) In the beginning of both there is an enumeration of the Vedic sacrifices performed by the donor or his ancestor. (3) There is a close similarity in their phraseology. Compare, for instance, the following Prākṛit expressions in the formal parts of Pallava grants (above, Vol. I, pp. 5-6 and Vol. VI, p. 87) with their Sanskrit counterparts noticed in the Vākāṭaka grants (above, Vol. XXII, p. 173) *viz.*, *appaṇa kula-gottasa dham-āyu-bala-yaso-vadhanike* with *dharm-āyur-bbala-vijay-aśvarya-viṣṭiddhayē*; *a-dūdha-dadhi-gahaṇam* and *a-ḥaritaka-sāka-puṣpa-gahaṇam* with *a-ṣuṣpa-keṣhira-sandōhaḥ*; *a-loṣa-gula-cchhobham* with *a-lavaṇa-klīṇa-krēṇi-khanakaḥ*; *apārampara-balivadda-gahaṇam* with *apārampara-gō-bali-varadaḥ*, etc., Notice also the close similarity between *amha-pesaṇa-ppayutte sañcharantaka-bhaḍa-maṇuṣāṇa* with *asmat-santakāḥ sarvādhyakṣa-niyōga-niyuktāḥ ājñā-sañchāri-kulaputr-ādhiḥkrītā bhāṣā-chhātrās-cha*; and also between *sayam-āṇatam* and *ājñā svayam* (contrary to the construction I have proposed, above, Vol. XXII, p. 174). The draftsman of the Vākāṭaka records has evidently borrowed some expressions from the Pallava grants as the writer of the latter had done from earlier Sātavāhana inscriptions. (See Nasik inscriptions Nos. 3 and 4 and Karle inscription No. 19.)

² Above, Vol. XV, p. 260.

³ From the original stone and ink-impressions.

⁴ Above, Vol. XX, p. 37.

PAUNI STONE INSCRIPTION OF THE BHARA KING BHAGADATTA.



N. P. CHAKRAVARTI.
Rec. No. 1515 E37. 275

SCALE : ONE-SIXTH.

SURVEY OF INDIA, CALCUTTA.

No. 4.—THE JURADA GRANT OF NETTABHANJADEVA.

BY C. R. KRISHNAMACHARLU, B.A., MADRAS.

The subjoined inscription was first brought to light in December 1927 when a resident of **Phulsara**, a village in the Athagaḍa taluk of the Ganjām District, while digging for the foundations of a kitchen-room for the Svapnēśvara temple at the neighbouring hamlet of Deula-Pēḍi, discovered a pot containing two sets of copper-plates, each containing three plates strung together on a ring of the same metal. The plates were subsequently preserved in the local temple of Chandrasēkhara. They were obtained on loan from their owner Sjt. Madhava Patro by Pandit Gopabandhu Vidyabhushana, a teacher of the Raja's Sanskrit College at Parlakimedi and published by him in the monthly journal called *Vaiśya-Vāṇī* of the same district. Mr. Satyanarayana Rajaguru subsequently examined the two sets and published¹ an article on them giving only the text of one of them under the caption 'The Phulasara copper-plate grant of Kīrtirājadēva'. Subsequently Sri Lakshminarayana Harichandan Jagadeb, Rajah of Tekkali, edited the present grant giving the text in a rather indifferent manner.² This article is not accompanied by any facsimiles and thus provides no basis for verifying either his transcript or his conclusions. I, therefore, requested the Collector of Vizagapatam to secure both the sets for my examination. At his instance the Deputy Tahsildar of Kodala, Ganjām District, forwarded the two sets to me in December 1934. They have been included and reviewed in the *Annual Report on South Indian Epigraphy* for the year ending 31st March 1935, as Nos. 15 and 16 of Appendix A. The purpose of the present article is mainly to deal with the latter. My reading of the inscription is based on an examination of the original plates and their ink-impressions which have been prepared in my office. As there are also some inaccuracies in the readings of the other grant published by Mr. Rajaguru (No. 15 of App. A), I shall deal with it in a separate article.

The set under review consists of **three plates** measuring 6" by 2 $\frac{7}{8}$ " with slightly raised rims. A thin copper ring, about 3 $\frac{1}{4}$ " in diameter, holding the plates together, passes through a ring-hole of about $\frac{1}{2}$ " in diameter at the left hand margin. The ends of the ring are pressed together loosely into the tubular bottom of a circular seal 1 $\frac{1}{4}$ " in diameter. On the surface of the seal is carved in high relief the figure of an *amṛita-kalaśa* which Sri Jagadeb takes to be a *pūrṇa-kumbha*.³ The plates with the ring and the seal weigh 79 tolas.

The **palæography** and **orthography** of the plates do not call for any special remarks. Mistakes in the latter are corrected in the foot-notes accompanying the text. The following points may, however, be observed: *s* is used for *ś* as in *saṅkha* and *sabda* in line 4, etc., *kusalinaḥ* (l. 8), *srī* for *śrī* (ll. 4, 6 and 7), etc. and *ś* for *s* in *samaśta*, in l. 9. *V* is employed instead of *b* as in *vṛinhīta* in l. 6; *prativaddha* in l. 8. The inscription employs the forms *āmra* (l. 11) and *tāmra* (ll. 19 and 34) for Skt. *āmra* and *tāmra*. The consonant following *r* is generally doubled as in earlier inscriptions, e.g., *varjjita* (l. 11), *arkka* (l. 13), etc. The use of the form *paurṇavāsī* (probably colloquial) for *paurṇamāsī* in l. 19 and of *nṛipti* for *nṛipati* (twice in l. 21) deserves notice.

The inscription belongs to the king *Mahāmaṇḍalēśvara Nēṭṭabhañjadēva* (not Nēṭṭibhañjadēva as has hitherto been read by several scholars) and registers the gift, by the king, of the

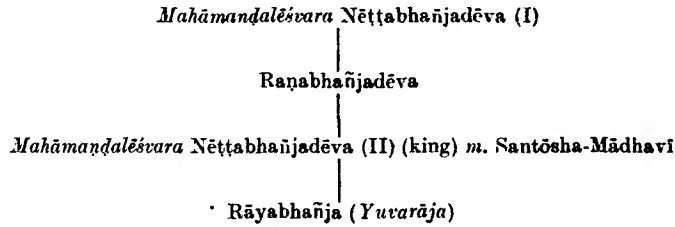
¹ *Journal of the Andhra Historical Research Society*, Vol. III, p. 30.

² *Ibid.*, Vol. VII, p. 109.

³ *Loc. cit.*, p. 111. It may be recalled here that one of the earlier Bhañja kings bears the surname or title 'Kalyāṇakalaśa', see above, Vol. XVIII, pp. 293 and 295 ff. and Bhandarkar's *List of Northern Inscriptions*, No. 1497. Vidyāharabhañja of this dynasty bore the title 'Amōghakalaśa' (*ibid.*, No. 1500).

village **Jurādā** in **Gaḍa-vishaya**, which was a subdivision of **Khiñjali-maṇḍala** to **Pātra śrī-Vā[ppa]nna**, who was the son of **Bhaṭṭa Guhēśvara** and grandson of **Bhaṭṭa¹ Santōsha** of the **Viśvāmītra-gōtra**, the **Kaṇva-sākhā** and the **Yajur-vēda** and who was an immigrant from **Gaṅga-vāḍi**. The donee is undoubtedly identical with **Vāpanna**, the donee of the grant of **Kīrtirājadēva**, which mentions him, however, without the title **Pātra**. The latter grant refers also to the **tryōr-shēya-pravara** and the **pañchārshēy-ānupravara** of the donee which are omitted in our grant. The identity of the donee suggests that **Nēṭṭabhañjadēva** and **Kīrtirājadēva** were either contemporaries ruling over adjacent principalities or one of them succeeded the other to the throne of the same principality.²

The king's genealogy is given thus :—



The king is described as a *parama-vaishṇava* and appropriately enough the grant commences with an invocation to god **Nārāyaṇa**, who is stated to be the family deity (*kula-dēvatā*) of the **Bhañja** kings.³ He is also mentioned in very respectful terms by the addition of the honorific suffix *pādāḥ* to his name, which is also the case with **Kīrtirāja** of the other grant. The charter was issued from **Kumārapura** and was addressed to the *sāmanti* (corrupt form of *sāmanta*), *sāmavāḍi* (corrupt form of *sāmājika* or *sāmavāyika*) and all the residents of the concerned country (or district). *Sāmanta* must refer to the feudal lord of the territory and *sāmājikas* to his councillors. The gift was made with the knowledge and cognizance (*āparijñāna*) of the chief queen (*mahādēvī*) **śrī-Santōsha-Mādhavi**, the crown-prince (*yuvarāja*) **śrī-Rāyabhañja**, the minister (*pātra*) **śrī-Yaśōdhara**, the *akshapaṭala* **śrī-Ajānanda**, the *pratihāra* **śrī-Bhāvilla** and the *vāguṇi* **śrī-Rāṇikāvāsa**. The inscription was engraved on the copper(-plates) by the merchant (*vaṇik*) **Malaka** or **Kamalaka**. The two expressions *rājaki-pralayā rupyā* and *khaṇḍapāla-muṇḍa-mōla-rupyā* are not intelligible. They probably refer to the amount of silver coins meant to be paid (annually) into the royal treasury and to the local (police ?) officers respectively. The symbol or ligature following the expression *rupyā* is perhaps meant as an abbreviation for *rupyā*.⁴

The record is **not dated** but the occasion of the gift was **Phālguna** full-moon, and lunar eclipse (*sōma-grahaṇa*), which fact alone is not helpful for determining the exact period of the inscription.

The king **Nēṭṭabhañja** of the present inscription evidently belongs to a later period, as evidenced by its palaeography which resembles closely that of the **Antirigam⁵ plates** of **Yaśabhañjadēva**

¹ In **Kīrtirāja's** grant **Santōsha** is styled *Bhaṭṭaputra*.

² **Sri Jagadeb** thinks that **Nēṭṭabhañja** conquered **Kīrtirāja** and succeeded him; *J. A. H. R. S.*, Vol. VII, p. 110.

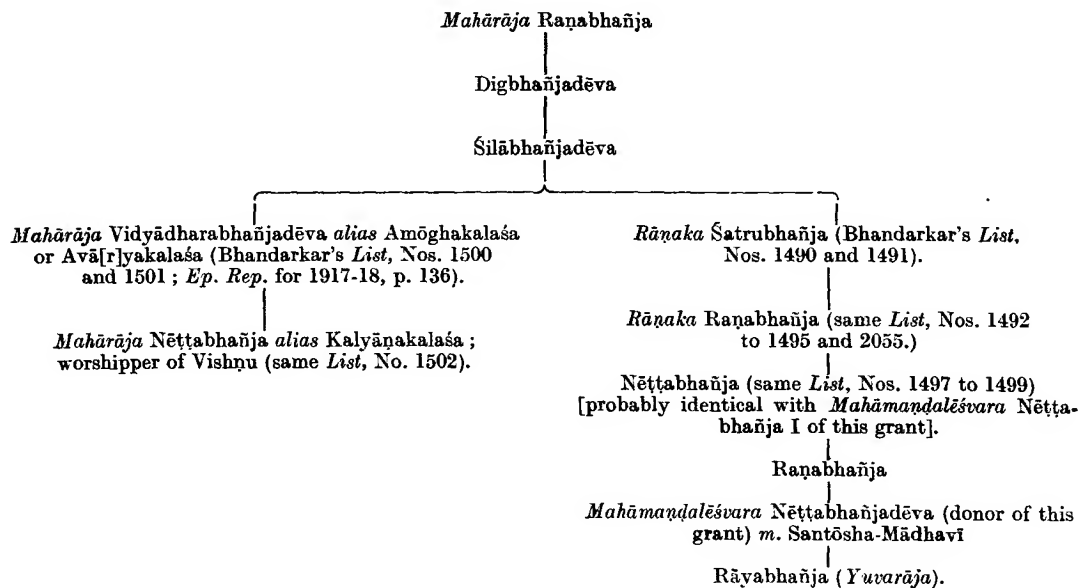
³ Other **Bhañja** kings of the **Vaiṣṇava** persuasion are mentioned in **Bhandarkar's** *List of Northern Inscriptions*, Nos. 1491 (**Śatrubhañja**), 1492 (**Raṇabhañja**) and 1493 (**Rāṇaka Raṇabhañja**).

⁴ [See p. 20 n. 1 below.—Ed.]

⁵ Above, Vol. XVIII, pl. opposite p. 298.

and the Antirigam plates of Jayabhañjadēva.¹ He undoubtedly comes of the Vaishṇava branch of the Bhañjas who were mostly lords of the Khiñjali- or Ubhaya-Khiñjali-*maṇḍala* and issued the earlier grants from Dhṛitipura.² A close study of the genealogy of the family would suggest that Nēṭṭabhañja *alias* Kalyāṇakalāśa of Nos. 1497 to 1499 of Bhandarkar's *List*, who was the son of Raṇabhañja and grandson of Śatrubhañja is identical with Nēṭṭabhañja I of our grant.³ Nēṭṭabhañja, son of Vidyādharaḥabhañjadēva, the donor of the Dasapalla grant (called also Chakra-dharpur plates, see *J. B. O. R. S.*, Vol. VI, p. 266) is styled *Mahārāja* and *parama-vaishṇava*. The latter epithet might suggest a possible identity of Nēṭṭabhañja I of our plates (who calls himself, a *parama-vaishṇava* but only a *Mahāmaṇḍalēśvara*) with Nēṭṭabhañja of Bhandarkar's *List*, No. 1502. But the title *Mahārāja* borne by the latter precludes this identity.

In attempting a satisfactory genealogy of the several kings of the family the chief factor to be borne in mind is that the various branches had a special *lāñchhana* or seal, *viz.*, a lion in certain cases, a bull in others and a *kalāśa* in still others.⁴ We may therefore tentatively look upon the kings of the present record as belonging to a junior branch on account of the absence of sovereign titles. The expression *Matta-mayūra-tūrya*, etc., occurring in the eulogy of the kings of our grant seems very strongly to connect the origin of the Mayūra-Bhañja family with this branch. I shall, under the circumstances, suggest the following tentative genealogy for the present and await future discoveries for its confirmation.⁵



¹ Above, Vol. XIX, pl. facing p. 44.

² *Vide* Bhandarkar's *List*, Nos. 1490 to 1495 and 2055.

³ He would appear to be a solitary devotee of Mahēśvara in this branch. It should be noted that his grants were issued from Vañjulvaka and not from Dhṛitipura. The change in faith might have been caused by some unknown political causes which also must account for the shifting of his capital from the family city Dhṛitipura to Vañjulvaka. Similar change of faith from Śaivism to Vaishṇavism is suggested in the case of Jayabhañjadēva of the Antirigam plates (see above, Vol. XIX, p. 43, text, verse 3).

⁴ See *Annual Report on Epigraphy* for 1917-18, p. 136, para. 12.

⁵ [With the materials at our disposal it is almost impossible to arrive at a definite conclusion about the genealogy and the chronological position of the different Bhañja families. See *An. Bhand. Or. Res. Ins.*, Vol. XII, pp. 231 ff., R. D. Banerji, *History of Orissa*, Vol. I, pp. 161 ff, and Bhandarkar's Genealogical Lists in p. 379 of the *List of Inscriptions of Northern India*.—Ed.]

Though I had tentatively suggested in my *Report* for 1934-35 the identity of *Mahāmaṇḍa-īśvara* Nēṭṭabhañja I of the present inscription with Nēṭṭabhañja *alias* Kalyānakalaśa of the above table, on further consideration of the reasons given above, I herein suggest the alternative identity shown in the above table.

The reading 'Nēṭṭabhañja' has till recently been adopted in almost all publications dealing with this dynasty.¹ In the Ganjām plates the reading is clearly Nēṭṭa- and not Nēṭṭibhañja as wrongly adopted. That the second letter in the name is not *ṭri* (cf. *ṭri* in *pīṭri* of line 11 of the grant) but is *ṭta* will be clear from a comparison of this letter with *ṭta* in *bhaṭṭa* of line 24 of the grant.² Thus in all cases it will be seen that the original reads only Nēṭṭa. Even in the imperfect lithograph of the Gumsur plates of Nēṭṭabhañja³ the reading 'Nēṭṭibhañja' cannot strictly be justified. In his article on the 'Two Bhañja grants from Dasapalla,'⁴ Mr. Binoytosh Bhattacharya, however, suggests that the king's name might be Nēṭabhañja or Nēṭṭabhañja. But he is not definite. Dr. Bhandarkar, in his *List of Northern Inscriptions* adopts the several forms indifferently.⁵ But from a close study of all the concerned grants it will be seen that Nēṭṭabhañja is the correct name and not Nēṭṭibhañja or Nēṭabhañja. Pandit Binayak Misra, however, read the name correctly.⁶

The names of the *akshapaṭalin* and *pratihāra* respectively read as Ājñā and Bhāviṇṇa by Sri Jagadeb must be correctly read as Ajānanda and Bhāvilla.

Kumārapura, the place from which the charter was issued, must be identical with the village of that name in the Berhampur taluk of the Ganjām District. **Khiñjali-maṇḍala** is already known from other records of this dynasty. **Gaḍa-vishaya** in which the gift-village Jurādā was situated is evidently identical with the Khiñjaliya-Gaḍa-vishaya of the Antirigam plates of Jayabhañjadēva.⁷ **Jurādā** may be identical with Jaraḍā, a Zamindari village in the Kodola taluk of the Ganjām District.⁸

TEXT.

First Plate.

- 1 Siddham*[[*] Yasmāch=chakra-gad-āsi-śānkha-dhanushah Śrīvatsa-tārkshāv=api¹⁰dyōntē yē
- 2 Ditiadinātha¹¹-vanitā-vaidhavya-dikshā-kṛitah [[*] sō=yam bhakta-janā[ya*] mōkshā-pha[la*]-da[h*]
- 3 śrī-Bhañja-va[mś-ō]dbhavān pāyād-vaḥ kula-dēvatā pratidinam Nārāyaṇō bhūbhujah||
- 4 Svā(Sva)stī [[*] Śrī(śrī)-Kumārapurāt parama-vaishṇava[h*] sa(śa)ñkh-aika-savd(śabd)-ābhinandita-

¹ *Ep. Rep.* for 1917-18, p. 135 and above, Vol. XVIII, pp. 283 f.

² See above, Vol. XVIII, plate facing p. 292.

³ *J. A. S. B.*, Vol. VI, p. 669.

⁴ *J. B. O. R. S.*, Vol. VI, p. 266.

⁵ Nos. 1497 to 1499 and 1502.

⁶ See *J. B. O. R. S.*, Vol. XVII, pp. 104 ff.

⁷ Above, Vol. XIX, p. 42.

⁸ It is also possible that Surada, the headquarters of a taluk of that name in the Ganjām District represents the Jurādā of the inscription.

⁹ Expressed by a symbol.

¹⁰ *Das* unnecessary.

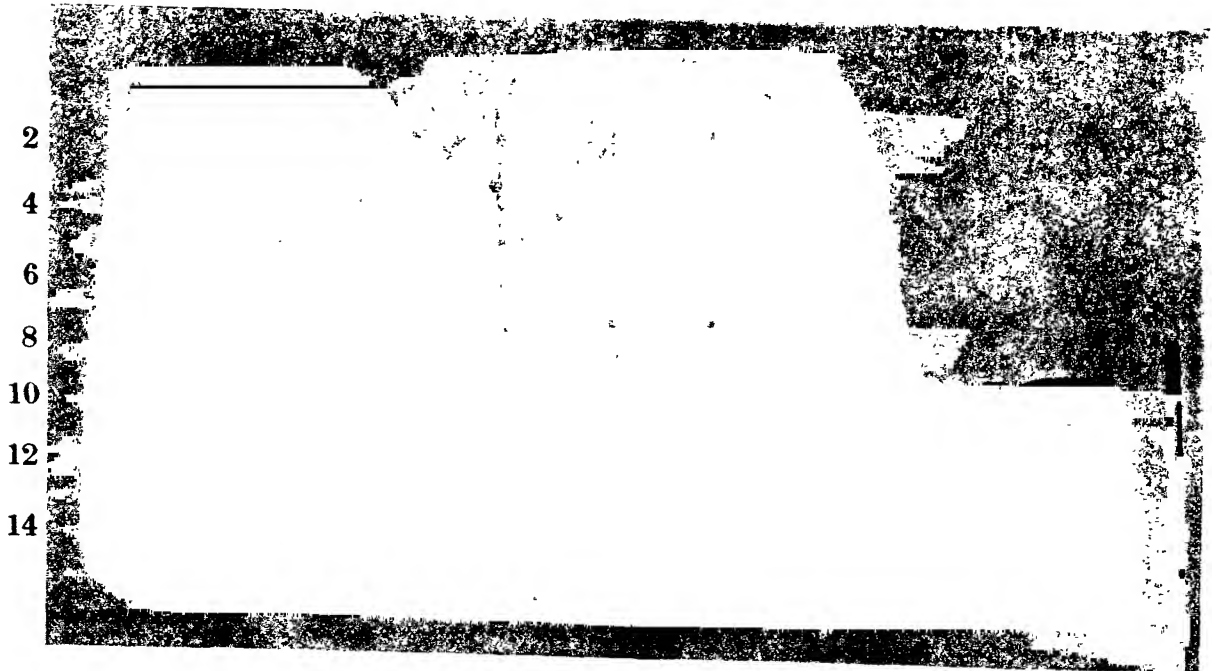
¹¹ Read *dyōtantē Diti-j-ādhi*.

iii.

28 प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा
 हस्त प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा
 30 विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या
 प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा
 32 प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा
 धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या
 34 विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या
 प्रसूया उद्या विवासात्तदा धेवा ज्ञानव्या प्रसूया उद्या विवासात्तदा

AN INSCRIBED BRICK FROM NALANDA OF THE YEAR 197.

(From a photograph).



SCALE : ABOUT ONE-THIRD.

- 5 matta-mayūra-tūrya-rav-ō[t*]krasi(śi)t-ārāti-chakra-Bhañj-āmala-kula-ti-
 6 laka-Mahāmaṇḍalēśvara-srī(śrī)mad-vṛi(bṛi)[m*]hita-**Nēṭṭabhañjadēvasya** naptṛi(ptā)
 srī(śrī)ma-
 7 **d-Raṇabhañjadēvasy**=ātmajaḥ Mahāmaṇḍalēśva(śva)ra-srī(śrī)man-**Nēṭṭabhañjadēva**-
 pādā[h*]
 8 kusa(śa)linah **Khiñjali**-maṇḍala-prativa(ba)ddha-**Gaḍa**-vishayīya-**Jurādā**-grāmē sā-
 9 manti-sāmvāji-pramukha-samaśta(sta)-nivāsinō janapadān samājñāpa-

Second Plate : First Side.

- 10 yanti viditam=astu bhavatām grāmō=yam chatuḥ-sām(sīm)-āvachchhinna[h*] sa-jala-sta
 (stha)la[h*] sa-vi-
 11 ṭapa-latā-sa-padr-āraṇya[h*] s-āmvra(mra)-madhu[h*] sa-mīna-stō(tō)ya[h*] sa[r*]vv
 ōpadrava-varijita-
 12 ḥ (l) achatṭa-bhatṭa-pravēsa(śah) bhavishyat-kara-rahitaḥ bhūmi-[ch*]chhidra-pi(vi)dhāna-
 nyāyēna
 13 chandr-a(ā)rkka-paryantaṁ mātā-pitrōr=ātma[na*]ś=cha sarvva-va[nnā](rṇṇā)nām [pu]¹-
 nya-yaśō-bhivṛi-
 14 ddhayē **Gaṅgavādi**-vinirggata-Viśvāmitra-gōtra-pañch-ārisha-(ārshēya)-prava-
 15 ra-Ya[ju]rvvōd-ādhyayana-Kanva-sā(śā)khā-Bhatṭa-Santōsha-pautṛāya Bha-
 16 ṭṭa-Guhēśvarasy=ātmaja-Pātra-śrī-Vā[ppa]nnāya || Mahādēvī śrī-Santōsha-
 17 MādHAVI | yuvarāja[h*] śrī-Rāyabhañja[h*] | Pātra[h*] śrī-Yaśōdhara[h*] || Akshapaṭa-

Second Plate ; Second Side.

- 18 li(li) śrī-A[jā]nanda[h*] Pratihāra[h*] śrī-Bhāvilla[h*] | Vāguṇi² srī(śrī)-Rāṇikāvā[sō=tr=ā]pa
 19 rijñānē **Phālguna(na)-paurṇavā(mā)syām sōma-grahaṇē** udaka-pūrvakaṁ
 tāmvrā(mra)-sā(śā)sanī-
 20 kṛitya pradattō=sma(ā)bhīḥ | Asmad-gauravāt puṇya-yaśō-bhivṛiddhayē a(ā)gāmī(mi)-nṛi-
 21 pti(pati)bhīḥ paripālaniyaḥ Asmad-vatsa(vamśē) parikshīṇē yaḥ kēs(kaś)-chi[n*]=nṛipti
 (pati)r=bhavēt ||(l)
 22 tasya=a(ā)ham pāda-[lagnō]=smi mama [da*]tt-ānup[ā]lanāt [||*] Bhūmi[m*] yaḥ pratigri-
 hnā(hṇā)-
 23 ti yas(ś)=cha bhūmi[m*] prayachchhati | ubhau tau puṇya(nya)-karmāṇau niyataṁ svagga-
 (rgga)-gā-
 24 minau || [Ā*]sphōṭayanti pitarah prava[lga]nti pitāmahāḥ , bhūmi-jā(dā)tā kulē
 25 jātaḥ sa nna(na)s=trātā bhavishyati [||*] Va(Ba)hubhir=vvasudhā dattā rājabhiḥ Sagar-
 ādibhiḥ ||(l)
 26 yasya yasya yadā bhūmis=tasya tasya tadā phalam(lam) [||*] Mā bhūd=aphala-sa(śa)ṅkā
 vaḥ ||³

Third Plate.

- 27 para-datt=ē[ti*] pārhivāḥ | sva-dattāt=phalam=ānantya[m*] para-datt-ānupālānē Haratē
 28 hārayatē(yēd) bhūmi[m*] manda-vu(bu)ddhis=tamō-bhṛi(vṛi)taḥ | sa va(ba)ddhō Vāruṇaiḥ
 pāsais=te(ti)ryag-yō-

¹ The u-sign is indicated more like the one for r ; cf. also gu in l. 18 below.

² [We may have to read Vāguḷi= Vārgulika of the Ganjām plates of Vidyādharaḥhañja.—Ed.]

³ *Dasdas* unnecessary.

- 29 nishu jāyatē ||(||) Sva-dattām para-dattām=vā yō harēd(ta) vasundharām | sa viṣṭhāyām
 30 kṛimir=bhūtvā pitṛibhiḥ saha pachyatē || Tam(Ta)ḍāgānām sahasrēṇa Vāja-
 31 pēya-śatēna cha ||(l) gavām kōṭi-pradānēna bhūmi-ha[r*]ttā na [śu]dhyati [|*]
 32 Gām=ēkām suva(sva)ṛṇṇam=ēkaṁ cha bhūmēr=apy=arddham=aṅgulam(lam)[!] haran=
 narakam=ā(l)pnōti
 33 yāvad=āhṛi(bhū)ta-saṁ[plava]m || Rājaki-pralayā [ru]pyā¹ ॐ || ||² khaṇḍapā-
 34 la-muṇḍa-mōla-rupyā ॐ || ||³ Vaṇika(g)-Malakēna³ tāmvrā(mrē) likhitam ||

No. 5.—AN INSCRIBED BRICK FROM NALANDA OF THE YEAR 197.

BY A. GHOSH, M.A., PATNA.

The brick containing the present inscription was found in 1936-37 from the core of a votive *stūpa* attached to the Main Stūpa of Nālandā (Site No. 3). It was recovered in fragments which have been pieced together, but a portion of the upper right corner of the brick is missing. The size of the complete brick is 18"×10"×1½".

The inscription is on one side of the brick and runs to 15 lines. The letters were evidently engraved with a stylus when the brick was still wet, so that the clay thus displaced adhered to the surface of the brick and hardened when the brick was burnt. **Palaeographically**, the inscription may be referred to the **sixth century A. D.** The letters are in the cursive style and present much the same features as the other brick inscriptions of Nālandā, two of which have already been published by Dr. N. P. Chakravarti⁴. Some points of difference, however, may be noted here. The vowel *i* (l. 14) does not consist of three dots, but of two dots placed one above the other and of a third member resembling the letter *d*. The triangle representing *ē* (ll. 7 and 13) has its apex pointed to the left. The letter *k* shows the earlier unlooped form when it is an independent member; but both looped and unlooped forms occur indiscriminately when the letter is the second member of a ligature, *cf.* l. 9, where *samskāra* occurs twice. *Y* is tripartite with an additional curve to the left hanging downwards, but occasionally, *e.g.* *ayam* in l. 13, the curve turns inwards, thus producing the more common form. An important feature is that, unlike those of the published brick, both *śh* and *s* of the present record are of the looped variety, which since Hoernle's time has come to be known as the eastern variety.⁵

As regards **orthography**, the use of *anusvāra* for the final *n* in *bhagavām* (l. 2), *asmim* (l. 4), etc., and the doubling of *m* in *dharmma* (l. 3 *et passim*) may be noted. Rules of *sandhi* have not been regularly observed. Two punctuation marks are found, the first consisting of a short horizontal line (ll. 4, 9, and 13) and the other of two vertical lines (ll. 8 and 15).

¹ [Reading seems to be *-pratyayā rupyā*. The symbol after '*rupyā*' in this line and the next appears to represent a numerical sign and may have to be read as 70.—Ed.]

² There is a symbol between the two pairs of *danḍas*.

³ This might also be emended as *Vaṇik-Kamalakēna*.

⁴ Above, Vol. XXI, pp. 194 ff.

⁵ Hoernle, *Bower Manuscript*, pp. xxvii ff.; *Ind. Ant.*, Vol. XXI, pp. 30 ff. For criticisms see Altekar *J. B. O. R. S.*, Vol. XIV, pp. 405 ff.; D. R. Bhandarkar, above, Vol. XXI, pp. 1 ff. A very early example of looped *s* occurs in a Saheth-Maheth brick inscription containing the word *pavarikaya* [*An. Rep. A. S. I.*, 1910-11, pl. xi(a)]. The roundish shape of *p* and *v* shows the priority of the inscription to the angular development of the Kushāna period.

A unique interest is attached to the inscription in view of the fact that it is **dated in the year 197**, which its palæography allows to be referred only to the Gupta era, thus bringing its date to A. D. 516-17. This fact leads to some important conclusions about the date of the Main Stūpa at Nālandā. In its present form the monument is the result of seven successive accumulations, each integument being placed upon the ruins of the earlier one, with the result that each time the size of the Stūpa greatly increased both horizontally and vertically. The *stūpa* of the fifth period, with its four corner-towers and eastern façade decorated with rows of niches containing well-modelled stucco figures of Buddha and the Bodhisattvas¹ was more carefully constructed, or, at any rate, is better preserved now, than any other. The votive *stūpa* from the core of which the present record has been found belonged to this period of the Stūpa and was subsequently covered up by the eastern outer wall of the sixth period. It appears, therefore, that we can now ascribe the fifth period of the Stūpa occupation to *circa* A. D. 500 with much greater certainty than was possible with the help of the images mentioned above.²

The inscription gives the text of the *Nidānasūtra* or the *Pratītyasamutpāda-sūtra* together with the *nirōdha* portion,³ called here the *āchaya* and *apachaya* of *dharmma*.⁴ Except the two bricks published by Dr. Chakravarti, which give the *sūtra* together with its *nibhaṅga*, every brick inscription of Nālandā gives either this *sūtra* (with or without the *nirōdha*) or the famous creed *yē dharmā*, etc., which no doubt refers to this *sūtra*. One brick recovered in two pieces (Site No. 3, Reg. Nos. 230 and 236) repeats the *sūtra* and *nirōdha* thrice; each time the *sūtra* finishes with the sentence *iyam mithyā-prakṛtiḥ saṃskṛita-vartinī* and the *nirōdha* with *iyam samyak-prakṛtir-asamskṛita-niyām-āvakkṛantiḥ*. The same votive *stūpa* which yielded the present record contained another brick (Reg. No. 278B), elliptical in shape, rather carelessly inscribed with five lines of the text of the *sūtra*. For some reason or other the record was never completed.

The following text is transcribed from the original which is now preserved in the Nālandā Museum :—

TEXT.

- 1 Namaḥ [i*] Ēvam=mayā śrutam=ē[ka]sm[i]n=samayē Bhagavām(ñ)=chChhrāvastyām viharati [sma] [Jētavanē Anātha*].⁵
- 2 piṇḍadasy=ārāmē [i*] Tatra Bhagavām(n) bhikshūṅ=ā[ma]nūtrayatē⁶ s[ma]...vō bhikshava...⁷ [dēśa*].⁵
- 3 yishyāmy=apachayām cha [i*] Tach=[chhṛi]juta sādhu [cha*] sushṭhu cha manasi kuru[ta bhā]shishy[ē] dha[rmmā]nām=āchayaḥ katamaḥ [i*].⁵
- 4 Yad=ut=āsmim(n) sat=īdam bhavaty=a[s]y=[ō]tpā[d]ād=īdam=utpadyatē, Yad=ut=āvidyā-pratyayāḥ saṃskā[rā]ḥ saṃskāra-pratyayām vijñānaṃ vijñāna*].⁵
- 5 pratyayām nāma-rūpaṃ nāma-rūpa-pratyaya[m] shaḍ-āyatanaṃ shaḍ-āyatana-pratyayāḥ sparśāḥ⁸ [sparśa-pratyayā vēdanā*].⁵

¹ For illustrations see *An. Rep. A. S. I.*, 1925-26, pl. xlix; 1926-27, pls. vii and viii.

² These images are referred to the 7th or 8th century A. D., *An. Rep. A. S. I.*, 1925-26, p. 103.

³ This all-important *sūtra* occurs in many Pāli and Sanskrit Buddhist texts. For references see Chakravarti, *loc. cit.*, p. 195, n. 2.

⁴ [The text of the *sūtra* here is the same as that found in the Kasia copper plate and the inscribed brick from Gopalpur. See *An. Rep. A. S. I.*, 1910-11, pp. 76 f and *Proc. A. S. B.*, 1896, pp. 99 ff.—Ed.]

⁵ This portion of the text is lost.

⁶ Same as the text of B published by Dr. Chakravarti. The correction to *bhikshūṅ=āmantrayatē* now appears to be better than *bhikshūnām=āmantrayatē*, as the letter *mā* could not have been inadvertently left out in both cases.

⁷ The lacuna may be filled up as *dharmmānām vō bhikshava āchayām cha dēśa*.

⁸ There is no doubt that the word is in the plural.

- 6 vēdanā-pratyayā trīṣṇā trīṣṇā-pratyayam=upādānam [u]pā[dā]na-pratyayō bhavaḥ bhava-pratyayā [jātiḥ jāti-pratyayā*]¹
- 7 jjarā²-maraṇa-śōka-paridēva-duḥkha-daurmma[nasy-ō]pāyāsāḥ [sam]bhavanti [*] Ēvam=asya k[ēvalasya mahatō duḥkha*]¹
- 8 [skandha]sya samudayō bhavati [*] Ayam=uchyatē dharmmānām=āchayaḥ [[]] Dharmmānām=apachayaḥ [katamaḥ | Yad=ut=āsmi*]¹
- 9 sat=īda(dam) na bhavaty=asya nirōdhād=idam nirudhyatē | Yad=ut=[ā]vidyā-nirōdhā-[t=sa]mśkāra-nirōdhaḥ samśkāra-[nirōdhād=vijñāna-nirōdhaḥ*]¹
- 10 vijñāna-nirōdhān=nāma-rūpa-nirōdhaḥ nāma-rūpa-nirōdhā[ch=chha(t=sha)]d-āyatana-nirōdhaḥ shaḍ-āyatana³-[nirōdhāt=sparśa-ni*]¹rōdhaḥ
- 11 sparśa-nirodhād=vēdanā-nirōdhaḥ vēdanā-[n]irōdhāt=trīṣṇā-[ni]rōdhaḥ⁴ trīṣṇā-nirōdhād=upādāna-nirōdhaḥ upādāna-nirōdhād=bhava-
- 12 nirōdhaḥ bhava-nirōdhāj=jāti-nirōdhaḥ jāti-nirōdhāj=jarā-maraṇa-śōka-paridēva-duḥkha-daurmmanasy-ōpāyāsāḥ
- 13 nirudhyantē | Ēvam=asya kēvala[sya*] mahatō duḥkha-ska[ndhasya] ni[rōdhō] bhavati [*] Ayam=uchyatē [dharmmānām=apachayaḥ [*] Dharmmānām vō bhikshava
- 14 āchayaḥ cha dēśayishyāmy=apachayaḥ ch=ēti iti [mē] yad=uktam=[i]dam=ē[tat*] pratyuktam [*] Idam=avōchad=Bhagavān=ātta-
- 15 manasas=tē cha bhikshavō Bhagavatō bhāṣitam=abhyanandan || **sa 100 90 7 Māgha di 20 5.**

No. 6.—SENDAMANGALAM INSCRIPTION OF MANAVALAPPERUMAL ; 5TH YEAR.

BY V. VENKATASUBBA AIYAR, B.A., MADRAS.

The subjoined inscription⁵ is engraved on the south base of the *maṇḍapa* in front of the central shrine in the Āpatsahāyēśvara temple at **Sēndamaṅgalam**⁶ in the Tindivanam taluk of the South Arcot District. Though exposed to weather, the record is in a fairly good state of preservation.

It is engraved in the **Tamiḷ** language and script of the 13th century A.D. with a slight admixture of Grantha letters at the beginning and end. In incising the record, certain scribe's mistakes have crept in and these have been corrected in the text given below. The text of the record has been published in *South-Indian Inscriptions*.⁷

The **orthography** of the inscription does not call for any special remark. The word *vāṇilai* (l. 3) requires some explanation. In the Tamiḷ classical work *Puṟapporuḷ venbāmālai* of Ayyaṅ Āritāṅār, *vāṇilai* forms the subject matter of one of the twenty-one divisions in the chapter *Vaṅḷi-ppaḍalam*. It is there explained as referring to the act of sending in advance, at an auspicious moment, the sword of a king who intends to march against his enemies. This is described under

¹ This portion of the text is lost.

² Read *jarā*.

³ Between *ta* and *na* intervenes the *ka* of the ligature *skā* of the previous line.

⁴ These three letters had originally been dropped out by the scribe, who subsequently corrected the omission by putting a cross above the letter *śhā* and inscribing the necessary letters below the line, slightly to the left of *tri*.

⁵ No. 73 of 1903 of the Madras Epigraphical Collection.

⁶ This village must be distinguished from the village of the same name in the Tirukkōyilūr taluk of the same district.

⁷ Vol. VIII, No. 350.

the name *vāṇmaṅgalam*¹ in the *Tolkāppiyam*.² The historical implications of this word and its bearing on our inscription will be discussed in the sequel.

The present inscription is dated in the 5th year of **Sakalabhuvanachchakravarttigal Maṇavālaṇ-perumāl** and it registers a gift, by this chief, of the village **Mōgaṇār Māraṇār**, as a tax-free *tirunāṁmattukkāṇi*, for conducting the service called *Ēlīsaimōgaṇ-śandi* newly instituted by him, for celebrating a festival in the month of Purattādi (September-October) and for burning ten perpetual lamps in the temple of the god Vānilaikaṇḍīsuram-udaiya-Nāyaṇār set up by him at Śēndamaṅgalam after converting it into a military camp.

The importance of this record to South Indian history has not so far been recognised. It is the only record, so far known, issued by Maṇavālaṇ-perumāl under this name as an independent chief. Who this chief was and what his position was in South India, when he assumed independence and how long he continued to be in power are points which have not been satisfactorily explained till now. An attempt is now made to elucidate them.

For this enquiry, the present record gives a good start by stating that Maṇavālaṇ-perumāl garrisoned his forces at Śēndamaṅgalam and thus made it an important centre. From the Tiruvēṇḍipuram inscription³ and the records of Jaṭavarman Sundara-Pāṇḍya I (A.D. 1251-71) commencing with the words 'pūmalar vaḷar', etc., we know that this place was the stronghold of the later Pallava chief Kōpperuṅjiṅgadēva II. A record from Vṛiddhāchalam⁴ in the South Arcot District mentions our chief in the 28th year of Kulōttuṅga-Chōla III. It further states that he was a native of Kūḍal in Kīlāmūr-nāḍu, a sub-division of Tirumuṇaippāḍi in Mērkā-nāḍu which was a sub-division of Virudarājabhayaṅkara-vaḷanāḍu.

This inscription gives Maṇavālaṇ-perumāl the following titles :—

- 1 **Ēlīsaimōgaṇ Maṇavālaṇ-perumāl**,
- 2 **Vānilaikaṇḍa-perumāl** and
- 3 **Rājarājak-Kāḍavarājaṇ**.

The first name indicates that Ēlīsaimōgaṇ was the father of Maṇavālaṇ-perumāl. This would explain why Maṇavālaṇ-perumāl instituted a service called *Ēlīsaimōgaṇ-śandi*. The god Vānilaikaṇḍīsuram-udaiya-Nāyaṇār consecrated by Maṇavālaṇ-perumāl at Śēndamaṅgalam must have been so called after the second name. In this case it may be said that Maṇavālaṇ-perumāl of our inscription is identical with Vānilaikaṇḍa-perumāl. The third appellation was probably assumed about the 28th year of Kulōttuṅga-Chōla III after the name of the crown-prince Rājarājā.

This chief also figures in a record of the 29th year of Kulōttuṅga-Chōla III at Tiruvadi⁵ as donor with the additional title *Achalakulōttaman*.⁶ Further it may be inferred that he had also the title '**Aḷagiya-Pallavaṇ**,' because the deity in the Perumāl temple at Tiruveṅṇainallūr constructed by his wife was named Aḷagiya-Pallava-Viṇṇagar-Emberumāṇ.⁷ It will thus be clear that Maṇavālaṇ-perumāl *alias* Vānilaikaṇḍa-perumāl was a Kāḍava chief belonging to Kūḍal in Tirumuṇaippāḍi, that his capital was Śēndamaṅgalam and that he was a subordinate of the Chōla king Kulōttuṅga-Chōla III about the latter's 29th year, *i.e.*, A.D. 1207.

¹ See also *Trav. Arch. Series*, Vol. I, pp. 115-16.

² *Poruḷ-adhikāram, Puṇṇattinaiyiyal, sūtra* 68.

³ Above, Vol. VII, pp. 160 ff.

⁴ *S. I. I.*, Vol. VII, No. 146.

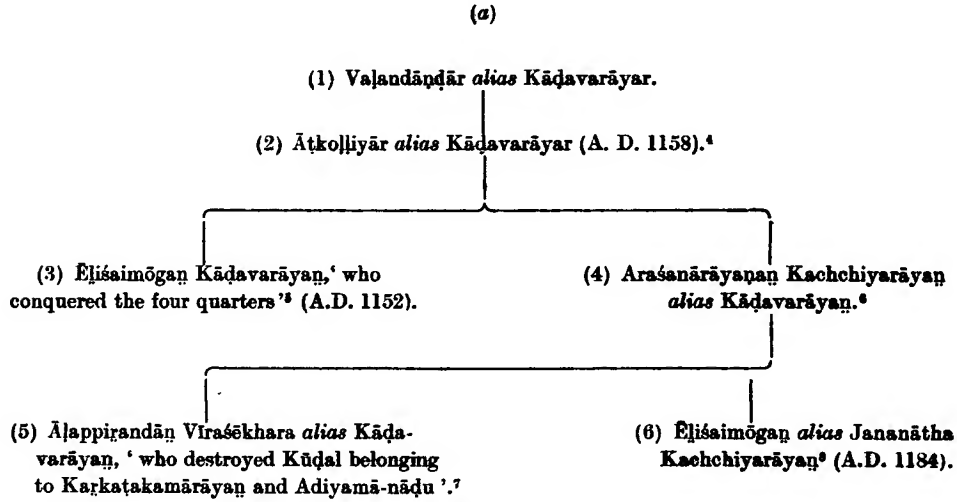
⁵ *S. I. I.*, Vol. VIII, No. 317.

⁶ *Achalakulōttaman* would indicate his connection with the Malaiyamāṇ chiefs. *Achalakulōttavaṇ* was also a title of the Rāshtrakūṭa king Kannaradēva (No. 281 of 1936-37 of the Madras Epigraphical Collection).

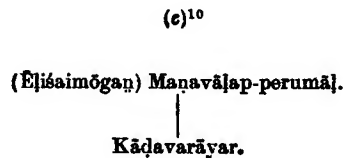
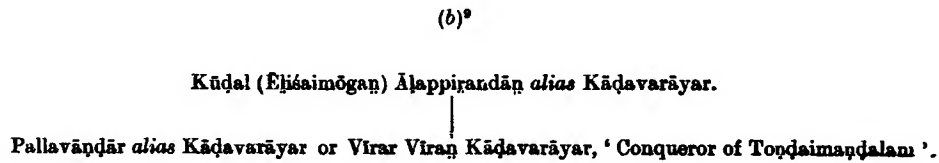
⁷ No. 484 of 1921 of the Madras Epigraphical Collection.

No regular genealogy of the Kāḍava chiefs in the Tamil country has so far been attempted,¹ but from a few records available, a tentative one can be drawn up, at least for a period of a century and half commencing from the second half of the 12th century A.D.

Two lithic records from Vṛiddhāchalam² and Tiruveṅṅainallūr³ which contain the same text furnish the following genealogy except No. (6) :—



Three other records give the following genealogies :—



¹ [A genealogy of these chiefs has been given by Prof. K. A. Nilakanta Sastri on p. 161 of Vol. II of *The Cōlas* which was issued after this article was sent to the press.—Ed.]

² No. 74 of 1918 of the Madras Epigraphical Collection.

³ No. 463 of 1921, *ibid.*

⁴ No. 486 of 1921, *ibid.*

⁵ No. 423 of 1921, *ibid.*

⁶ Nos. 254 of 1919 and 467 of 1921, *ibid.*

⁷ *S. I. I.*, Vol. VIII, No. 121.

⁸ Nos. 413 of 1909 and 157 of 1906, of the Madras Epigraphical Collection; also *S. I. I.*, Vol. III, No. 85. Ēḷisaimōgaṅ No. (6) was another son of Araśanārāyaṅgaṅ Kaechiyarāyaṅ.

⁹ Nos. 296 of 1912 and 178 of 1921 of the Madras Epigraphical Collection.

¹⁰ No. 494 of 1921, *ibid.*

(d)¹

Jiyamahipati m. Śilāvati.

Mahārājasinha (i.e., Kōpperuñjīnga) of Kūḍal.

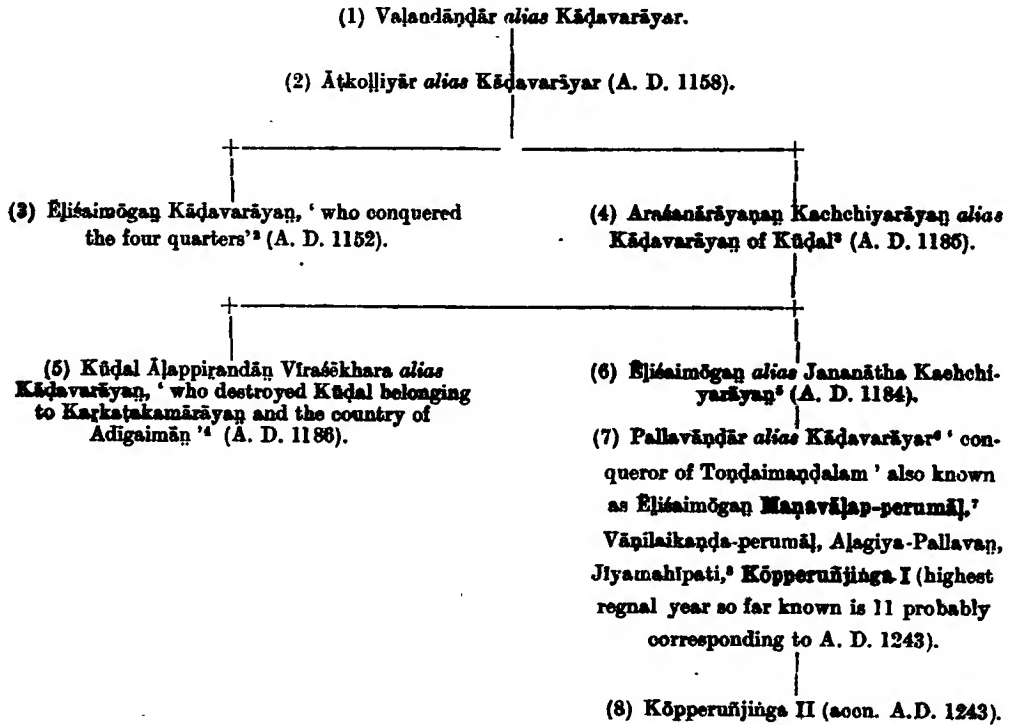
One point connecting the four sets given above is that all the members belonged to Kūḍal. Pallavāṇḍār *alias* Kāḍavarāyar mentioned in the second set is said to have been the son of Kūḍal Ēlīśaimōgaṅ Ḍappiṇḍāṅ in two inscriptions from Tirukkaḷukkuṅṅam² and Atti³. There are two persons with the name Ēlīśaimōgaṅ in the first set given above, one the elder brother of Araśanārāyaṅa who flourished about A.D. 1152⁴ and the other, his son who figures in inscriptions of about A.D. 1184⁵. Considering the proximity of the latter date to the period of Rājarāja III, the Ēlīśaimōgaṅ mentioned in that year seems to have been the father of Pallavāṇḍār mentioned in the Atti record. The conquest of Toṇḍaimaṇḍalam claimed by Pallavāṇḍār could not have been an independent achievement, for then he would have issued records in his own name in this region; it, therefore, seems probable that this conquest was undertaken on behalf of his overlord Kulōttuṅga-Chōla III. But since Conjeeveram, the capital of Toṇḍaimaṇḍalam was under the Chōlas in the time of Kulōttuṅga-Chōla I,⁶ Vikrama-Chōla,⁷ Rājarāja II⁸ and Rājādhirāja II⁹, we must presume that it must have been lost to the Chōlas during the later portion of the reign of Rājādhirāja II or during the beginning of the reign of Kulōttuṅga-Chōla III, for the latter says, in a record¹⁰ of his 19th year, that he entered Kachchi 'after prostrating to the ground the kings of the North'. The conquest of Kachchi is definitely included in his record from Tirukkōyilūr,¹¹ dated in the 24th year. Just as another feudatory chief of Kulōttuṅga-Chōla III, *viz.*, Ammai-yappaṅ *alias* Rājarāja Śambuvarāyaṅ styled himself 'the conqueror of the Pāṇḍya country'¹² for assisting the Chōla king in his Pāṇḍya war, Pallavāṇḍār must have called himself 'the conqueror of Toṇḍaimaṇḍalam' for a similar help rendered to his overlord in the Toṇḍaimaṇḍalam region.

The third genealogy noted above helps us further in the identification of Pallavāṇḍār. It has been pointed out that Maṅavāḷap-perumāl, a native of Kūḍal in Kīlāmūr-nāḍu, was a subordinate of Kulōttuṅga-Chōla III about the latter's 28th¹³ or 29th¹⁴ year, *i.e.*, 1206 A.D. He was called Aḷagiya-Pallavaṅ and had also the name Vāṇilaikaṇḍa-perumāl. Since the word *vāṇilai* refers to the despatch of arms in advance of an invading army, evidently under a trusted officer, the name Vāṇilaikaṇḍa-perumāl assumed by this chief would indicate his service to his overlord. Since Maṅavāḷap-perumāl (*i.e.* Aḷagiya-Pallavaṅ), was an important Kāḍava chief under Kulōttuṅga-Chōla III till about the latter's 35th year¹⁵, we may identify him with Pallavāṇḍār 'the conqueror of Toṇḍaimaṇḍalam' of the second set. This identification receives further support

¹ No. 202 of 1905, *ibid.*² No. 187 of 1932-33, *ibid.*³ No. 296 of 1912, *ibid.*⁴ Nos. 166 and 170 of 1906, *ibid.*⁵ No. 413 of 1909, *ibid.*⁶ *S. I. I.*, Vol. IV, No. 813 and Vol. III, No. 68.⁷ *Ibid.*, Vol. III, No. 80.⁸ *Ibid.*, Vol. IV, No. 822.⁹ *Ibid.*, No. 820.¹⁰ *Ibid.*, Vol. III, p. 217; also No. 164 of *Pudukkottai Inscriptions* dated in the 31st year of Tribhuvanavira-dēva, *i.e.*, Kulōttuṅga-Chōla III.¹¹ No. 2 of 1905 of the Madras Epigraphical Collection.¹² Nos. 167 and 176 of 1918, *ibid.*¹³ *S. I. I.*, Vol. VII, No. 146.¹⁴ *S. I. I.*, Vol. VIII, No. 317.¹⁵ Nos. 63 of 1919 and 487 of 1921 of the Madras Epigraphical Collection.

from the fact that Pallavāṇḍār, like Maṇavālap-perumāl, is said to have been the son of Kūḍal Ēlīsaimōgaṅ Ālappirandāṅ.¹

We have seen that Maṇavālap-perumāl of the third set was known as Aḷagiya-Pallavaṅ and since Kōpperuñjīgadēva was also called Aḷagiya-Pallavaṅ, the identification of Maṇavālap-perumāl and Pallavāṇḍār 'the conqueror of Toṇḍaimaṇḍalam' with Jiyamahipati of the fourth set is easily established. The whole genealogy can, therefore, be tentatively given thus :



Maṇavālap-perumāl, whom we have identified with Jiyamahipati of the Tripurāntakam⁹ inscription, was a subordinate under Kulōttuṅga-Chōḷa III till about A.D. 1211.⁹ He strengthened his position in the country and gradually made Sēndamaṅalam in the South Arcot District his capital, garrisoned it with forces and declared his independence by issuing records in his own name. The Chōḷa king Rājarāja III was captured and imprisoned in this place and was released only when the Hoysala forces marched against this city threatening destruction. An unpublished record from Villianūr in the French territory near Pondicherry, dated in the 6th year of Kōpperuñjīgadēva II, refers to an audit of temple accounts from the 37th year of Tribhuvanavīradēva, *i.e.*,

¹ No. 187 of 1932-33, *ibid.* The name Ēlīsaimōgaṅ Maṇavālap-perumāl means Maṇavālap-perumāl, son of Ēlīsaimōgaṅ.

² Nos. 423 of 1921; 166 and 170 of 1906 of the Madras Epigraphical Collection.

³ Nos. 391 and 467 of 1921, *ibid.*

⁴ No. 463 of 1921. It cannot be stated definitely which of the two brothers Nos. (5) and (6) was the elder.

⁵ No. 413 of 1903, *ibid.*

⁶ No. 296 of 1912.

⁷ *S. I. I.*, Vol. VIII, No. 350.

⁸ No. 202 of 1905 of the Madras Epigraphical Collection.

⁹ No. 63 of 1919, *ibid.*

Kulōttuṅga-Chōla III to the 11th year of Aḷagiyaśīyar Kōpperuñjīngadēva (I).¹ Probably 11 was the last regnal year of **Kōpperuñjīngadēva I**, i.e., **MaṇavālaṆ-perumāl**, because we know that he made an attempt to supplant the Chōla power by imprisoning Rājarāja III at Śēndamaṅgalam in A.D. 1232 and that Kōpperuñjīngadēva II came to the throne in A.D. 1243.² He was a quasi independent chief roughly from the 37th year of Kulōttuṅga-Chōla III to A.D. 1232 when he assumed the role of an independent ruler and continued to be in power till the accession of his son in A.D. 1243. He assumed the title 'Sakalabhuvanachchakravarttigaḷ' which was exclusively adopted in inscriptions by his son Kōpperuñjīngadēva II. Some of his records are found at Vailūr, Chidambaram and Tiruvaṅṅāmalai. MaṇavālaṆ-perumāl, the signatory to the present record, may be identified with the chief himself in whose regime this inscription was issued.

Of the **geographical names** occurring in the record, **Śēndamaṅgalam** is identical with the village of the same name where the present inscription is found. **Geḷilam** is the river that rises in the Kallakurchi taluk of the South Arcot District and flows into the Bay of Bengal under the ruined bastions of Fort St. David near Cuddalore in the same district.

TEXT.

- 1 Svasti³ śrī⁴ [!*] 'Sakalabhuvanachcha[kkara]vattigaḷ Śrī³-MaṇavālaṆ-perumāl-Uḍaiyār[kku]
- 2 yāṇḍu aṅchāvadu Śēndamaṅgalattu ūrum paḍaivīḍu še[y*]du U[ḍaiyār]
- 3 [Vā]ṇilaikaṇḍīsuram-udaiya-Nāyaṅāraiym eḷundaruḷap-pa[ṇ*]ṇi iṅ-ṇāyaṅārkkku nām kaṇḍa Eḷiśaimōgaṅ-śandikkum Puraṭṭādi(Puraṭṭādi) tiruṅ[āḷu*]kkum tirinundāvilakku pattukkum Geḷilattu[k]ku vaḍa[k]ku kurukāl-vaḷikkku mēṅkkku Mōgaṅār Māraṅār⁵ nāṅ-
- 4 [g-e]llaikku uṭpaṭṭa nāṅjai puṅjai uḷḷiṭṭa payiru maṅṅum eppēṅpaṭṭa aṅaittāyamum uṭpaḍa tirunāmattukkāṅi iṅaiyiliyāga tandōm[!*]ippaḍikkku Chandirādittavar śella ivūr nāṅḡellaiyilum natta[t*]tilu[m*] tiruchchūla-tāpana[m]-

¹ This is No. 186 of 1936-37 of the Madras Epigraphical Collection. The relevant portion of the record reads:—

1. Svasti śrī [!*] Sakalabhuvanachchakkaravattigaḷ Śrī Avaniāḷappiṅḍār Kōpperuñjīngadēvaṅkkku yāṇḍu 6-vadu ā-
2. rāvadu * * * *
3. * * * * muppadvattattu-kkāṅiudaiya śivappirāmaṅa-
4. rōm tiṭṭukkuḍutta pariśāvadu[!*] iṅ-ṇāyaṅār kōyil Tirubuvanaviradevaṅkkku muppattēḷāvadu mudal Aḷagiyaśīyar Kōpperuñjīngadēvaṅkkku paḍiṅṅāra-
5. du varai i=kōyil nīkki nilai kāsum nellum āḍum māḍum ārāvadu Tai(y)- māḍattu Uḍaiyār Perumaṅgalam uḍaiyār Uḍaiya-
6. pperumālāṅa Kāḍuvettigaḷ kaṅakku kēṭṭu * * *

This record confirms the view expressed in the *Madras Epigraphical Report* as early as 1906 as to the existence of two chiefs of the name Kōpperuñjīngadēva. But Mr. S. R. Balasubrahmanyam has laboured in vain to refute this theory in the *Journal of the Madras University*, Vol. IX, No. 3, pp. 293ff.

² Above, Vol. VII, p. 165.

³ Engraved in Grantha.

⁴ The letters *Sakalabhu* are in Grantha.

⁵ The length of *nā* is indicated, unnecessarily, by a secondary sign. It is possible that the letter *ṅā* was intended to be engraved.

5 paṇṇi kal[hi*]lum śembilum veṭṭi[k*]kolga [i*] i[vai]
 6 Maṇavā[la*]n-pe[ru*]mā! eḷuttu [i*] paṇmāgēsura raiksha¹(rakshai) [i*]

TRANSLATION.

(Lines 1-4) Hail! Prosperity! (*In*) the fifth year (*of our reign*), (*we*) Sakalabhuvanachchakkaravattigaḷ, the prosperous Maṇavāḷaṅ-perumāḷ-Uḍaiyār, made the village Śōṇḍamaṅgalam a military camp, installed (*therein*) god Vāṇilaikaṇḍiśuram-uḍaiya-Nāyaṅār, (*and, for conducting in this shrine*), the (*service called*) Ēḷisaimōgaṅ-śandi (*which*) we (*have*) instituted to this god, (*for celebrating the*) Purattādi festival, (*and for maintaining*) ten sacred perpetual lamps, endowed, as a tax-free *tirunāmatukkāṇi*, (*lands*) within the four boundaries of (*the village*) Mōgaṅār Māraṅār (*situated*) to the north (*of the river*) Geḍilam (*and*) to the west of the *kurukāl-vaḷi* (*pathway marked by kurukāl trees*), together with (*all the*) wet and dry crops and other incomes.

(Ll. 4-6) Let the (*stones bearing the emblem of the*) sacred trident be fixed in the four boundaries of this village (*including*) dwelling sites, and (*the deed*) engraved on stone and copper, so that (*the gift*) may continue in this wise (*as long as*) the moon and the sun (*last*). This (*is*) the signature (*of*) Maṇavāḷaṅ-perumāḷ.

(*This shall be under*) the protection of all *Māhēśvaras*.

No. 7.—REGULATIONS OF THE SABHA FROM TWO UTTARAMALLUR INSCRIPTIONS.

BY K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

The early inscriptions of Uttaramallūr in the Chengleput District are found to start from the time of the Pallava king Dantivarman and cover the reigns of this king² and of his successors, *viz.*, Nandivarman,³ Nṛipatuṅga,⁴ Kampavarman⁵ and Aparājita⁶ and of the Chōḷa kings Parāntaka I. and Rājākēsarivarman Āditya who is reported to have captured the Pallava country and extended his dominions into Toṇḍaimaṅḍalam after defeating and killing its last king Aparājita. The *sabhā* of the place is referred to in almost all the inscriptions of these kings. And as six records earlier than the time of Parāntaka I., *viz.*, one of Dantivarman,⁷ one of Nṛipatuṅga,⁸

¹ The letters *raiksha* are in Grantha.

² They are dated in the 7th, 9th, 10th and 21st years of his reign. See Nos. 365, 359, 334 and 344 of *S. I. I.* (Texts), Vol. VI.

³ *Ibid.*, No. 356 which is dated in the 24th year of reign. This record was written by Vāstuvīdyāmayāṅ Nakkaṅ, son of Kāriśvara. No. 333 is in praise of a renowned architect named Paramēśvara, a carpenter of Pāḍagam. The palaeography of this record resembles that of an inscription of Paramēśvaravarman II at Mahābalipuram which shows that it might be earlier than the time of Dantivarman. The mention of Paramēśvara-vadi made in some of the earliest inscriptions of this place would carry the antiquity of Uttaramallūr to the time of the Pallava king Paramēśvaravarman II. A Vāstuvīdyāmayāṅ figures as signatory in a record registering a grant made by a certain Malliyaṅ Kārāpai. The latter figures in an inscription of Kampavarman dated in the 8th year of reign. It is worthy of note also that another record of the same date is said to have been written by Pāḍagattu Peruntachchaṅ Muḷḷūraṅ.

⁴ There are 4 inscriptions of Nṛipatuṅga dated in the 16th, 25th and the 26th years of his reign. *Ibid.*, Nos. 346, 366, 367 and 368.

⁵ No less than 13 epigraphs belong to Kampavarman's reign. They range in date from the 6th to the 26th years of his reign. *Ibid.*, Nos. 347, 285, 287, 288, 370, 290, 294, 314, 325, 375, 348, 371 and 369.

⁶ A grant made in the 14th year of a Rājāmārttāṇḍaṅ *alias* Aparājita is referred to in No. 350.

⁷ *Ibid.*, No. 359, dated in the 9th year of his reign.

⁸ *Ibid.*, No. 346.

three of Kampavarman¹ and one of Rājākēsarivarman²—make specific mention of Committees, there is certainty that the *sabhā* and its committees were functioning in the place during the reigns of at least six kings prior to the accession of Parāntaka I. in A.D. 907, in whose 12th and 14th years of reign the regulations relating to the constitution of committees (published in the *Archæological Survey Report* for 1904-05, pp. 131 ff.), came to be incised. By any modest computation the existence of the *sabhā* of Uttaramallūr and its committees through which it performed its various functions may be taken to at least a hundred and fifty years prior to the said promulgation of the regulations regarding the constitution of the committees. In all fairness, therefore, it may be said that there must have been some kind of regulation to guide the people in their elections and the *sabhā* in discharging its onerous duties, during this long period of 150 years, though at this distant date, we are left entirely in the dark as to what that regulation was. And this is just our position in the case of *sabhās* of all other places also where, according to information supplied by inscriptions, that constitutional body and its committees were functioning. We have every reason to think that the fundamental principles of the working of the *sabhā* as well as other regularly constituted bodies must have been the same, though in details, there might have been some variations suiting the time, place, experience and attainments of the people. It is here enough for our purpose to note that the *sabhā* and some of the committees were in existence at Uttaramallūr long before the publicity given in Parāntaka's time of the committee regulations.

The two inscriptions edited below are engraved on the south wall of the Vaikuṅṭha-Perumāl temple at Uttaramallūr and they register regulations made by the *sabhā* (village assembly) of the place, one of the time of the Chōḷa king Parāntaka I, relating to settlement of boundaries, and the other dated in the reign of the Rāshtrakūṭa king Kṛishṇa III, regarding the procedure to be observed in the recovery of fines imposed by the assembly. The texts of these records in Tamil are published in *South-Indian Inscriptions* (Texts).³

A.—Inscription of Dantivarman (circa A. D. 782) detailing Boundary Settlement Regulation.

The first of these inscriptions was copied in 1898.⁴ Only five lines of this record are published in the *South-Indian Inscriptions* (Texts) with the remark that the rest of the inscription is not traceable. To judge only from the penal clauses occurring at the end of the inscription the regulation which it registers seems to be a very important one. It is unfortunate that the epigraph is not fully available but what is missing does not appear to be much.

The inscription under notice is dated in the **21st year** of the reign of the **Pallava king Dantivarman**, and may, therefore, be assigned to the **last quarter of the 8th century A.D.** According to my scheme of chronology⁵ the **date** would be A.D. 782.

The record is engraved in the **Tamil** language and alphabet. A few **Grantha** letters are however used, *viz.*, *svasti śrī*, *Dantivikra*, *ṛmma*, *sabhāi*, *vyavasthāi*, *bhū* in *bhūmi* and *sā* in *sāmantu* in line 1; *sā* and *ntu* in *sāmantu* and *bhū* in *bhūmi* in lines 2 and 3; *samvatsa* in line 4; and *gra* and *ddhyastha* in line 5. The use of the word *agampāḍi* meaning 'within' is worthy of note. It

¹ *Ibid.*, Nos. 294, 348 and 369.

² *Ibid.*, No. 360.

³ Vol. VI, p. 161, No. 344 and p. 168, No. 362.

⁴ No. 61 of 1898 of the Madras Epigraphical Collection.

⁵ Above, Vol. XX, p. 50.

stands for *agattu* or *uḷḷāga* and its antonym would be *purambaḍi*. Both *purambaḍi* and *uḷḷāi* (same as *agampaḍi*) are used in Tanjore inscriptions in the sense of an outer and inner quarter of a village. The phrase *mūḷa-varil* may be construed to mean 'if one returns to redeem'. The proper form of the initial part is *mūka*.

The wording of the inscription is not quite satisfactory. There is first the indifferent use of the singular and plural, e.g., *bhūmiyuḍaiya kuḍiga!* (l. 1), *kuḍipalavum* (l. 2), *ponniḍūdār* (l. 2), *bhūmiyuḍaiyān* (l. 2), *avaṇ* (l. 2) and *uḍaiyān* (l. 3).¹ Secondly *Ur* and *Sabhā* are used to denote the same body: and this is plain by the employment of the first personal termination *ōm* in *Sabhaiyōm* (l. 1) and *Urōmēy* (l. 2). Coupled with these, there is the difficulty of making out the sense implied by the term *Sāmantu-sey*, which though for all appearance is Tamil, is hardly met with in any Tamil work or Lexicon. For the just appreciation of the regulation contained in this epigraph, a correct interpretation of this obsolete phrase is essential and to this we shall give our attention. The initial part of the compound *Sāmantu-sey* suggests that it is a partial Tamil rendering of a Sanskrit original. If this is so, it is easy to say that the Sanskrit form of *Sāmantu-seyda!* must be *Sāmantā-karaṇa*. In this, the ordinary meaning of *Sāmantā*, viz., 'a chief or lord' will hardly suit, applied as it is in connection with a land transaction. The word *Sāmantā* occurs in *dharmaśāstras* in connection with settlements of disputes of lands and villages, and in connection with transfers of properties. Manu says that witnesses in cases of boundary disputes must be examined in the presence of the contending parties and the *Grāmīyaka-kula*²; and the settlement thus made must be recorded in writing with the names of the witnesses entered.³ *Grāmīyaka-kula* is explained by Kullūka-Bhaṭṭa as *grāmīka-jana-samūha* which may be taken to mean the assembly of the village. Bṛihaspati declares that witnesses in cases of boundary disputes are to furnish evidence as to how the lands in question were acquired, their extent, the period of their enjoyment, their names and nature.⁴ In connection with the settlement of boundaries of fields, wells, tanks, gardens situated in a single village, with which our inscription is concerned, Manu rules:—

Kṣhētra-kūpa-taḍāgānām-ārāmasya grīhasya cha |
Sāmantā-pratyayō jñēyaḥ sīmā-sētu-vinirṇayaḥ ||⁵

It is noteworthy that the testimony of the *Sāmantas* determined the boundaries; and there is no doubt that the *Sāmantas* were well acquainted with them. In cases where there is doubt or suspicion as regards boundaries of villages owing to the removal or absence of boundary marks, evidences of witnesses, says Manu, must be considered primarily the deciding factor: and in the absence of such witnesses, adds Yājñavalkya, *Sāmantas*, the residents of adjoining villages,—four, eight or ten—may fix the boundaries.⁶ Manu limits the number of *Sāmantas* to four and says that the settlement must be made in the presence of the king (*rāja-sannidhau*). The word *Sāmantā*, it may be noted, is explained in the *Manvartha-muktāvalī* thus:—*chatur-dīśam samantād= bhavāḥ sāmantiāḥ*.⁷ The *Mitāksharā* also gives the derivation *samantād= bhavāḥ sāmantiāḥ cha-*

¹ The difficulty of this promiscuous use of singular and plural may be got over to some extent by replacing *ava-avaṇ* and *avv-avv-aiyān* for *avaṇ* and *uḍaiyān*.

² *Manusmṛiti* (Nirṇayasāgara ed.), ch. VIII, v. 254.

³ *Ibid.*, vv. 255 and 261.

⁴ This is cited in the commentary of *Mitāksharā* under v. 152 of ch. II of *Yājñavalkyasmṛiti* (Nirṇayasāgara ed. pp. 233 f.).

⁵ *Manusmṛiti*, ch. VIII, v. 262.

⁶ *Yājñavalkyasmṛiti* (Nirṇayasāgara ed.), *Vyavahārādhyāya*, v. 152.

⁷ See the commentary under v. 258 of ch. VIII.

*tasrishu dikshv-anantara-grām-ādayas=tē cha pratīsimam vyavasthitāḥ.*¹ According to Kātyāyana 'grāma' here means "the *Sāmantas* of the village".² The same authority has

Samsaktās=tu Sāmantās=tat-samsaktās=tath-ōttarāḥ |
samsakta-sakta-samsaktāḥ padmakārāḥ prakirtitāḥ ||

Sāmantu-śeydal, i.e., the action of the *Sāmantas*, to which our inscription refers, is actually found described in the text of Yājñavalkya³ thus :—

Simmō vivādē kshētrasya sāmantāḥ sthvirādayaḥ |
* * * * *
nayēyur-ētē sīmānam sthal-āṅgāra-tusha-drumaiḥ |
sētu-valmika-nimn-āsthi-chaity-ādyair-upalakshitām ||

and as such, we may take the phrase to mean the "settlement or marking out of boundaries of lands, villages, etc., made in the presence of the village assembly, by witnesses, *Sāmantas* (i.e., neighbouring land owners) and others". The text of Yājñavalkya and the note of Vijñānēśvara cited above show that in respect of every boundary line there used to be appointed or nominated some persons styled *Sāmantas* on account of their being owners of adjacent fields, who had an intimate knowledge of all boundary marks⁴ set up in the line whether they be hidden from or open to public view; and whenever any disputes arose, these *Sāmantas* were requisitioned to give evidence and to determine the boundaries in accordance with such original marks. It is not unlikely that the *Sāmantas* were furnished in writing with a detailed description of boundary marks, such as are found in the Tiruvālaṅgāḍu, Leiden and other grants.

It is said that in cases where no *Sāmantas* or *Maulas* are available to give evidence as to the boundaries in dispute, the evidence of others have to be sought.⁵ By *Maulas* are meant the lineal

¹ *Vyavahārādhyāya*, commentary on v. 151.

² Vijñānēśvara quotes the verse

Grāmō grāmasya sāmantāḥ kshētram kshētrasya kirtitam |
griham grihasya nirdishtam samantāt=parirabhya hi ||

and notes *grāmādi-śabdēna tat-sthāḥ puruṣhāḥ lakshyantē*. (Nirṇayasāgara ed. of *Yājñavalkya-smṛiti*, p. 232)

³ *Vyavahārādhyāya*, vv. 154-5.

⁴ The following verses of Manu name most of the objects used as boundary marks and these are found in many of the land grants :—

Sīmā-vṛikshāmś=cha kurvita nyagrōdh-āśvattha-kiṁśukān |
śālmalin-sāla-tālāmś=cha kehriṇāś=ch-aiva pādapān ||
Gulmān=vēṇūmś=cha vividhān=chhamivalli-sthalāni cha |
śārān=kubjaka-gulmāmś=cha yathā sīmā na naśyati |
Taḍāgāny=udapānāni vāpyah prasravaṇāni cha |
sīmā-sandhishu kāryāni devat-āyatanāni cha || Ch. VIII, vv. 245-248.
Upachchhannāni ch=ānyāni sīmā-lingāni kārayēt |
sīmā-jñānē nṛpām vikshya nityam lōkē viparyayam |
Aśmanō=sthini gōvālāms=tushān=bhasma-kapālikāḥ |
karisham=ishṭak-āṅgāra-śarkarā-vābūkās=tathā |
Yāni ch=aivam-prakarāṇi kālād=bhūmir=na bhakshayēt |
tāni sandhishu sīmāyam=aparakāśāni kārayēt ||

Ibid., vv. 249-252.

⁵ These are stated by Manu to be :—

Vyādhān=śākunikān=gōpān=kaivartān=mūlakhātakān |
vyālagrāhān=uñchhavṛittin=anyāmś=cha vanagōcharān | *Ibid.*, v. 260.

descendants of such persons as had been originally *Sāmantas* but had since emigrated from the place. Regarding them the following text of Kātyāyana may be noted:—

Nishpādyamānaṃ yair-dṛiṣṭaṃ tat-kāryaṃ tad-guṇ-ānvitaiḥ |
vṛiddhā vā yadi v-āvṛiddhās=tē tu vṛiddhāḥ prakīrtitāḥ ||
Yē tatra pūrvaṃ sāmantaḥ paśchād=dēsāntaraṃ gatāḥ |
tan-mūlatvāt=tu tē maulā ṛishibhiḥ parikīrtitāḥ ||
Upāśravaṇa-sambhōga-kāry-ākhyān-ōpachihnitāḥ |
uddharanti punar-yasmād=uddhṛitās=tē tataḥ smṛitāḥ ||

We shall now note how the instructions contained in the *dharmaśāstras* had been faithfully carried out in practice as evidenced by epigraphical records.

We learn from inscriptions that in several corners of lands it was usual to set up stones bearing different marks such as *puḷḷaḍi* (Skt. *haṃsa-pāda*), i.e., the mark of interlineation, *tūla*, i.e., a trident, *chakra*, i.e., the discus, plough (*mēḷi* or *chitra-mēḷi*), especially when the lands or any portion thereof had to be sold, assigned or otherwise dealt with.¹ The planting of stones or other distinguishing marks is expressly stated to be one of the observances to precede the actual drawing up of deeds of sale, gift, or assignment and it was used to be done in the presence of many people, the chief among them being the assembly of the village. Invariably in all cases of grants of lands or villages made by kings, we find a royal order issued to the assemblies of the division in which the gift property was situated and the villages under it requiring them (1) to go round the boundaries accompanying a she-elephant, (2) to point out clearly the boundaries and mark them with stone and milk-bush and (3) to draw up and give the deed of gift to the donee. The faithful carrying out of the above order, as we find it described in numerous inscriptions with such minute details that are intended to avoid future troubles, shows clearly the rules followed in all cases of transfers of property. Besides, the village assemblies made the necessary changes in the revenue registers through the village *karāṇattāṇ* or *madhyastha*. The point that calls for special attention is that even when the king made a grant, the cognition of it by the village assembly was considered essential. Secondly, it is seen that due publicity was given to the grant by the members of the assembly not only of the village in which the property lay but also of all surrounding villages, walking round the boundaries and attesting the document drawn up. The third essential was the pointing out of the boundaries and marking them with stones and milk-bush in the presence of assemblies of that and all the surrounding villages. This shows that the cognition by the neighbours was considered essential for the transfer and gift. The long description of the boundaries indicate that there must have been persons whose duty was to be acquainted with the boundary marks of the lands in the village, to point them out when required and to plant fresh ones in missing places; and this presupposes the maintenance of registers to guide them. In fact we learn from the Larger Leiden plates that in the ceremony of walking round the boundaries of the village of Ānaimaṅgalam, preceding its grant to the Buddhist *vihāra* at Negapatam, two persons of the village went with the procession, and one of them, a *veḷḷāḷa* rode on the back of an elephant and pointed out the various boundaries; and that the assemblies of no less than 27 villages which lay next to the one that was granted, took part in the settlement of the boundaries.² From the Kāsākuḍi plates of Nandivarman Pallavamalla we learn that the person who actually pointed out the boundaries in the ceremony of *karīṇi-bhramāṇa* was called *viyavaṇ*.³ *Evuvāṇ*, *vayavaṇ* and *vaḷichchelvāṇ* are synonyms of *viyavaṇ*. In the case of

¹ See Nos. 496, 518 and 1290 of *S. I. I.* (Texts), Vol. V.

² Above, Vol. XXII, pp. 237 f.

³ The words used here (*S. I. I.*, Vol. II, ll. 110 f.) are *nāṭṭu-viyavaṇ* *ḥolliya ellai pōy paḍāgai valaṇ=cheydu* *kalluṇ=kaḷḷiyum nāṭṭi=kkōḍuttadarkku*.

the grant registered in the Tiruvālaṅgāḍu plates, the assemblies of 3 villages that adjoined the gift property took part in settling the boundaries and recording them.¹ Sometimes even Divisional assemblies took part in determining boundaries and getting them marked by stones and the planting of milk-bush.² The whole procedure described in these charters, viz., the gathering together of the neighbours, walking through the boundaries, marking them with stones and milk-bush inclusive of drawing up a schedule of boundaries and attesting it may be said to be *Sāmantu-śeydal* or *Sāmanta-karaṇa* in the case of big villages. We have already stated that in the case of lands situated within a single village, the testimony of the owners of the neighbouring lands given in the presence of the village assembly of the place and recorded in writing was considered to be a final settlement of boundaries. It may be of interest to note here that the procedure recorded in inscriptions and noticed above is quite in accordance with the injunction laid in a text of *dharmaśāstra* relating to the formalities to be observed in the transfers of immoveable properties.

Sva-grāma-jñāti-sāmanta-dāyād-ānumatēna cha ;
hirany-ōdaka-dānēna shaḍbhir-gachchati mēdinī ||

It seems that *grāma* here means 'the village assembly' and *Sāmanta* 'the neighbouring land owners'. The *Mitāksharā* which cites the above text adds "*Grām-ānumatiḥ vyavahāra-prakāśan-ārtham-ēv-āpēkshyatē*" and "*Sāmant-ānumatis=tu sīmā-vipratipatti-nirūsāya*" thus making it clear that the assent of both the *grāma* and the *Sāmantas* was necessary, the one for giving due publicity and the other for the removal of all doubts and trouble regarding boundaries. The use of the word *Sāmanta* is particularly worthy of note and also its connection with *sīmā*. It seems pretty certain that by *Sāmantas* are meant only the neighbouring land owners.

Having made clear what is meant by *bhūmikku sāmantu-śeyya*, and shown also how it was observed in land grants registered in copper plates and stone inscriptions, we may note the further interesting information which our inscription furnishes. It tells us:—

- (i) that settlement of boundaries of lands used to be taken up by village assemblies on applications made by owners of lands ;
- (ii) that the party applying for it had to pay a fee in gold when the settlement was made ;
- (iii) that this fee, if not paid by the party, was to be met by the village assembly (*sabhā* or *ūr*) ;
- (iv) that the fee became a charge on the land and was recoverable by the sale of such portions as would cover it ;
- (v) that the sale effected in this connection was subject to confirmation only on the expiry of the third year, within which period the defaulting land-owner was given the option of redeeming his land by paying the amount justly adjudged to be due ; this amount perhaps included the original fee plus such other charges as would have been incurred in bringing about the sale of the land : hence the use of the phrase "*niyāyattāl koḷḷa-udaiya poṇellām*" instead of '*sāmantu-śeyya vanda poṇ*' ;
- (vi) that after the expiry of the third year the sale is to be ratified and the proceeds utilized for the benefit of the village tank ; and

¹ *S. I. I.*, Vol. III, pp. 437 f.

² We read in *S. I. I.*, Vol. II, p. 386 "*ippariṇu nāṭtai-kkūṭṭi nila-naḍappittu-kkalluṇ-kalḷiyu[m] nāṭṭi * * * * śāsanañ-cheyvittu-kkuḍuttēṇ*".

- (vii) that if any (future) member directed the return of the land, acting contrary to this (the last-mentioned clause), he was to be treated as a traitor to the village and his entire property sold and the amount realised formed into a fund for the improvement of the said tank.

Here it may be noted that the *Sabhā* looked on the transgression of its regulation by its own members and its officials as more heinous than that of the owner of the land in his failure to pay the fee. The offending member was treated as *grāma-kāṇṭaka* and was ordered to be deprived of his immoveable property. The power which the assembly expressly provided itself with to punish any future member that might transgress the regulation herein made, and which is contained in the last clause, it may be observed, is made in conformity with the ancient rule of practice noticed in the text of Kātyāyana "*mukhya-dādanē samūhasy-aiu-ādāhāraṇ*". To provide against the contingency of the assembly's inability to punish such members, some inscriptions go further and insert a clause to the effect that the transgressing member or members could be taken before the *dharmāsana*, i.e., the Royal Court, or the then reigning king (*anṛā-kō*) by certain persons empowered on that behalf and be made to pay a fixed fine or what the empowered persons may deem fit and that, after the payment of such fines, the members and the assembly may be enforced to observe the terms of the assembly regulation. Insertion of such clauses is done in accordance with the laws pertaining to bodies as laid down in the *dharmasūtras*.¹ The punishment to be meted out to the *madhyastha*, who carried out the order of the offending member, is expressed in the phrase "*vettiṭṭōga iduvadāgavum*". Though *vettiṭṭōga* may denote capital punishment, I think it may simply mean 'dismissal from office', for this phrase, in common parlance, implies 'striking off or cancelling'. Even in Sanskrit, it may be noted, the lexicographers give *pracāsana*, *parāśana*, *nishādana* and *nishāna* as the equivalents of the synonymous term *vadha*.

TEXT.

- 1 Svasti śrī [i*] Dantivikramaparmma[r*]kku yāṇḍu irubattoṇṇāvadu nāḷ nūṇṇu irubattū irāṇḍu Uttaramēru-chaturvēdīmāṅgalattu sabhāiyōm śeyda vyavasthai [i*] Emm-ūr bhūmi-ūḍaiya kuḍigaḷ bhūmi sāmantu-śeyga eṇṇu vandaṇṇā eppēṇṇattana-
- 2 vum [sāmantu]-śeyya vanda bhūmiy-ūḍaiyāṇ maṇ-ṇiṇṇu poṇṇ-īḍāḍṇ bhūmikku sāmantu . . m poṇṇ-īḍa-māṭṭā[da] kuḍi palavum niṅkamāṭṭāḍu pōṇamaiyil ūrōmēy poṇṇ-īṭṭu avaṇ bhūmiyil . . poṇṇukku vēṇḍum-aḷavu emm-ūr Vaiyiramē-
- 3 ga-taṭākattukku bhūmiy-āga sāmantu-śeydu viṇṇu-kkuduttu maṇḍagattu kallilē eḷuṇṇu vettuvadāgavum [i*] ippariśēy Vayiramēga-taṭākattukku viṇṇa bhūmi mū-yāṇḍin agampāḍi uḍaiyāṇ miḷga-varil niyāyattāl
- 4 koḷḷa-ūḍaiya poṇṇ eḷḷam koṇḍu viṭṭu-kkuduppadāgavum [i*] mūṇṇu sāmivatsaramum kāḷḷindāl i-bbhūmiy-i-Vayiramēgattukkē aṇa-viṇṇu aṭṭuvad-āgavum [i*] ippariś-aṇṇi āṇṇiḷum miḷa-ppaṇṇippar-ulaṇṇiḷ avaṇ bhūmiyūm Vayiramēga(Vayiramēga)-taṭākattukkē mudalāga viṇṇu aṭṭuvadāgavum [i*] ivaṇ grāmakaṇṭakāṇ-āvāṇṇāgavum [i*] idu miḷa-ppaṇṇi-kēṭṭa madhyasthaṇ-ulaṇṇāyil avaṇṇi vettiṭṭōga iduvadāgavum [i*] i-ppariśu śeydu miḷa-ppaṇṇi

¹ *Manusmṛiti*, ch. VIII, v. 41. Also *Bṛihaspati*, *Mukhyas-saha samūhānām vicarmatāḷo gūḷā bhāṣṇē*, *tadā vicāraṇṇē rājā etadāharmē aṭṭapāyick-cha tēn* ॥

² The rest of the inscription is not traceable.

TRANSLATION.

Hail! Prosperity! In the **twenty-first year and one hundred and twenty-second day of (the reign of) Dantivikramavarman**, we, *(the members of)* the *Sabhā* of **Uttaramēru-chaturvēdimaṅgalam** made this regulation (*vyavasthā*):—

Whereas all classes of ryots who own lands in our village had come up to have the boundaries of their lands settled, (*Sāmantu-seyga*) and when the boundaries had been settled, several of the owners had left (*the village*) without coming forward and paying the amount of gold due (*i.e.*, incurred on their behalf), and whereas we, (*the members of*) the *Ūr* (*i.e.*, the village assembly), had to pay the gold, it had been ruled that (*in such cases*), we should sell so much extent of the (*defaulter's*) land as would be required to cover the (*amount of*) gold (*expended by us*), and give (*the land*) to the Vayiramēga-taṭāka of our village, determining the boundaries of the portions sold, and have (*the transaction*) engraved on stone in the *maṅḍapa* (*of the temple*); that, if any owner of the lands, sold in this manner to the Vayiramēga-taṭāka, should come within three years to redeem the land, it should be returned to him, on receiving from him (*the amount of*) gold justly adjudged to be due: that after the expiry of three years, the lands should remain permanently sold to the Vayiramēga-taṭāka, (*i.e.*, the sale effected before should be confirmed); that, in contravention of this if there should be any (*member*) that order the return of the land (*after three years*), his lands should also be sold and given to the said Vayiramēga-taṭāka as its fund; and he (*i.e.*, the member) should be treated as a traitor to the village (*grāma-kaṇṭaka*): and that if any *madhyastha* carried out such an order of returning the land after three years, he should be removed from office.

B.—Inscription of Kannaradēva (A.D. 964) detailing Fine-recovery Regulation.

The second inscription¹ is in a fairly good state of preservation. It contains nine lines of writing very neatly executed without many flaws of grammar, language or idiom.

The inscription is mainly in the **Tamiḷ** language and alphabet. A few **Grantha** letters are, however, found used in writing words of Sanskrit origin. They are *Svasti Śrī* (l. 1), *chaturvē-* or *saturvē* (ll. 1 and 9), *sabhai* (ll. 1, 3 to 6, and 8), *maḥāsabhai* (l. 2), *dushta* and *vyavastai* (l. 2), *grāma-kārya* (ll. 2 f., 5 and 6 f.), *pursha* (l. 4), *madhyastha* (ll. 4, 9), *nyāya* (l. 8) and *Śivadāsa* and *lāditya* (l. 9). The word *danḍa* is sometimes written in Tamiḷ (ll. 5, 6, 7) and sometimes with the initial letter alone in Grantha.

The **date** of the inscription is the **25th year** of the reign of **Kannaradēva** who took **Kachchi** *i.e.*, Conjeevaram and **Tanjai** or Tanjore, both of which places were, at the time of the record, important cities belonging to the Chōlas. The identity of this Kannaradēva with the Rāshtrakūṭa king Krishṇa III is fairly well established. His rule lasted from A.D. 939 to 966-967.² and the 25th year of his reign, to which the subjoined inscription belongs, must correspond to A.D. 964.

The opening sentence of the inscription states that the *Perunkuṛi-Maḥāsabhā* of **Uttaramē-ruchaturvēdimaṅgalam**, assembled during day time, in the *terri* of the *pērambalam* of their village, and (agreeing) among themselves (*enmir-cheyda*), made the regulation (*vyavasthai*), which forms the subject matter of the record. Before noticing the clauses of the regulation, it is necessary to say a few words on the terms employed in this introductory sentence and what they lead us to infer.

¹ It was copied in 1898 and registered as No. 77 of the Appendix to the *An. Rep. on Epigraphy*, Madras, for that year. The text of it in Tamiḷ is given in *S. I. I. (Texts)*, Vol. VI, p. 168, No. 362.

² See above, Vol. XXI, pp. 261-62.

The words *Sabhā*, *Mahāsabhā* and *Perunkūri-Mahāsabhā* occur in a large number of inscriptions of the Tamil country and denote the class of assemblies that were functioning there, and not a few of these epigraphs mention by name the persons that composed them. Judging from their names alone, which have prefixed to them, the *gōtras* to which they belonged such as Bhāradvāja, Kāśyapa, Harita, Vatsa, etc., and the suffixes Kramavid, Sōmayājī, Vājapēyayājī, Sarvakratu-Vājapēyayājī, Shadaṅgavid, Bhaṭṭa, Bhaṭṭa-Sōmayājī, Dvivēdi, Trivēdi, Chaturvēdi, etc., it may be said that the members that took part in the deliberations of these organizations were Brāhmins.¹ This fact proves that the qualifications for membership to the *Sabhā*, laid down in the two Uttaramallūr inscriptions published in the *Archaeological Survey Report*,² and a few other records of a similar nature, were strictly observed all the time the *Sabhā* lasted. That this class of assemblies had under them several offices and services which were open to other castes of people is quite evident from the numerous inscriptions that register the transactions made by them; and the varied nature of their activities also required their enlistment. In spite of the presence of the people of other castes for carrying out the duties undertaken by the assemblies, there is nothing to doubt that the deliberative body was purely Brahmanical in this case.³ Similarly also the examination of the transactions of the assembly of the *Ūr* recorded in a number of epigraphs shows that the deliberative body of that institution was purely non-Brahmanical though in the execution of its functions Brāhmins may have been employed for some of the offices and services. The duties discharged by both the classes of organisations were in most cases identical. It seems that the locality and the occupation of the people determined the class of organisation that functioned in the place. A point that is worthy of note in our inscription is that the *Perunkūri-Mahāsabhā* referred to in the first person in the headline is later on spoken of as *Sabhā* and *Mahāsabhā*. The *Sabhā* is explained in *Manvarthamuktāvali* as *grāma-nagar-ādau niyatam jana-samūha-sthānam* 'the place of meeting of the assembly of a village or town'.

The statement that the assembly met together generally during day time finds an echo in other epigraphs as well⁴ and is suggestive of the fact that, if occasion required it, the body could also meet during nights. It is interesting to find this suggestion proved by an inscription dated in the 40th year of the reign of Parāntaka I. discovered at Kūram which states that the *Sabhā* of the place met together during night in the *kūḍa* of the Tiruvāypāḍi temple in the village.⁵ Unfortunately the inscription is so badly damaged that we are not able to understand clearly from what remains of it, the occasion that necessitated the convening of the body in the night. If the fragment in the same script published as a footnote to the inscription⁶ is connected with the record in question, this much may be gathered that the misbehaviour of an Accountant of the organization in making wrongful entries in the books which led the assembly to the payment of unnecessary taxes on lands that were lying waste, was the occasion for their meeting in the night. The assembly seems to have decided in this case that no member should render to, or receive from, the guilty accountant any kind of help and that if any one acted contrary to this decision he should be taken by the *Śraddhāmantas* before the *dharmāsana* and a penalty of 108 *kāṇam* of gold be obtained from him. Two other inscriptions, one of the time of Rājēndradēva⁷ and the other

¹ *S. I. I.* (Texts), Vol. V, No. 1003.

² *A. S. I.*, *An. Rep.* for 1904-05, pp. 131 ff.

³ [For a different view see above, Vol. XXII, p. 206.—Ed.]

⁴ *S. I. I.* (Texts), Vol. VII, No. 412 of the time of Rājārāja I. [Pe]rūṅguri-sabhaiyōm innāḷai pagal nammūr brahmasthānattu chaturālai Rājārājanilēy niraṃba peruṅguri kūḍi-yirundu; and No. 549 of *S. I. I.* (Texts), Vol. IV, dated in the 6th year of Rājākēsarivarman: pagal ivvūr tiruchchitrakūḍattēy dharmi-ḷeydu peruṅguri kūṭṭa kurāivara-kkūḍi-yirundu and Nos. 414 and 423 of *S. I. I.* (Texts), Vol. VII.

⁵ *Ibid.*, Vol. VII, No. 35.

⁶ *Ibid.*, p. 15.

⁷ No. 180 of 1919 of the Madras Epigraphical Collection.

dated in the reign of Kulōttuṅga-Chōla I,¹ also bear evidence on the practice of holding night sessions of assemblies. The former speaks of a settlement made 'that nobody except the residentiary Vellālas of Vākūr should levy or pay any kind of dues within the village and that those who do so will be considered to have transgressed the Law'. The latter speaks of 'an alteration of classification of land'.

About the meeting-place of the assembly we may also say a word. This inscription states that the assembly met in the *terri* in front of the *pērambalam* of the village. Though the word *terri*² generally means 'a platform close to the front wall of a house on one or both sides of the entrance', it seems to stand here for a 'hall'. Attached to temples there were put up in ancient times several kinds of halls and pavilions, large and small, befitting the accommodation available and they were perhaps according to their shape and form, variously called *kūdam*³ or *chitra-kūdam*⁴, *chaturśālai*,⁵ or *chaturālai*,⁶ *ambalam*⁷ or *pērambalam*⁸ and *maṇḍapam*.⁹ Besides these, there were also spacious paved courtyards (*tirumūṟṟam*),¹⁰ covered enclosures running all round the main structure (*tiruveḍuttukkatti*),¹¹ as well as *sabhā* or *tiruvōlakka-maṇḍapa* and *brahmasthāna*,¹² in most of which places the assemblies used to hold their meetings. The Tamil *Nighaṇṭu* makes *ambalam*, *maṇṟam*, *podī*, *podu* and *sabhai* synonymous, and equates *terri-ambalam* with *chittira-kūdam* (*chitra-kūta*).¹³ Sometimes the members also assembled under trees¹⁴ and water sheds.¹⁵ *Ambalam* or *pērambalam* as well as *chaturśālai* are described in inscriptions as forming part of or being built in front of a *brahmasthāna*.¹⁶

The body framing the regulation is called in the first instance by the term *Peruṅkuṟi-Mahā-sabhā* (l. 1). It is subsequently referred to once by the term *Mahāsabhā* (l. 2), and several times by the term *Sabhā* (ll. 3 to 6 and 8). That all these three terms denoted one and the same body is made certain by the terms having the first personal termination *ōm*. Though it would thus appear that there was no distinction in the use of the three terms as found in this inscription, yet the qualifying terms *mahā* and *peruṅkuṟi* cannot but be said to carry with them some kind of

¹ No. 186 of 1919 of the same Collection.

² The Tamil *Śaduragarādi* gives as synonyms for *terri* both *chittirakūdam* and *tiṇṇai*.

³ *S. I. I.* (Texts), Vol. VII, No. 35.

⁴ *Ibid.*, Vol. IV, No. 549.

⁵ *Ibid.*, Vol. VI, No. 440, l. 17.

⁶ *Ibid.*, Vol. VII, No. 412.

⁷ *S. I. I.*, Vol. III, No. 150.

⁸ *S. I. I.* (Texts), Vol. VII, No. 811. *Pērambalam* occurs in the *Periyapurāna*, v. 8, 'Śēyavaṅ-ṟiru-ppēram-balam śēyya tūya-poṅṇani Śōḷaṅ nīdūli pār-Āya-śir-Anapāyaṅ-araś-avai.'

⁹ *S. I. I.* (Texts), Vol. VI, No. 297 has *periyamaṇḍapattēy*; No. 32 of Vol. VII has *mukamaṇḍapattē*. No. 1003 of Vol. V has *perumaṇḍapattu*. No. 496 of Vol. VII has *tirumaṇḍapattē*.

¹⁰ *Ibid.*, Vol. VII, Nos. 414, 498, 499, 34 and 1036.

¹¹ *Ibid.*, No. 1034.

¹² *Ibid.*, No. 423; *S. I. I.*, Vol. III, No. 116; and No. 986 of *S. I. I.*, Vol. V.

¹³ See v. 49 of *Iḍappeyarttoḡuḍi*.

¹⁴ In No. 57 of *S. I. I.*, Vol. VI the assembly is said to have met under the mango tree in front of the Vishṇu temple at Mannārguḍi, and in No. 500 of Vol. VII, under a *puṇṇai* tree.

¹⁵ *S. I. I.* (Texts), Vol. VI, No. 267.

¹⁶ *Mummadīśōḷa-chaturvēdimaṅgalaittu-Peruṅkuṟi-perumakkaḷōm ivvūr brahmasthānam Rājēndraśōḷaṅ-pērambalattēy peruṅkuṟi-mahāsabhāiyōm kūtta-kkuṟai-vaṟa-kkūḍiy-irundu* occurs in No. 986 of *S. I. I.*, Vol. V. No. 12 of *S. I. I.*, Vol. VI refers to the construction of an *ambalam* in the *brahmasthāna* of the village of Chandralēkha. *Chaturvēdimaṅgalam* and registers a tax-free grant of land by the *Peruṅkuṟi-Mahāsabhā* for expounding the *Bhārata*. *Nammūr brahmasthānattu chaturālai rājarājanilēy niramba Peruṅkuṟi kūḍiy-irundu* occurs in No. 412 of *S. I. I.*, Vol. VII.

differentiation and this is clear from a study of numerous inscriptions some of which speak exclusively of the *Sabhā*, while others refer to the *Mahāsabhā* and *Perunkuṭi-Mahāsabhā*. The term *Sabhā* is used in inscriptions to mean the administrative assembly of a class of villages known as *brahmadēyas*. The Larger Leiden Plates mention as many as nine *brahmadēya* villages and their assemblies and without any exception these assemblies are called by the term *Sabhā*.¹ As found in every association or corporate body in the present day, the ordinary meetings of the *Sabhā*, held to dispose of matters of routine nature, seem to have consisted of a limited number of members ; and that when subjects of wider interest came up for discussion and disposal, a larger collection of members was considered necessary and that such a larger gathering—still confined to the members alone—was termed *Mahāsabhā*. Besides these two classes of meetings of the assembly, which were confined to the members, there appear to have been other extraordinary gatherings in which were present not only the members but also the people of the village including the young and the old (*sa-bāla-vriddhar*).² These facts could easily be gleaned from the large number of inscriptions which record the transactions of the village assemblies (*Sabhā*). It is further learnt from these epigraphs that notice or intimation of assembly-meetings used to be given by some special signal which, it might be said, was well understood at the time both by the people and the members. The blowing of trumpets was one such device (*kālam ūdi* or *ūdivichchu*).³ Sometimes the inscriptions use the phrase *dharmi ūdi* or *eḷudi*⁴ or *dharmi śeydu*⁵ in place of *kālam-ūdi*. Though we cannot be certain about the interpretation of this phrase, there is no doubt that it must have reference to the proclamation of the meetings of the village assemblies. The use of the word *eḷudi* (writing) in some places and *ūdi* (blowing) in others, with the object *dharmi*, seems to show that the announcement of a coming gathering of the assembly was sometimes made by the blowing of an instrument and sometimes by the issue of a written notification. *Dharmi* seems to be connected with *dharma*, and to have reference to the transaction of the assembly. At any rate, it is certain that there was an individual whose duty was to announce the meetings of the assemblies by either of the methods noted above. In this connection it is worth pointing out some specific references to such an official. An inscription of the Chōla king Parakēsarivarman (probably, Uttama-Chōla), dated in the 16th year of his reign, found at Tirukkalāvār states that the great men of the *Mūlaparudai* of the village received money from the temple and sold to it, free of taxes, some lands of theirs which were termed '*ēṅgaḷ sabhai-kūṭṭuvā-ṇīlam*' and '*ēṅgaḷ iranḍu māvum*' and in doing so they also state that the lands were previously tax-free.⁶ Here the phrases "*ēṅgaḷ-sabhāi-kūṭṭuvā-ṇīlam*" and "*ēṅgaḷ iranḍu māvum*" show that the village assemblies sometimes set apart some of their own lands for the maintenance of the person whose duty was to announce the meetings of the assemblies. The Madras Museum Plates of Uttama-Chōla refer to an official designated *gōshṭhi-śeydāṇ* which is but another form of "*sabhāi-kūṭṭuvāṇ*" and this is used immediately after *parushai-nāyanmār*. Here we are informed that a provision of one *tūṇi* and one *padakku* of rice was made for the *gōshṭhi-śeydāṇ*, i.e., the convener of the *parishat* (assembly). An inscription of Rājarāja I. of A.D. 1001 states that the members of the village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily 2 *śōṟu* from the village.⁷ The Uttaramallūr election regulations show that the convening of the meeting

¹ Above, Vol. XXII, p. 237 and l. 234 (Text).

² *S. I. I.* (Texts), Vol. V, No. 1003 and Uttaramallūr inscription, *A. S. I. An. Rep.*, 1904-1905, *S. I. I.*, (Texts), Vol. VI, No. 345.

³ *Trav. Arch. Rep.* for 1920, pp. 41 and 40; and No. 156 of the Madras Epigraphical Collection for 1919.

⁴ *S. I. I.*, Vol. VI, No. 57. *Dharmi eḷudi* in No. 458 of *S. I. I.*, Vol. V.

⁵ *S. I. I.*, Vol. VII, No. 499; Nos. 445 and 549 of *S. I. I.*, Vol. IV. No. 440 of *S. I. I.*, Vol. VI.

⁶ *S. I. I.*, Vol. III, p. 259.

⁷ *Ibid.*, p. 271, text-line 106.

⁸ *An. Rep. on Epigraphy*, Madras, for 1919, p. 95, para. 15.

was done through a *madhyastha*. The clause relating to it runs thus: *Vāriyañ-cheyyāñiṅṅārāi aparādañ-kaṇḍapōdu avaṅṅai* (singular for *avargaṅṅai*) *oḷittuvad-āgavum | ivargaḷ oḷinda anantaram =iḍum vāriyaṅṅalum paṅṅiṅraṅṅu śēriyilum dhanmakṛityaṅṅ-kaḍaikkāṅṅum vāriyarē madhyastharai =kkoṅḍu kuṅṅi-kūṅṅi kuḍupparāgavum* meaning "when any transgression is noticed among the members functioning in the committees, such persons shall be removed and after these have vacated, the members of the committee superintending the dispensing of justice in the twelve *chēris* shall cause the *madhyastha* to have a meeting of the assembly convened and fresh persons chosen (in their places)". It thus appears that at the direction of the *madhyastha* the herald announced the meeting.

The phrase *emmiṅṅ=cheyda vyavasthai* "the regulation made among ourselves" may be taken, as the words indicate, that the regulation concerned only the members of the assembly and not others; that is to say, it determined or fixed the duty of a certain section of the assembly on the one hand and the general assembly on the other with regard to the realisation of fines. As the terms of the regulation show, there is absolutely no doubt that the regulation was brought about to define the course of action to be followed by the members in collecting fines. But we may point out that there are a few instances in inscriptions, which record regulations and transactions of a similar nature, where we find the use of the very phrase *emmiṅṅ=cheyda* with the addition of the word *ottu* or *iśaiṅṅdu* (meaning agreeing) inserted after *emmiḷ* and before *śeyda*. It may be that the word *ottu* or *iśaiṅṅdu* has to be taken as being understood in our inscription also as in the others. In this case, it would mean that the regulation was passed unanimously by the members of the assembly.

Three other words that are used in this inscription are worthy of note. They are *aḍikkāḷṅṅiṅṅpār*, *vāriyam* and *perumakkaḷ*. *Aḍikkāḷṅṅiṅṅpār* literally means 'those that stand at the feet'. This is a rare Tamil expression for 'servants or attendants'. It is worth pointing out that the Tamil classical work *Puṅṅanāṅṅuru* uses the word *aḍiyuṅṅai* and the commentator has rendered it into *aḍikkāḷ*. The employment of the word *vāriyam* in the two Uttaramallūr inscriptions that record the election regulations leave no doubt as to its sense being 'a body of men chosen to form a committee'. As such, I think it must be connected with the Sanskrit root *vṛi* 'to choose'. In this connection it may also be noted that the Sanskrit word *vāru* means multitude. More interesting is the etymology of the word *perumakkaḷ*. The Sanskrit word *pramukha* assumes the form *pamukha* in Pāli, and occurs as *parumakha* in a number of cave inscriptions of the pre-Christian centuries found in Ceylon.¹ In a few of these inscriptions we also find it so employed as to denote the title of persons who, in all probability, were members of corporate bodies. As such, one can easily recognise this word in the Tamil *perumakaṅṅ* (pl. *perumakkaḷ*) used in hundreds of inscriptions of the Tamil country along with the words *sabhai*, *nāḍu* or *vāriyam* to denote the members of the respective bodies. Thus then the *pramukhas* mentioned in Sanskrit charters, *perumakkaḷ* used in Tamil inscriptions, *pamukha* of Pāli, and *parumakha* found in Ceylon epigraphs, have the same bearing and indicate the title of persons connected with the assemblies of villages and divisions of countries (*vishaya*, *rāshṭra* or *nāḍu*). With the word *pramukha* has to be connected the forms *perumān* or *perumānār* and *emperumān* or *emperumānār* (which are used with or without the suffix *aḍiṅṅaḷ* corresponding to the Sanskrit *pādāḷ*) to denote persons of rank, kings and gods. The form *ma-parumakha*, used in Ceylon epigraphs as referring to the king, would even suggest that the Tamil prefix *em* or *nam* in *em perumānār* or *nam perumānār* is the same as *ma* (for Skt. *mē* or *mama*) in *maparumakha* and it is worthy of note that they all indicate the first personal pronoun. In this connection, it is worth remembering that the *dharmabāstvas*, in referring to heads or chiefs of

¹ *Ep. Zeyl.*, Vol. III, p. 123.

corporate bodies, employ the word *mukhya* as in *mukhyais-saha samūhānām visamvādō yadā bhavēt* in Brihaspati,¹ and *mukhya-danḍanē samūhasy-aiva adhikārahā*.²

The present inscription tells us (1) that the *Mahāsabhā* had the power to form committees by appointing the members therefor (*vāriyapperumakkaḥ*); this, it may be noted, is quite in accordance with what is recorded in the Uttaramallūr inscriptions, regarding the election of members to the committees; (2) that the officials *adikkil-niṣpār*, *madhyasthas* and *pāḍi-kāppār* were carrying out the behests of the assembly and (3) that all these persons as well as individual members taking part in the discussions of the assembly could be fined (whenever they misbehaved) by the assembly as a whole.

The subject of the regulation is to determine the method of collecting and realising the fine imposed by the *Sabhā* on the three classes of persons noticed in the previous paragraph and on the *dushṭas*. The regulation provides that the great men elected annually for carrying out the business of the village (*avv-avv-āṇḍu grāma-kāryam ḥeyyum perumakkaḥ*) should obtain from the assembly the fines that had been paid.

The Uttaramallūr constitution does not mention separately a group or committee for conducting the *grāma-kārya* for each year. But it does mention a committee called *samvatsara-vāriya-perumakkaḥ* the members of which, as the name of the committee indicates, must have been chosen each year; and it is not unlikely that the body was in charge of the *grāma-kārya*. Like *iḍḍa-vāriyam ēri-variyaṃ*, etc., *grāma-kārya* indicates the chief function of this body and *samvatsara-vāriya* indicates the tenure of office. Both the tenure of office and the function of this body are brought out in the name *samvatsara-grāma-kāryam ḥeluttukiya kūṭṭa-pperumakkaḥ* used in an inscription of the 4th year of Kulōttuṅga-Chōla.³

Though the *grāma-kārya-perumakkaḥ* are clearly made responsible for obtaining the fines, the regulation gives them no independent action in the matter of this collection as it explicitly states that the collection must be effected only by or through the *Sabhā*. It will be perceived that there is an element of easy and successful realisation in thus leaving the responsibility of collecting the fines with the *Sabhā* that imposed them. At the same time the arrangement must have contributed to the disposal, without delay, of the cases in which fines had been imposed and must have prevented further complications and fresh actions that would sometimes have arisen had the collection been left in other hands than those that imposed them. The regulation provides at the end that, if the *grāma-kārya-perumakkaḥ* fail to act in the said manner regarding the realisation of the fines, the *Sabhā* could levy on, and get from, each one of the *grāma-kārya-perumakkaḥ* a fine of 124 *kāṣam* (of gold), and see also to the non-recurrence of such a predicament in the future. Here again, it may be observed that the *Sabhā* had the power to fine the *grāma-kārya-perumakkaḥ*, just as they could the *dushṭas*, as well as the members of the several committees (*vāriyam*) and the (public) servants carrying out their orders.

The employment of the word *dushṭa* in this inscription calls to mind the use of the phrase '*dushṭar keṭṭu biṣṭar* (or *viṣiṣṭar*) *varddhittiduvadāga* (or *vardhippadāga*)' in the two famous Uttaramallūr inscriptions embodying the rules to be followed in the election of members to village committees⁴. Though all institutions like the *Sabhā*, meant for the maintenance of *dharma* (law

¹ See *S. B. E.*, Vol. XXXIII, p. 349, V. 20.

² See *Vīramitrōdaya* (Jivānanda Vidyāsagar's Edn.), p. 428.

³ *S. I. I.*, Vol. VIII, No. 255.

⁴ *A. S. I. An. Rep.* for 1904-5, pp. 131 ff.

and order), must have the above object as their aim, it is worth noting that Manu defines *śiṣṭa* (among Brāhmanas) in the following terms¹ :—

Dharmēṅ=ādhiḡatō yais=tu Vēdaḡ sa-paribṛimhaṅaḡ |
tē śiṣṭā brāhmaṅā jñēyāḡ śruti-pratyaksha-hētavaḡ ||

and that Kullūka-Bhaṭṭa gives the following gloss on it :—

Brahmachary-ādy-ukta-dharmēṅa yair=aṅga-mīmāṃsā-dharmaśāstra-purāṅ-ādy-upabṛimhitō
Vēdō-dhiḡatas=tē Brāhmaṅāḡ śrutēḡ pratyakshikaraṅē hētavaḡ,
yē śrutiṅ paṭhitvā tad-artham=upadiśanti tē śiṣṭā vijñēyāḡ

Indeed the few inscriptions² that lay down the requisite qualifications for membership to the *Sabhā*, an institution that was functioning only in Brahminical villages, and the titles expressive of the attainments of the members that actually graced the *Sabhās* at different times and at different places such as Bhaṭṭa, Shaḡaṅgaivid, Kramavid, Sōmayājīn, Vājapēyavājīn, Chaturvēdin, Trivēdin, etc., show that the above was actually observed and that only *śiṣṭas* were elected as members.

This inscription bears at the end the signature of the *madhyastha* Śivadāsaṅ Maṅgalādityaṅ, who is said to have written the document at the bidding of the *Sabhā*. Almost all transactions of assemblies are generally committed to writing by persons bearing one or the other of the official designations *madhyasthaṅ*, *karaṅattāṅ*, *karaṅattāṅ-madhyasthaṅ*, *vēṭkōvan*, etc., who affixed their signatures to the written document and in doing so they sometimes stated that, being present in the assembly and having been directed by the *Sabhā-Tiruvāḡi* or the members, they executed the task.³ It may perhaps be of interest to note that in ancient times there were *karaṅattāṅ* and *madhyastha* appointed not only for the village assembly but also for every village, temple, divisional assembly and guild of merchants; and it was one among them that was employed by the respective bodies to perform for them the duty of the scribe or secretary.⁴ In the inscriptions of the Malayālam country, the term *madhyastha* figures in the form *Poduvāl* which is but a rendering of the Sanskrit word.

TEXT.

- 1 Svasti Śrī [||*] **Kachchiyūn=Taṅjaiyūn-koṅḡa** [Kan]ṅaradēvarkku yāṅḡu 25-vadu
Uttaramēru-chatu[r*]vēdimāṅgalattu=pperūṅkuṛi-sabhaiyōm emm-ūr=ppēr-ambalattu
- 2 muṅbiṛ=terriyilē pagaṛ=kūḡiy=irundu emmiṛ=cheyda vyavastaiy-āvadu [*] na[m*]m-ūr
mahā-sabhaiyōmāl daṅḡippuṅḡa duṣṭargaḡ daṅḡam⁵=iṭṭana uḡḡana daṅḡam⁶ avv-av-
āṅḡu grāma-

¹ *Manusmṛiti*, Ch. XII, v. 109.

² See the qualifications mentioned in (1) the two Uttaramallūr inscriptions, (2) the *Māṅūr* inscription (above, Vol. XXII, pp. 9-10) and others: *Mantrabrāhmaṅam vallān oḡuvitt-aṛivāṅnai*, *Vēdattilum śāstrattilum kāryattilum nīpuṅar-ennappaṭṭīruppārai* of (1); *Mantrabrāhmaṅam vallār svvittarāy iruppārai* of (2); *Mantrabrāhmaṅam vallārēy vāriyāṅ-cheyvārāḡavum sabhāmāṛṅāṅ-cholluvārāḡavum*: Nos. 240 and 241 of 1922.

³ Above, Vol. XX, p. 237.

⁴ No. 268 of *S. I. I.* (Texts), Vol. VI makes the *madhyastha* of a *ghaṭikā* subject to the orders of the *Sabhā*. For references to *ūr-madhyasthaṅ* see Nos. 537 and 547 of *S. I. I.*, Vol. IV, 289 of Vol. VI, and Nos. 34 and 41 of Vol. VII: the *ūr-madhyastha* wrote the inscription No. 289 of Vol. VI at the command of the *Sabhā*. *Nāṭṭu-madhyastha* figures in No. 489, and *madhyastha* of a Chaturvēdimāṅgalam in Nos. 518, 1002 and 1049 of Vol. V and in No. 189 of Vol. VI.

⁵ Here and in line 5, *daṅḡam iṭṭana uḡḡana* stands for *daṅḡam iṭṭ-uḡḡana*.

⁶ After *daṅḡam*, the word *iṭṭa* is omitted to be engraved: See line 5 where it is supplied.

- 3 kāryañe(ñ=che)yyum perumakkaḷē sabhaiyōmai=kkoṇḍu tīrvār-āgavum [*] tirkka-māṭṭā-
daṇa sabhaiyōmaiye koṇḍu daṇḍaṅgaḷ=iṟuttu=kkuḍuppār-āgavum[*] sabhaiyi[*]-niṅṅu
sabhā-māṟṟam pēsi=ppa-
- 4 ṇitta tani-pursharaiyum¹ sabhaiyōm paṇiyāl śeyda vāriya-pperumakkaḷaiyum aḍikkī-
niṟppāraiyyum madhyasthargalaḷaiyum pādi-kāppārgalaḷaiyum ulliṭṭa sabhai-ppaṇi-śe-
- 5 ydār eppērppaṭṭāraiyyum=daṇḍam-iṭṭana ullana daṇḍam-iṭṭa av[v-a*]v-āṇḍugaḷ grāma-
kāryaṅ=che[y*]yum perumakkaḷēy sabhaiyōmai=kkoṇḍu tīrvār-āgavu-
- 6 m [*] tīrv-uṟādana sabhaiyōmaiye koṇḍu daṇḍam iṟuttu kuḍuppār-āgavum [*] i-ppariśu
śeyyārāgil daṇḍam-iṭṭa a[v*]v-av-āṇḍugaḷ grāma-
- 7 kāryaṅ=che[y*]dārai mey-vēru-vagai 124-ñ-cheydu-kāṇan-daṇḍam=iḍa-pperuvār-āgavum
[*] i-ddaṇḍappaṭṭu ivv-a-
- 8 nyāyam vārāmai=*tīrttu=kkuḍuppōmānōm Uttaramēru-śśa(cha)tu[r*]vvēdimāṅgalattu
sabhāyōm [||*] idu sabhai[yār]
- 9 paṇikka eḷudineṅ madhyasthan Śivadāsaṅ Maṅgalādityaṅ [||*]

TRANSLATION.

Hail! Prosperity! In the 25th year of (the reign of) Kannaradōva, who took Kachchi (Conjeevaram) and Tañjai (Tanjore), we, (the members of the) *Peruṅkuṟi-Mahāsabhā*, having assembled during day-time, in the *terri* (i.e., raised platform) in front of the big hall of our village, made the following *vyavasthā* (regulation), agreeing among ourselves:—

The great men conducting the business of the village for each year shall alone collect, through us (i.e., the *Peruṅkuṟi-Mahāsabhā*), the fines that have been paid out of the fines imposed on the guilty by us (i.e., the members of) the *Mahāsabhā*. Such fines as are not realised, they (i.e., the greatmen conducting the business of the village for the year) shall get only through us (i.e., the *Peruṅkuṟi-Mahāsabhā*) and pay.

Further, the fines that have been paid by every kind of persons engaged in carrying out the transactions of the *Sabhā*,—including individual members that are present in the assembly (*Sabhā*), partaking in the assembly-discussions (*sabhā-māṟṟam*) and giving their opinions; the great men of the Committees (*Vāriya-pperumakkaḷ*) that have been formed by an order of us (comprising) the *Sabhā*; those that stand at our feet (i.e., the servants of the assembly), the *madhyasthas* and those that watch our village,—the great men conducting the business of the village of the year in which (these) fines have been levied, shall collect them, through us (i.e., the assembly of) the *Sabhā*: such fines as have not been realised (in these cases also), they (i.e., the great men conducting the annual business of the village) shall get only through us and pay.

Failing to act in this wise, the great men conducting the business of the village for the year in which the fines are levied shall individually be liable to a penalty of 124 current *kāṇam*. Imposing this penalty (on them), we, the *Sabhā* of Uttaramēru-chaturvēdimāṅgalam, shall see that the miscarriage does not recur.

Being ordered by the members of the assembly, I, the *madhyastha* Śivadāsaṅ Maṅgalādityaṅ, wrote this (*vyavasthā*).

¹ Read *purusharaiyum*.

² Delete -t.

No. 8.—NOTES ON THE IRDA COPPER-PLATE GRANT OF KING NAYAPALADEVA.

BY JOGENDRA CHANDRA GHOSH.

Mr. N. G. Majumdar has published the above grant in the *Epigraphia Indica* (Vol. XXII, pp. 150-9). It is very important, inasmuch as it throws interesting light into the political and other conditions of Bengal, in the tenth century.

The charter discloses the names of three kings and a queen, viz., *Paramasaugata-Mahārājā-dhīrāja-Paramēśvara-Paramabhaṭṭāraka* Rājyapālādēva, his queen Bhāgyadēvī, their son king Nārāyaṇapālādēva, and his younger brother *Paramēśvara-Paramabhaṭṭāraka-Mahārājādhīrāja* Nayapāla, the donor. It records the grant to a Brāhmaṇ, of some land in the Daṇḍabhukti-*maṇḍala* of the Varddhamāna-*bhukti*. It was issued from the capital of Priyaṅgu, founded by the king Rājyapāla. The *bhukti* of Varddhamāna is in Uttara-Rāḍha and the capital of Priyaṅgu, we shall see, lay in Dakṣiṇa-Rāḍha, in Bengal. So it is clear that this family of the Pālas ruled in Rāḍha.

Mr. Majumdar thinks that these kings belonged to a Kambōja dynasty, and were different from the Pālas of Bengal. But there exist some very striking similarities between the two dynasties, which can hardly be explained away as mere accidents. Both of them were Buddhists, and have used the Buddhist *Dharmachakra* device in their seals. And both have got the dynastic name of Pāla. These are not all. Like Rājyapāla of the present grant, there was a Rājyapāla among the Pālas of Bengal. Both had a queen named Bhāgyadēvī, and both were styled *Paramasaugata* and *Mahārājādhīrājā*.¹ Both the Rājyapālas were great temple-builders. Verse 7 of the Bāngarh², Āngāchhi³ and Manahali⁴ charters of the descendants of the Rājyapāla of Bengal describe him as having constructed many temples with lofty halls. The opening verse of the present plate also says that Priyaṅgu, the capital, where flourished Rājyapāla, was decorated with temples reaching up to the distant firmament. We shall presently see that the times of both also coincide.

All these raised a great suspicion in our mind, whether Mr. Majumdar has arrived at the right conclusion. In fact the similarities are so very overwhelming that even Mr. Majumdar was inclined to identify the two Rājyapālas as one.⁵ But the epithet of the Rājyapāla of the present plate, *Kambōja-vaṅśa-tilakaḥ*, as read by him, stood in his way. Our suspicion led us to examine this reading very carefully. The first word *Kambōja* is all right, but the reading of *vaṅśa-tilakaḥ* seems doubtful. What has been read as *va* seems to us to be nothing but *dha*. If this is conceded, the next syllable cannot be *ṅśa*, for *dhaṅśa* is meaningless. It cannot be a mistake for *dhvaṅśa*, as that will spoil the metre. Of the next word *tilakaḥ*, *ti* and the *visarga* attached to the last syllable are there, but the two syllables after *ti* are altogether lost. Mr. Majumdar says that he has found the right-hand flourish of *k* before the *visarga*, in the original, but we find no indication of it, in the facsimile. We read the epithet as *Kambōja-Dhaṅv-atiparaḥ*⁶, i.e. 'an

¹ The Bengali monthly *Bhāratavarsha*, Śrāvaṇa and Āsvina B. S. 1344, pp. 268ff. and 648-50.

² Above, Vol. XIV, pp. 326ff.

³ *Ibid.*, Vol. XV, pp. 295ff.

⁴ *J. A. S. B.*, Vol. LXIX, Pt. I, pp. 68ff.

⁵ He has since modified his opinion. (*Modern Review*, September, 1937, pp. 323f.)

⁶ [I am inclined to think that the letter after *Kambō(mbō)ja* should be read as *va* though at first sight it appears like *dha*. So far as I can see, it has only a triangular top as in certain other cases (e.g. *ta* in *jēshyat-iti* in l. 13 and *ka* in *kalyāṇī* in l. 14) instead of the ordinary top stroke, while in *dha* no top stroke is found. The next conjunct letter I would prefer to read as *ṅśa* following Mr. Majumdar and would point out that in conjunct letters the subscript *va* is clearly represented everywhere in this inscription. The next two signs that are visible are *ti* in l. 5 and only the *visarga* in l. 6.—Ed.]

inveterate foe (*atiparaḥ*) of Kambōja and Dhaṅgu'. If our reading be correct, the chief difficulty of identifying the two Rājyapālas vanishes at once.

Now who could have been this Dhaṅgu, an inveterate foe of this Rājyapāla of Rāḍha? We think that he is no other than the king Dhaṅga of the Chandēllas. The Bengali tendency of changing *a*-endings of personal names into *u*, such as Rāma to Rāmu, Vaṅka to Vaṅku, etc., seems to be responsible for the slight change in the name of Dhaṅga. This identification of Dhaṅgu with the king Dhaṅga is not based on the similarity of names only. It is supported by the historical evidence also. This king of the Chandēllas, in his Khajurāho inscription of V. S. 1059 (1002 A.D.)¹ boasts of having thrown into prison the wives of the kings of Kāñchī, Andhra, Rāḍhā and Aṅga. This shows that he had, among others, invaded the kingdom of Rāḍha. We have already seen that Rājyapāla of the present plate was ruling in Rāḍha. So it is very natural for him to declare Dhaṅga as an inveterate foe of his. But were both Rājyapālas contemporaries of Dhaṅga? Mr. Majumdar on palæographical grounds assigned this charter of Nayapāla to the latter part of the tenth century. Rājyapāla was succeeded by his son Nārāyaṇapāla, who again was succeeded by his younger brother Nayapāla. So Rājyapāla can be assumed to have ruled in the first part of the tenth century. But what was the time of Dhaṅga? The latest known inscription of this king is the one of V. S. 1059 (A. D. 1002) mentioned above. It is stated therein that he lived over hundred years. So he was born sometime about A. D. 900. It is clear from this evidence that Dhaṅga and Rājyapāla of the present inscription were contemporaries.

It now remains to be seen that the other Rājyapāla, father of Gōpāladēva II., also flourished in the first part of the tenth century. We have shown elsewhere² that king Mahīpāla I. ascended the throne in A. D. 981. His father Vīgrahapāla II. ruled at least 26 years³, and his grandfather Gōpāladēva II. at least 15 years⁴. So the commencement of the latter's reign cannot be later than A. D. 942. The recently published Jājilpārā charter of Gōpāladēva II. was issued in the sixth year of his reign, on the 11th day of the bright half (i.e. *śuklā śkādaśī*) of Pausa, on the occasion of *Uttarāyana-sankrānti*. The only date, nearer to A. D. 942 satisfying the above data, is A. D. 931. So his first year must be A. D. 925. This should, in the ordinary circumstances, be also the last year of his father Rājyapāla's reign. Rājyapāla ruled at least 24 years⁵. So the period of his reign also falls in the first part of the tenth century, and, therefore, he was contemporaneous with the other Rājyapāla and Dhaṅga.

Now the difficult question arises that if the two Rājyapālas were identical, why Dhaṅga calls him the king of Rāḍha only, and not of Gauḍa and Magadha? A very satisfactory solution of this is possible. The known dates of the Pratihāra Mahēndrapāla I. are 893-907 A. D.⁶ His inscriptions of the years 4 and 19 have been found in the Patna District, of 8 and 9 in the Gayā District, and of 5 in Pāhārpur in the Rājshāhi District of Bengal⁷. These show that Rājyapāla was ousted from Gauḍa and Magadha. The Dighwa-Dubauli (Saran district) inscription of V. S. 955 shows that he lost Tirabhukti also⁸. From these circumstances, R. D. Banerji rightly came to the conclusion that Rājyapāla must have succeeded to a very small principality, either in Rāḍha or in Vaṅga⁹. This plate fully corroborates his view, which was considered at the time no better

¹ Above, Vol. I, p. 140.

² *Ind. Cult.*, Vol. I, p. 291.

³ Bendall, *Cat. of Sans. Mss. in the British Museum*, p. 232; *J. R. A. S.*, 1910, p. 151; Banerji, *The Pālas of Bengal (Memoirs A. S. B., Vol. V)*, p. 67.

⁴ *J. R. A. S.*, 1910, pp. 150-51; *The Pālas of Bengal*, p. 65.

⁵ *Ind. Ant.*, Vol. XLVII, p. 110.

⁶ Above, Vols. I, p. 173 and IX, pp. 4f.

⁷ *A. S. I., An. Rep.*, 1923-4, p. 102; *Ind. Ant.*, Vol. XLVII, p. 110; *The Pālas of Bengal*, p. 64; *The Illustrated London News*, Jan. 29, 1927, p. 160.

⁸ *J. R. A. S.*, 1904, pp. 642ff.

⁹ *The Pālas of Bengal*, p. 63.

than a mere surmise. This Pratihāra occupation of the Pāla dominions does not appear to have lasted long. It must have come to an end with the death of Mahēndrapāla I. It appears from the Bargāon (Patna District) inscription of the time of Rājyapāla that he must have recovered at least Magadha on or before the 24th year of his reign. This clearly explains why Rāḍha has been mentioned as a separate entity by Dhaṅga. After Rāḍha, Dhaṅga names Aṅga, which shows that Aṅga also was an independent country at the time. He makes no mention of Magadha, which country he must have had to pass through, to return to his kingdom. This probably shows that he was friendly with the Pratihāras, who occupied that province.

The two Rājyapālas being one, he had at least three sons, viz., Nārāyaṇapāla, Nayapāla and Gōpāla II. Both the first and the third claim to have succeeded their father directly. Both the statements may be true, if we take that Rājyapāla divided his kingdom between Nārāyaṇapāla and Gōpāla, giving Rāḍha to the former, and Magadha to the latter to rule independently. About the other provinces we have no information if they were recovered in the life-time of Rājyapāla. The Jājilpārā inscription shows that Gōpāla was in possession of Gauḍa, at least in the sixth year of his reign. An inscription of the first year of his reign has been discovered in Bargāon¹. Another solution may be that Gōpāla usurped the throne of Nayapāla. As this was not a peaceful succession, he did not mention the names of his brothers. It is not likely that Gōpāla's throne was usurped by either of his brothers. If at all, it must have been for a time only, for we find that he was succeeded by his son, Vighrahapāla II. We are in favour of the first view, for that explains why Nayapāla traces his descent from Rājyapāla, and not from Gōpāla, the founder of the dynasty. Rāḍha, no doubt, was a feudatory state under the Pālas, but it was Rājyapāla who raised it to an independent kingdom and built his capital there. So he was the founder, and Nayapāla, inheriting that kingdom only, traces his descent from Rājyapāla². Gōpāla II., who inherited Magadha, a country ruled by his forefathers directly, names his forefathers from Gōpāla I., like others of the main line.

We think, we have been able to solve satisfactorily all doubts that could be raised against the identification of the two Rājyapālas as one. Now we shall devote our attention to find out, if we can, who this Kambōja, another inveterate foe of Rājyapāla, was. We have seen that the Pratihāras conquered all the important provinces of his forefathers. So who could have been more inveterate enemy than these Pratihāras? Nay, they were hereditary enemies of the Pāla dynasty from the time of Dharmapāla. We find also that Rājyapāla came into direct conflict with them when he reconquered Magadha, on or before the 24th year of his reign. Can these Pratihāras be the Kambōjas? Let us see. Kambōja, according to Pāṇini, meant a king or a Kshatriya of the country of Kambōja. Now where was this Kambōja country? According to the earlier authorities, it was in the north-west of India. But some later works as the *Mārkaṇḍēya-Purāṇa* and the *Bṛihatsamhitā* place a Kambōja country in the south-west, along with Sindhu, Sauvīra and, Ānarta³. *Garuḍa-Purāṇa*, a still later work, mentions it side by side with Lāṭa, in the south-west⁴. This Kambōja might be the same as the Stambha-tīrtha about the Narbadā, mentioned in the *Kūrma-Purāṇa*⁵, and the modern Cambay, on the gulf of that name. It might have derived its name from this Stambha or Khamba-tīrtha. It, no doubt, formed part of the Pratihāra empire. According to some authorities, the Pratihāras were Gurjaras. We find this Kambōja

¹ *J. P. A. S. B.*, Vol. IV, p. 105.

² Mr. Majumdar entertains the last view (*Modern Review*, September 1937). It appears from the Tirumalai inscription that a Pāla king of the name of Dharmapāla ruled in Daṇḍabhukti till the reign of Mahipāla I. He was probably a grandson of Nayapāla of this plate. So the question of usurpation on either side does not arise.

³ *Mark. P.*, ch. 58, v. 30; *Bṛihat-s.*, ch. 14, v. 17.

⁴ *Garuḍa-P.*, Pt. I, ch. 55, v. 15.

⁵ *Kūrma-P.*, Pt. II., ch. 39, vv. 40 & 50.

was also in Gujarāt. It may be that these Pratihāras coming to live in Kambōja of Gujarāt, before they rose into power, came to be known as Kambōja. It is for this reason, we think, they have been styled as 'Kambōja' in the present plate¹. It must be noted here that the Pratihāras came into contact with the Pālas long before they became established in Kanauj.

Now having said all that we have to say in justification of our differed reading, let us turn our attention to what geographical information we can gather from this plate, about Rāḍha in the tenth century. The golden rampart walls of the city of **Priyaṅgu** have been described as resplendent as fire (v. 3). This leads us to think that they were built of the red laterite stone. So the capital must have been at a place, where or in the vicinity of which, these stones abound. The district of Midnapur, in Dakṣiṇa-Rāḍha, lies on the border of the Balasore District, from where the plate has been obtained. It contains laterite soil, and some forts are still to be found here built of laterite stone. It is not, therefore, unlikely that the seat of the kingdom was here. There are two places in this district, which come nearer to the name of Priyaṅgu. One is *thānā* Pingla, and the other is the village of Pingbani, in *thānā* Garbeta, with ancient remains. The latter seems more likely. The soil here is lateriferous.

The donated village of **Bṛihat-Chattivannā** is described as adjoining to Kaṅṭi, Sammāsa and Bāḍakhaṇḍa, within the Daṇḍa-bhukti-*maṇḍala*, belonging to the Varddhamaṇa-*bhukti* (Uttara-Rāḍha). Mr. Majumdar identifies this village with Chhatina, near Belyabera and Nayabashan, on the Suvarṇarēkhā. It is probably in *thānā* Gopiballabhpur. There is a village named Chatina, in *thānā* Salbani. Besides, there are three villages of the name of Chatna, in *thānā* Daspur. The donated village is said to have contained salt-mines (*lavaṇ-ākara*), which probably means that some part of it was a saline tract, where salt used to be manufactured. This discloses contiguity to sea-coast. Salt is still manufactured in the district. Kaṅṭi may be the modern Contai, which is on the sea-coast. There are, however, two villages of the name Kantichak in *thānā* Danton, and Kanthi in *thānā* Gopiballabhpur. As we find both Chhatina and Kanthi in *thānā* Gopiballabhpur, lying on the western part of the district, Chhatina suggested by Mr. Majumdar may be the donated village. The existence of *madhuka* trees in the donated land also supports this view, as they grow in the western part of the district. But this village must have extended up to the sea-coast of Balasore, along the Suvarṇarēkhā, for we have already seen that a portion of it was a saline tract. This also shows that the village was a very big one, which the prefix *Bṛihat* also suggests.

Chhatna is the name of a Jungle Mahal. We do not know, if the donated village Chhatina has anything to do with the name of this Jungle Mahal. Belyabera or Beliaberia is also a Jungle estate, owned by a family of Praharāja Chaudhuri of the Midnapur District. The plate belongs to a Praharāja Chaudhuri of Irdā, in the neighbouring district of Balasore. It is possible that both belonged to the same family, with their original home in Chhatina. It is not known how the plate was acquired by the present owner. It may be that the Praharāja family was in some way connected with the donee, or it might have been found somewhere within their Zamindari.

We do not know anything about the origin of the name of Daṇḍa-bhukti. It seems that originally a village of the name of Daṇḍa was the headquarters of the *bhukti*, which ultimately gave this name to it. There are two names connected with the word *Daṇḍa*, in the Midnapur District: (1) A village of the name of Bhōgadaṇḍa in *thānā* Sabang. It is the seat of the *Madhya-srēṇā* Brāhmins of the district. This might be the original village of Daṇḍa. (2) A temple of Śiva,

¹ Mr. Majumdar has since changed his opinion. He is now almost certain that the two Rājyapālas are identical. He, therefore, holds that the Pālas of Bengal were Kambōjas (*Modern Review*, September, 1937). But there is no other evidence to support this, beyond his own reading of the epithet of Rājyapāla as "*Kambōja-vaṇṣa-tilakaḥ*". [If the Pratihāras are referred to as Kambōjas in the Irda plate, it is rather strange that the latter designation for them is not to be met with in any other record so far known.—Ed.]

named Daṇḍēśvara, in Karnagarh, six miles to the north of the Midnapur town, with remains of a fort and several temples.¹ Daṇḍa, though originally a *bhukti*, is found as a *maṇḍala* under the Varddhamāna-*bhukti* in the present plate, and also as a kingdom under a king named Dharmapāla, in the Tirumalai inscription of the first quarter of the eleventh century². This Dharmapāla might be a descendant of Nayapāla of the present grant. If so, this Pāla dynasty of Rāḍha continued for about a century and a quarter at least.

Narayanagarh is a village in the *sadar* sub-division of the Midnapur District, containing the remains of a ruined fort, and some very fine old tanks. The Raj family of this place is said to have had possession of it from the time of the great Pāla kings of Bengal³. It is not unlikely that Nārāyaṇapāla of this plate founded it.

The present charter is also of great interest as depicting the religious condition of Rāḍha, in the tenth century. The Pāla kings of Bengal were well-known Buddhists. But they were not antagonistic to Brahmanism. All their charters record grants to Brāhmaṇs, which bespeaks their liberality to Brāhmaṇs and regard for Brahmanism. Their grants are sealed with the Buddhist *Dharma-chakra-mudrā* and begin with praises to the Buddha. With the exception of the three earliest and the present one, all were granted in the name of the Buddhahatṭāraka. The present king spoke of his father as a *Paramasaugata* and sealed the plate with the dynastic *Dharma-chakra* device. But unlike others, he has begun it with salutation to the Brahmanic god Śiva and granted it in the name of that god. This clearly shows how the Buddhist population were being slowly and gradually merged into Brahmanism. The elder brother of this prince, the king Nārāyaṇapāla, is described as a devotee of Vāsudēva. This conversion of the royal family of Rāḍha reflects no little credit on the Brāhmaṇs of Rāḍha.

In conclusion, we would like to make some remarks about the reading of the date of the plate. Mr. Majumdar read it as "*Samvat 13 Kārttika-dinē 2*". He found no other numeral sign after 2. Dr. Chakravarti, the Government Epigraphist, however, notices two digits and reads them as "18". We too find two signs, but read them as 'śu 9'. It appears that the engraver through mistake was repeating the preceding syllable *nē*, but found out his mistake before he could finish and rectified it, by clumsily converting it to *śu*, indicating *śukla*. The subscript *u* of *śu* here is comparable to subscript *u* of *su* of the word *sukṛitinaḥ* (l. 47). The date of issue of the charter, therefore, is the same as the date of the actual gift.⁴

No. 9.—SIRIPURAM PLATES OF ANANTAVARMAN, LORD OF KALINGA.

By G. V. SRINIVASA RAO, B.A., MADRAS.

These plates were secured for examination by the Superintendent for Epigraphy from Mr. Manda Narasimham Pantulu of Arasavilli, teacher, Board High School at Chicacole in the Vizagapatam District. They are stated to have been discovered while digging a tank at Siripuram, a village near Chicacole. They have since been purchased by the Government Museum, Madras. Mr. Narasimham has published the inscription on the plates in the Telugu Monthly Journal *Bhārati* for September 1931, and has also reviewed its contents in Vol. VIII of the *Journal of the Andhra Historical Research Society* (p. 153), but the interpretation of the record by him leaves much to be desired. It is now re-edited here from ink-impressions of the plates kindly supplied

¹ *Midnapur District Gazetteer*, p. 197.

² Above, Vol. IX, p. 232.

³ *Midnapur Dist. Gaz.*, p. 216.

⁴ [I am not convinced of the correctness of the reading suggested here and have no reason to change my views about the date.—Ed.]

to me by the Superintendent for Epigraphy. In his article in this Journal¹ on the Sruṅgavarapukōṭa Plates of the same king, Dr. R. C. Mazumdar has also considered this inscription.

The grant should have consisted of **three** oblong copper plates of which the last is now missing. They measure 6 $\frac{3}{4}$ " in length and 2 $\frac{1}{2}$ " in breadth, and have their rims slightly raised all round to protect the writing which is incised on the inner side of the first plate and on both sides of the second. They are strung together by a ring about 4" in diameter which passes through a hole about $\frac{3}{8}$ " in diameter near the proper right margin of the plates. The ends of this ring are soldered into the bottom of an oval seal of which the rim bears on one side a slight projection. The surface of the seal which measures 1 $\frac{1}{2}$ " by 1 $\frac{1}{4}$ " is completely worn out, so that the emblem or legend that should have been engraved thereon is lost, but judging from the seal of the Sruṅgavarapukōṭa Plates, we may suppose that it should have contained the figure in relief of a conch. The two plates with the ring and the seal weigh 70 tolas.

The **alphabet** of the inscription belongs to the same type as that of the Kōmarti Plates of Chaṇḍavarman² and the Chicacole Plates of Nanda-Prabhāñjanavarman³. It bears a close resemblance to the writing in the Rāmatīrtham Plates of the Vishṇukunḍin king Indravarman⁴ who has been assigned to the second quarter of the 6th century A. D.⁵, and, except for one or two letters which look slightly more developed, to that of the Jirjūṅgi Plates of the Eastern Gaṅga king Indravarman dated in the 39th year of the Gaṅga era⁶. It also shows a general likeness to the characters of the Pīkīra grant of the Pallava king Siṃhavarman, son of Yuvamahārāja Vishṇugōpa⁷. This Siṃhavarman has been placed by Prof. J. Dubreuil in the beginning of the 6th century A.D.⁸

The **language** of the grant is simple Sanskrit and similar in style to that adopted in the Brihatprōshṭha grant of Umavarman⁹, the Kōmarti Plates of Chaṇḍavarman¹⁰ and the Kōrōshaṇḍa Plates of Viśākhavarman¹¹.

The **orthography** of the inscription calls for a few remarks. Except in the case of the two words *vinirgatam* and *ā-chandr-ārka-kāla* in 1.15, the consonants are invariably doubled after the *rēpha*. Other consonants are also doubled, incorrectly in such words as *samppadasya* (1. 3), *dākshīṇy-āssāha* (1.6), *Tōṅṭāparēssamavētām* (11. 8 & 9), *tēbhya ēva ssa idānim* (1. 10), and *vidhivas-sampradattāḥ* (1. 16), and in place of the *anusvāra* in the words *sappannō* (1. 6) and *savatsarē* (1. 13). *Anusvāra* is used in place of the nasal consonant *n* in the expressions *°mām-mahārāja* (1. 5) and *°vētām kutumbināḥ* (1. 9); and both *anusvāra* and nasal are used together in *Anamntavarmā* (1. 8) and *vinirgatamñ=cha* (1.15). *Upadhmanīya* is used in place of the *visarga* in the words *°bhūḥ prajā* (1. 7) and *parihāraḥ parihṛīya* (1. 14) and redundantly in the case of the words *karaḥ-prada* (1. 10), *dānaḥ-pratigraha* (1. 11), *°kālaḥ-pratishṭham* (1. 15) and *vachanaḥ-prēshana* (1. 17). The final *ḥ* is found in *vibhrat* (1. 2).

The grant was issued in the **year Mah-Āsvayuja, on the day of full moon in the month of Māgha**. This method of dating the record in the Twelve-Year Cycle of Jupiter, according to which the year commences on the day when Jupiter, after its conjunction with the Sun, rises heliacally at mean sunrise in a particular *nakshatra* after which it is named¹², is said to have been in vogue to a limited extent only in the 5th and 6th centuries of the Christian era, and found used

¹ Above, Vol. XXIII, pp. 56 ff.

² Above, Vol. IV, p. 144.

³ *Ind. Ant.*, Vol. XIII, p. 49.

⁴ Above, Vol. XII, p. 134.

⁵ *J. A. H. R. S.*, Vol. II, p. 167.

⁶ *Ibid.*, Vol. III, p. 51.

⁷ Above, Vol. VIII, p. 161.

⁸ *Ancient History of the Deccan*, p. 68.

⁹ Above, Vol. XII, p. 5.

¹⁰ *Ibid.*, Vol. IV, pp. 142 ff.

¹¹ *Ibid.*, Vol. XXI, p. 24.

¹² Above, Vol. VIII, p. 289.

so far only in a few inscriptions ranging between A.D. 475 and 528¹. In the *Annual Report on South Indian Epigraphy* for 1931-32, Mr. C. R. Krishnamacharlu taking the Gaṅga Era to start with A.D. 493 assigns the Achyutapuram Plates of Indravarman² dated in the 87th year of the era to A.D. 580, and assuming the present record to be about half a century anterior to it gives it the provisional date A.D. 528-9 which was the year in which the Mah-Āsvayuja occurred³. It may be stated, however, that the years A.D. 516 and, before that, A.D. 504 are equally possible for the record.

The inscription registers an order of king **Anantavarman** issued from Dēvapura confirming the grant of the village **Tōṅṭāpara** as a tax-free *agrahāra* to be enjoyed by eight (?) members of the *Ātrēya-gōtra* who were already in possession of it and were paying tax hitherto thereon, after separating it from the sub-division known as **Kharapuri-madamba**⁴ to which it had belonged and also from the bigger division **Pattana-bhōga**.⁵

Anantavarman is called the 'Lord of Kalinga' possessed of many virtues and a great *Mā-hēśvara*. He is stated to have been the son of *Mahārāja Prabhajjana* (Prabhāñjana) varman and the grandson of *Mahārōja Guṇavarman* who is described as the Full Moon in the great and spotless (firmament viz., the) *Vāsishṭha* (family). This epithet is however applied to Prabhāñjanavarman in the Sruṅgavarapukōṭa Plates, while Guṇavarman is styled the 'Lord of Dēvarāshṭra' and is credited with victories in many battles. Anantavarman is said to have acquired the Earth by the strength of his own arms.

Other kings of this region who also called themselves *Kalingādhipati* were Śaktivarman⁶, Umavarman⁷, Chaṇḍavarman⁸ and Nanda-Prabhāñjanavarman⁹. Another king of the same region, who might have been a *Kalingādhipati* though he does not specifically style himself as such was Viśākhavarman who issued the Kōrōshaṇḍa grant¹⁰ mentioned above, from Śrīpura¹¹. Four new copper-plate grants of the Kalinga kings have been found recently and are reviewed in the *Annual Report on South Indian Epigraphy* for 1934-35. Of these one is the Sruṅgavarapukōṭa Plates mentioned above, of king Anantavarman of our grant. The others are the Tiritthāṇa grant of Chaṇḍavarman¹² issued from Siṅhapura, in which the king calls himself a *Kalingādhipati*, the Tekkali Plates of Umavarman¹³ issued from Vardhamānapura¹⁴, and the Madras Museum

¹ Fleet, *C. I. I.*, Vol. III, Introduction, p. 105.

² Above, Vol. III, pp. 128 f.

³ This seems to be borne out by the writing in the Jirjīngi Plates dated in the 39th year of the Gaṅga Era, which, as stated above, bears similarity to the alphabet of the present grant.

⁴ *Madamba* is thus defined in *Śivatattvaratnākara*, Kallōki 6, *Taraṅga* 1, verse 14: *Yuktam-ēkādaśa-grāmaīr-madambam-parikīrtitam*.

⁵ Cf. *Vōṅkhāra-bhōga* of the Jirjīngi Plates (*J. A. H. R. S.*, Vol. III, p. 51) and *Mahendra-bhōga* of the Dha-vaḷapēṭa Plates (*J. A. H. R. S.*, Vol. X., p. 144). The name of the division is evidently derived from *Pattana* which is perhaps an abbreviated form of *Kalinga-Pattana* (*Kalingapatam*) a sea-coast town about 20 miles from Chicacole. The ancient Kalinga capital *Kalinga-nagarī* mentioned in the *Hāthīgumphā* inscription of *Khāravala* has been identified with this town (above, Vol. XX, p. 77).

⁶ Above, Vol. XII, pp. 1 ff.

⁷ *Ibid.*, pp. 4 ff.

⁸ *Ibid.*, Vol. IV, pp. 142 ff.

⁹ *Ind. Ant.*, Vol. XIII, pp. 48 ff.

¹⁰ Above, Vol. XXI, pp. 23 ff.

¹¹ This has been identified with Siripuram in the Palkonda taluk of the Vizagapatam District. It is possible that it may refer to Siripuram the find-spot of the plates under publication.

¹² C. P. No. 12 of 1934-35.

¹³ C. P. No. 13 of 1934-35. In the *An. Rep.* for this year these two kings have been taken to be different from their namesakes who issued the *Kōmarti* plates and the *Bṛihatprōshṭha* grant.

¹⁴ This has been identified with *Vaḍama* in the Palkonda taluk of the Vizagapatam District (*An. Rep. on South Indian Epigraphy*, 1934-35, Part II, para. 2).

Plates of Ananta-Śaktivarman, issued from Siṅhapura¹. The Dhavaḷapēṭa copper-plates of Umavarman² issued from 'Sunagara' complete the list of these kings.

From the provenance of all these records and the places mentioned therein, it may be surmised that their territory extended in the north to the southern portion of the Ganjām District and in the south to the northern portion of the Godāvāri District. It is not, however, possible to state whether it was held intact throughout their rule by this line of kings. The plates of king Ananta-Śaktivarman record the gift of a village in Barāha(Varāha)vartanī division to two Brāhmins³. This division which should have comprised portions of the present Vizagapatam District round about Chicacole is mentioned in the Narasiṅgapalli Plates of the Eastern Gaṅga king Hastivarman⁴ dated in the Gaṅga year 79 as having been included in his territory. Sometime later, Piṣṭapura situated in the southern portion of their territory had passed into the hands of a certain Pṛithivī-Mahārāja, probably a subordinate chief under the Vishnukunḍins, who issued his Tāṇdivāḍa grant from that place⁵, and then to the Chālukyas under Pulikēśin II⁶. It may therefore be concluded that this dynasty of kings calling themselves *Kaliṅgādhipati* should have disappeared before the close of the 6th century A.D. The lower limit may of course be taken to be the middle of the 4th century A.D., when Samudragupta invaded the south and subjugated along with others king Mahēndra of Piṣṭapura and Kubēra of Dēvarāshṭra.

The relationship of the several kings mentioned above to one another is still obscure, the information contained in their grants being too meagre to throw any light on this point. Similarity in the alphabet or phraseology employed in their different grants, in the epithets applied to the kings and in names of officers occurring in them is our only guide in attempting any genealogy or chronology of these kings, but it seems to be unsafe to make any suggestions on this slender basis.

Of the places mentioned in the record, Dēvapura from where the king issued his grant, may be identified with one of the two Zamindari villages—one named Dēvāḍa in the Sruṅgavarapukōṭa taluk and the other named Dēvāḍi in the Chicacole taluk. Tōṅṭāpara, the village granted, perhaps has its representative in the modern Zamindari village Tōṭāḍa in the Chicacole taluk. It is not possible to identify Kharapuri after which the sub-division was named.

TEXT.⁷

First Plate.

- 1 Ōm⁸ Svasti [||*] Vijaya-Dēvapurād=Vāsishṭha-vipul-āmala-sakala-chandramasō
 2 *vibhrat-bhū-hiranya-gō-sahasr-ādy-anēka-dāna-dharmm-ābhirataśya śakti-tray-ō-
 3 panata-rājya-sampadasya¹⁰ atyantāmala¹¹-śraśh-chandra-chandrik-āvadāt-ōru-
 4 yaśasa[h*] śri[ma]¹² Mahārāja-Guṇavarmanapah ātmajamanō-nēka-guṇa-gaṇ-ā-

¹ C. P. No. 24 of 1934-35.

² J. A. H. R. S., Vol. X, pp. 143 ff.

³ An. Rep. on S. I. E., for 1934-35, Part II, para. 3.

⁴ Above, Vol. XXIII, p. 63.

⁵ *Ibid.*, pp. 88 ff.

⁶ *Ibid.*, Vol. VI, p. 11.

⁷ C. P. No. 1 of 1931-32.

⁸ Expressed by a symbol.

⁹ Read *bibhrat-bhū-hiranya-*. The letter *ya* of *hiranya* is written in smaller size below the line, evidently as a correction of an omission indicated by a small cross above.

¹⁰ Read *sampadah*.

¹¹ Read *atyant-āmala-*.

¹² Read *śriman-*.

i.

2
 2
 4
 4
 6
 6

Handwritten text in Grantha script, lines 1-6. The text is arranged in four columns. There are two circular holes in the manuscript, one on the left side of line 4 and one on the right side of line 2.

ii.

8
 8
 10
 10
 12
 12

Handwritten text in Grantha script, lines 7-12. The text is arranged in four columns. There is one circular hole on the left side of line 9.

iii.

14
 14
 16
 16
 18
 18

Handwritten text in Grantha script, lines 13-18. The text is arranged in four columns. There is one circular hole on the left side of line 15.

5 'Dhyalan̄kṛitasya śrīmān¹-Mahārāja-²Prabhajjanavarmanah sūnur=ṇṇā(nna)ya-vinaya-
6 satya-śauch-āchāra-tyāg-audāryya-dākshīṇy-ōtśāha³-sātva(sattva)-sappannō⁴ sva-bhuja-

Second Plate ; First Side.

7 vikram-ōpārjjita-bhūh prajā-hita-ratō⁵ paramamāhēśvara(rō) mātā-pi-
8 tṛi-pādānudhyātō⁶ śrī-Kaliṅgādhipatir=Anan̄(na)ntavarmanā Tōṇṭā[pa]rēs (Tōṇṭāparē)
sama-
9 vētām⁷ kuṭumbinas=samājñāpaya[ty=a*] sty=ēśhaḥ(sha) pūrvvam=ēv=āgrahārah Kharapuri-
10. madamba-sāmānyah⁸ karaḥ(kara)-pradaḥ tēbhya ēvas⁹=sa idānim=asmābhiḥ puny-āyur-
yya-
11 shasām¹⁰=abhivṛiddhayē yajana-yājana¹¹-yājan-ādhyayan-[ā*]dhyāpana-dānaḥ (dāna)-
prati-
12 graha-niratēbhyō(bhya) [Ātrā]¹²-gōtra-charaṇēbhyō brāhmaṇēbhyah ashtāśśaka(ashtāmśaka?)-
sam[khyē]bhya[h]

Second Plate ; Second Side.

13 Mah-Āsvayujē savvatsarē¹³ Māgha-māsa-paurṇamāsyā[m*]= udaka-pūrvvam kṛitvā
14 sarvva-kara-parihāraiḥ parihrītya Kharapurisha(puri)-madamba-vinirggaṭam
15 Pattana-bhōga-vinirggaṭam(gaṭam)=cha kṛitvā¹⁴ ā-chandr-ārka-kālah(kāla)-pratishṭham=
agra-
16 hāram kṛitvā vidhivas¹⁵=sampradattaḥ ity=avagamyā grāma-phalam=u-
17 pāniya sarvv-ādarēṇa vachanaḥ(vachana)-prēshaṇ-ōpasthānam karttavayam=iti :—
18 ājñā apy=uttara-kāla-bhāvi-rājabhīś=cha dharmma-dānasy=ānupālanaē¹⁶

TRANSLATION.

Om. Hail ! From the victorious (*city of*) **Dēvapura**, the glorious **Anantavarman**, lord of **Kaliṅga**, who is endowed with wisdom, refinement and truthfulness, with purity of life and good conduct, liberality and magnanimity, and with courtesy, heroism and strength ; who has acquired the earth by the strength of his own arms ; who is (*ever*) devoted to the welfare of (*his*) subjects ; who is a devout worshipper of Mahēśvara ; and who meditates on the feet of (*his*) parents ;

who is the son of the glorious **Mahārāja Prabhajjanavarman** richly adorned with a multitude of (*good*) qualities, the son of the glorious **Mahārāja Guṇavarman** who was a Full Moon in the broad and spotless (*firmament viz., the family of*) Vāsishṭha, who took great delight in the performance of the several kinds of gifts like the earth, gold and a thousand cows, who secured the

¹ Read *śrīman-*.

² Read *Prabhajjana*.

³ Read *ōtśāha*.

⁴ Read *-sappannaḥ*.

⁵ Cf. the expression *śat-trimśad-agrahāra-sāmānya* of the Bṛihatprōshṭha grant.

⁶ Read *ōv=sa*.

⁷ Read *puny-āyur-yasām-*.

⁸ The word *yājana* is engraved twice by mistake.

⁹ Evidently the word *Airi* or *Ātrēya* is intended.

¹⁰ Read *samvatsarē*.

¹¹ Cf. the expression *Dantayavāgu-bhōgād=udhrītya* of the Bṛihatprōshṭha grant

¹² Read *vidhivat=sam*.

¹³ The continuation is lost.

prosperity of his kingdom with the threefold regal power and who possessed great fame which was as pure as the light of the exceedingly clear autumnal moon,

(*thus*) commands (*all*) the farmers assembled in **Tōṭṭāpara**: This (*village which*) has been already an *agrahāra* enjoying the privileges (*applicable to the group of villages included*) in **Kharapuri-madamba** and paying tax (*hitherto*), is now given by Us with (*due*) rites preceded by (*libations of*) water for the increase of (*Our*) merit, longevity and fame, on the day of full moon in the month of **Māgha** in the year **Mah-Āsvayuja**, to the same Brāhmaṇas, eight share-holders in number (?) of the *Atri-gōtra* and *charaṇa*, who are engaged in performing and helping others to perform sacrifices, in study and in teaching, and in making and receiving gifts,—after having completely exempted (*the village*) from all kinds of taxes and having made it separate from the *Kharapuri-madamba* (*sub-division*) and the **Pattana-bhōga** (*division* ?), and conferred it as an *agrahāra* to last as long as the moon and the sun.

Having understood this (*it behoves that you*) should bring the yield of the village (*to these Brāhmaṇas*), and with all (*due*) respect carry out the behests issued (*by them*). (*This*) command (*should be respected*) by the kings who are to come in future as well, in protecting this meritorious gift.

No. 10.—INDORE PLATES OF PRAVARASENA II.

BY SUSHIL K. BOSE, M.A., CALCUTTA UNIVERSITY.

The plates which are edited here were in the possession of Prof. D. R. Bhandarkar, who kindly placed them at my disposal for the present purpose. They were originally in the possession of the late Wamanrao Islampurkar Śāstri of the Indore State along with the grants of *Mahārāja Svāmīdāsa* and *Mahārāja Bhulunḍa* edited by Dr. R. C. Majumdar in *Epigraphia Indica*, Vol. XV, pp. 286ff.

These are **three** well preserved **copper-plates** each of which measures 7" long by 3½" broad. They are quite smooth and their edges not raised or fashioned thicker. About 2" distant from the middle of the proper right margin each plate has a hole about $\frac{5}{16}$ " in diameter, obviously for a ring with which the plates were strung. Originally, the grant consisted of four plates. The first plate together with the ring and the seal is now missing. From a comparison with the other grants of the same king it would appear that roughly about seven lines of writing are lost. The first plate, therefore, as one would expect, was inscribed on one side only. The first and the second of the remaining three plates that we now possess, that is to say, the second and the third of the original grant, are inscribed on both the sides while the last one is written on one side only. The writing throughout is in an excellent state of preservation. The size of the letters is about $\frac{5}{16}$ ". The **characters** belong to the southern class of alphabet and are fine specimens of the 'box-headed' variety of the Central Indian script, which is well illustrated in the copper plates of the kings of Śarabhapura as well as in those of Tivaradēva, king of Mahā-Kōśala¹. The script resembles closely that of the Dudia and Siwani plates, as also of the recently published Tirōḍi² plates of *Mahārāja Pravarasēna II*.

From the standpoint of **paleography** these plates have some peculiarities which are worthy of note. As in the Siwani plates, the letter *b* in this grant occurs in two distinct forms. One is the usual type of this alphabet and the other consists of a square and is more archaic. It seems that the scribe was familiar with both and had freely used the two forms, though the usual type

¹ *C. I. I.*, Vol. III, pp. 191 ff. and 291 ff.

² Above, Vol. XXII, pp. 171 ff.

occurs in larger number. For the former type see *Kōbidārikā* (l. 12), *balivardda* (l. 21), and *piḃatī* (l. 33) and for the latter see *brāhmaṇair=* (l. 27) and *bāhula* (l. 33). Both the lingual *ṇ* and the dental *n* occur in different varieties. As regards the dental *n*, it may be noted that, though different forms are discernible, the larger number is of the looped type; see for instance, *n* in *Rudrasēnasya sūnō[h*]* (l. 1). For a different kind of *n* see *Rudrasēna* (l. 6). Likewise, differences exist in the types of *ṇ*; see for instance, *Prithivishēṇasya* and *Chakrapāṇē* (l. 5), and *guṇa* (l. 3). A very peculiar form of the letter occurs in *pauṛiṇa* (l. 4). The *ṇ* of *Gōṇḍāryyāya* (l. 15) is also worthy of note. The letter *v*, in general, has a much smaller rectangle than that of *ch*, even then they could hardly be distinguished in many places, but for the context; see *v* in *prabhavi°* (l. 30) and compare it with *cha* in *chandr-āditya* (l. 24). Of the ligatures the two forms *tna* and *nta* deserve special notice. Referring to his tables (plate vii, 43, X) Bühler says, "We meet repeatedly with the looped *ta* and the *na* without the loop¹." The ligature to which he has referred has been taken by him to be *nta*. But exactly the same ligature occurs in this plate where the reading is clearly *tna* (*sa[ṇ]chītnana*, l. 28 for *sañchintana*). By mistake the scribe put the *t* first and then the subscript *na*. So Bühler's reading of the same ligature as *nta* cannot stand. We have a clear example of *nta* in *atyanta* (l. 2), *santāna* (l. 4) and *santikās=* (l. 9). Incidentally it may be noted here that the subscript *t* in the first of these words shows some peculiarity. The letter *dh* is of the usual square type except, however, in *Yudhishṭhira* (l. 4), where it is definitely roundish in shape. Similarly the letter *t* which is generally of an angular character, has one exception in *ājñāpayitavyā[h*]* (l. 10) where it is round. As regards the letter *l*, it might be noted that the real box-headed type, which is met with in the Siwanī plates, does not occur in this inscription. There is, however, a single instance where the box-headed *l* appears here, in *āyur=llala* (l. 11), if it is not to be read as =*blala* for =*bbala*. With regard to this particular letter *l* our inscription tallies well with the Tirōḍi, Chammak and Duduia plates of the same king. Lastly we might note that *ā* is denoted in different ways. Usually a slanting stroke attached to the head of the consonant indicates the medial *ā*; see *Vākāṭakānām=* (l. 8). For a different way of indicating it see *kāliyāḥ* (l. 24).

The language is Sanskrit and except the usual imprecatory verse, ascribed to Vyāsa, in the fourth plate, the inscription is in prose. The composition is not at all satisfactory and shows that the writer's knowledge of Sanskrit left much to be desired. As regards orthography the most prominent features are: (1) the use of *upadhmanīya* in ll. 25, 31 and 33; (2) frequent non-observance of the rules of external *sandhi*; (3) carelessness in the writing of *ā* (medial), *m* and *h*; (4) the doubling of *v* after *anusvāra* as in *para-dattām vvā* (l. 32); (5) the doubling of consonant after *r* as in *mārggē* (l. 8), etc., and (6) the interchange between *ri* and *ri* in some cases, e.g., in *Prithivi* (l. 5) and *kriyābhi[h*]* (l. 25). The inscription contains several words whose meaning and grammar are not clear. It seems that the official who was entrusted with the drawing up of the record was responsible for these solecisms. Some of the mistakes, however, are no doubt due to the inadvertence of the engraver.

The inscription is one of the **Vākāṭaka Mahārāja Pravarasēna II** and is dated (l. 33) the **fifth lunar day of the dark half of the month of Vaiśākha in the twenty-third year** (of his reign). Its object is to record the grant of a village (l. 12)². The situation of the village is described as being to the north of *Ārāmaka*, east of *Kōbidārikā*, south of *Kōśambaka* and west of *Añjanavāṭaka* (ll. 12-14). The donees are said to be (ll. 15-17) *Gōṇḍāryya*, son of *Viśākhāryya* of the *Vāji-Kausika gōtra* and resident of *Ārāmaka*, his son *Manōrathāryya*, *Gōvāryya*, *Dēvāryya*, *Bāppāryya*, *Kumārāryya* and *Drōṇāryya*. It has been noted (l. 20) that half of the

¹ Bühler, *Ind. Paleo.* (English version), p. 65.

² [From the details given it is not clear whether the object granted is a village.—Ed.]

village was purchased by a merchant named Chandra from the Brahmins. Beyond this our inscription furnishes no such information as has not already been supplied by the Dudia plates written in the same year as this record as well as by the Chammak and Siwani plates which were issued in the eighteenth year of the reign of this *Mahārāja* Pravarasēna II. But the similarity of the Tirōḍi plates with the present record is striking. Both these grants were issued in the same year and their language is also very much similar. As a matter of fact some of the terms and words in this inscription can be properly understood only when compared with the Tirōḍi plates. Mistakes due to the engraver are very numerous in this inscription and many of them have been corrected with the help of the Tirōḍi plates.

Like his other inscriptions the present one also supplies us with the stereotyped genealogy of Pravarasēna II. But the first plate being lost the genealogy from Gautamiputra only survives. After the genealogy the details of the grant are given. The inscription ends with the date and the name of the writer.

In one point our inscription offers information which makes it of great interest to students of administrative history. Unlike the other plates of the Vākāṭaka kings this record was written by one Kōṭṭadēva who styles himself as *Rajuka*. This is the first time we meet with the term *Rajuka* in so late a period. *Rajuka* is primarily a term to indicate an officer whose undoubted existence in the 3rd century B.C. is proved by the inscriptions of Aśoka. Up till the middle of the second century A.D. South India¹ at least kept up the use of this official. The reference to *Mahāmātras*, *Rajukas* and *Saṅchārins* indicates that the old tradition was kept up in Southern India. When the Vākāṭakas came to the forefront, on the decline of the Kushāṇas, they probably made an endeavour to revive the old institutions. The Guptas, who were mainly a North-Indian power, were greatly influenced by the Kushāṇas and adopted many foreign features in their administrative machinery. The Vākāṭakas were more in the south and so could retain the earlier official terms. For this reason we find that in most of the records of this Vākāṭaka king occur certain revenue terms which have not been found in any other copper-plate and of which no satisfactory explanation can yet be offered. It is clear from the record that the *Rajuka* was still an officer mainly concerned with land and revenue. It is strange that in no other records of this period do we meet with this term. The reason seems to be that though all land transactions were negotiated under his jurisdiction, only in very important cases the *Rajuka* himself used to participate, the rest being done by subordinate officers. The date of the record being given in regnal years cannot be verified. None of the places mentioned in this inscription can be identified.

TEXT.²

Second Plate ; First Side.

- 1 d[au]hitrasya Gautamiputrasya putrasya Vākāṭak[ā]nām-mahāra(rā)ja-śrī-Rudrasēnasya sūnō[h*]
- 2 atyanta-ma(mā)hēsvarasya saty-ārjjava-kāruṇya-śauryya-vikrama-naya-vinaya-māhātmya
- 3 dhimatva³-pātragatabhaktitva-dharmnavijayitva-manōnairmmaly-ādi-guṇa-samuditasya
- 4 varsha-śatam-abha(bhi)varddhamāna-kōśa-daṇḍa-sādhana-santāna-putra-pautriṇa[h*] Yu
dhishṭhira-

¹ See *Epi. Car.* Vol. VII, p. 251, where a *Chutu kul-ānanda* Sātakarṇi commands his *Rajuka*.

² From the original plates.

³ Read *dhimattva*.

INDORE PLATES OF PRAVARASENA II.

iiia.

2
3
4
6

iiia.

14
16
18
20

iiib.

8
10
12

iiib.

22
24
26

ii.

28
30
32
34

5 vṛittē=Vākāṭakānā[m*]=mahārāja-śrī-Pri(Pri)thivishēṇasya sūṇa(nō)ḥ bhagavatś=Chakra-
pānē[h*]

6 prasād-¹ōpārjita-śrī-samudayaśya Vākāṭakānā[m*]=mahārāja-śrī-Rudrasēna-

Second Plate ; Second Side.

7 śya sūnō[h*] mahārājādhirāja-śrī(śrī)-Dēvagupta-sutāyā[m*] Prabhāvatiguptāyām=utpanna-
8 sya Vākāṭakānām=mahārāja-śrī-Pravarasēnasya vachanā[t*] Gēpuraka-mārggē asma-
9 t-santikās²=sarvvāddhyaksha-niyōga-niyuktāḥ ājñāsamchāri-kulaputr-ādḥikṛitā bhaṭō-
10 bh³=chhātrās=cha vyushita-pūrvva-may⁴=ājñāy=ājñāpayitavyā[h*] Vīditam=astu vaḥ
11 yav⁵=ēh=āsmābhir=ātmanō dhdharmm-āyur-blala-śvāryya-vivṛiddhiyā⁶ ih-āmutra-hi-
t-ārttham

12 vaijayikē dharmma-sthānē Ārāmakasya uttara-pārsvē Kōbidārikāyā[h*] pūrvva-

13 pārsvē mala datām=iti⁷:—

Third Plate ; First Side.

14 Kōsambakasya⁸ dakṣiṇa-p[ā]rsv[ē] Añjanav[ā]ṭakasya अपरा-पार्श्वे Viśākhāryya-vāṭaka-
15 sya [Ā]rāmakav[ā]stavya-Vāji-Kausika-sagōtra-Viśākhāryya-putra-Gōṇḍā-
16 ryyāya Gōṇḍ[ā]ryya-putra-Man[ō]rathāryyāya Gōvāryyāya Dēvāryyāya
17 Bāppāryyāya⁹ cha Kumārāryyāya Drōṇāryyāya cha pū[r]vva-dattā iti kṛitvā
18 yatō=sma(smā)bhi[h*] śāsana-nibandham¹⁰=kṛitāḥ apūrvva-dattā(ttyā) udaka-pūrvvam=
atisriṣṭāḥ[¹¹]
19 uchitā[m*]ś=ch=āsya pūrvva-rāj-ānumatā[n*] Chāturvvaīdya-grāma-maryyādām=parihā¹¹
vita-
20 rāmah[¹²] Atra vātā(ṭa)k-ārdḍham vāñijaka-Chamdrēṇa kraya-kṛitam brāhma[ṇē*]bhyō
Bhagavat-pada[m*]¹²

Third Plate ; Second Side.

21 tad-yathā a-kara-dāyī a-bhaṭa-chchhatra-prāvēśya¹³ a-pārāmpara-tō(gō)-balivardda[h*]
22 a-puṣṭipa-kṣhi(kṣh)ra-sa[m*]dōhaḥ a-chāra(r-ā)sana-chamā(rm-ā)ṅgāra[h*] a-lāvāṇa-klitva-
(nna)-krēṇī-khanaka[h*]

¹ The formation of medial *ō* in *dō* is noteworthy. It consists of an *ū-mātrā* on the top and an *ē-mātrā* added to the lower left side of *d*.

² Read *santikās*= as in other Vākāṭaka records.

³ Read *bhaṭās*=.

⁴ Read *visruta-pūrvvay*= as in the Siwani and Chammak plates.

⁵ Read *yath*=.

⁶ Read *dharmm-āyur-bbal-aiśvāryya-vivṛiddhāyē*.

⁷ Read *vayā dattām=iti*. [These six syllables seem to be out of place here, and their sense is not clear.—Ed.]

⁸ It is tempting to identify this place with the village of Kōsambakhaṇḍa mentioned in the Tirōḍi plates of the same king.

⁹ [From the impression it can be read as *Bōppāryyāya*.—Ed.]

¹⁰ [The reading may be *nibandhañ=kṛitāḥ*.—Ed.]

¹¹ Read *-maryyādā-parihārān* as in the Tirōḍi plates.

¹² I am indebted to the Editor for this reading.

¹³ Read *a-bhaṭa-chchhātra-prāvēśyaḥ*; the word *chhātra* seems to be somehow connected with the term *chhātra* of other inscriptions.

- 23 sarvva-vishṭi-parihāra-parihri(hṛi)taḥ sa-tidhis=s-ōpatithih¹ sa-kli*(kḷi)pt-ōpakli*(kḷi)-
ptaḥ.
24 ā-chandr-āditya-kāliyaḥ putra-pautr-ānugāmī bhujatā[m*] na kēnachi[d*]
25 vyāghātana² karttavayas=sarvva-kṛiyābhi⁴ sa[m*]rakshitavyaḥ=parivarddhayitavyas=
cha[*] yaś=ch=ā-
26 smach-chhāsanam=agani(ṇa)yamānā(naḥ) svalpām=api paribādhatku(ṇ=ku)ryāt=kāra-
ghina vā⁵
27 tasya brāhmaṇair=vvēvi(di)tasya sa-daṇḍa-nigrahaṁ kuryyāmaḥ(ma |) Asmiś=cha⁶ dharm-
[ā]dhi-

Fourth plate ; First Side.

- 28 karaṇē⁷ atit-ānēka-rāja-dattā(tta)-sañchitna(nta)na-paripālana[m*] kṛita-puṇy-ānuki(kī)-
29 rttana-parihār-ārttha[m*] na kīrtayāmaḥ saṁkalp-ābhidyōdha⁸-parākrama(m-ō)pajā
(ji)tān=vattha(rtta)-
30 ghātā(mānā)n=ājñāpayāmaḥ ēshyatat⁹-kāla-prabhavish[ṇ]ā¹⁰-gauravād=bhavishād¹¹=
vijñā-
31 payāmaḥ [¹²] Vyāsa-gītaś=ch=ātra ślōkaḥ=pramāṇikarttavayaḥ [¹³ Sva-dattā[m*]
32 paradattā[m*] vvā(vā) yō harēta vasundharā[m*] gavā[m] śata-sahasrasya hantu-
33 ḥ=pibati¹⁴ dushkṛitam(tam)¹⁴ [||*] Saṁvatsarē trayōvimśē Vaiśākha-bāhula-paṁchamyām [||*]
34 Ājñā svayaṁ [||*] RAJUKA-Kōṭṭadēvōna likhitam [||*]

No. 11.—JAGANNATHARAYA TEMPLE INSCRIPTIONS AT UDAIPUR.

BY SAMSKRITI PT. AKSHAYA KEERTY VYĀS, M.A., UDAIPUR.

The inscriptions under consideration are fixed on both the sides of the passage leading into the *Sabhā-maṇḍapa* of the *Jagannātharāya* temple at Udaipur. They are in a fair state of preservation but the engraved letters have been filled up with lime in course of the annual repairs to the temple. At places, the original engraving itself is very shallow. Although Rai Bahadur Gaurishankar Ojhā has utilized these inscriptions in writing his history of Rajputana (*Rājaputāne*

¹ Read *sa-nidhis=s-ōpanidhiḥ*.

² [What has been taken as the sign for medial *ī* here is perhaps a mere scratch. Moreover, the form of the subscript character in this syllable differs much from that of the subscript *l* in *kīnna* in the previous line. In view of these considerations it seems probable that we have in this inscription the correct reading *sa-kḷipt-ōpakḷiptaḥ*.—Ed.]

³ Read *vyāghātaḥ*.

⁴ Read *kṛiyābhiḥ*.

⁵ Read *kārayēd=vā*.

⁶ Read *asmiś=cha* [The *anusvāra* meant for *smiś* seems to have been placed on *cha*.—Ed.]

⁷ The Siwani and Tirōḍi plates have also *dharmādḥikaraṇē* while the Chammak, Dudia and Riddhapur plates have *dharm-ādara-karaṇē*.

⁸ Read *ōbhidyōga*; the Riddhapur plates have *ōdhiyōga* and the Dudia plates *ōbhidyōdha*.

⁹ Read *ēshyat-kāla*.

¹⁰ Read *ōvishṇu-*.

¹¹ Read *bhavishyān-*.

¹² The stop is indicated by a horizontal stroke.

¹³ Instead of *pibati* generally the word *harati* occurs in this imprecatory verse.

¹⁴ Metre: *Ślōka (Anuśṭubh)*.

kā Itihāsa) they still remain unpublished¹, and I edit them here at the instance of Dr. N. P. Chakravarti, Government Epigraphist for India.

These inscriptions are engraved on four big slabs of black stone, which we shall call, from left to right on both sides, **A**, **B**, **C**, and **D** respectively, for the sake of convenience. **A** measures 2' 6" broad by 3' 2" high, **B** 2' 10" by 2' 10", **C** 2' 6" by 3' 0" and **D** 3' 2" by 3' 2", and contain sixty, forty-six, fifty-seven and forty-nine lines of writing respectively. It may be pointed out that **D** is made up of as many as ten pieces of stone of different size, shape and variety, and seems to have been engraved after fixation. The writing appears to have been done by different hands as is chiefly perceptible from the upper part of **D**. Carelessness in engraving is particularly visible in the lower part of **D**.

The characters are Nāgarī in their modern form and the medial vowels (particularly the diphthongs) which are joined to the consonants are throughout represented by *śirō-mātrās*, the only example of the use of *prishṭha-mātrā* being in *dēvā* (l. 25, **A**). The forms of *y* and *p* are often indistinguishable, not only when the former is joined to a preceding consonant, but also when it occurs independently.

As regards orthography we find that in many cases *b* has been distinguished from *v*, while in some cases *b* has been used for *v* as in *kabacha-~~chh~~(*chchh*)ēttā* (l. 11, **A**). *Chh* is used in place of *chchh* throughout with a few exceptions particularly noticed in **C**. *T* is almost everywhere reduplicated after a preceding *r*. The sign for *avagraha* has been employed only twice in *vairibhyō=prīyamānau* (ll. 16-17, **C**) and in *dēśē=khilē* (l. 17, **D**).

The language of the inscriptions is Sanskrit except the sentence *Śrī Jagannātharāyaji pāṭa padharāyā* at the end of **C** which is in the dialect of Mewār. The verses contain many paronymous words and thus many of them convey two senses. Considering the length of the inscriptions, the historical information they contain is very meagre. The poet has spared no pains in trying to please his patron, the ruling prince, and his work is meant to be more a literary study than history. The composition is, on the whole, free from errors, most of the mistakes appearing in the records being due to the engraver. The first line of each slab is in prose wherein five or six gods and goddesses have been adored. In addition to this, portions of ll. 2 in **B**, 50-51 and 56-57 in **C** and 2 and 47-48 in **D** are in prose. The rest of the epigraphs is in verse.

Before considering the actual contents of the records, let us determine whether all the four slabs contain one single inscription or more than one. From the intended plan of writing and the method of presenting the subject-matter, it will appear that three inscriptions have been incised on these four slabs. **A** and **B** together form what may rightly be called the *Jagatsimha inscription*, for the numbering of the verses in **B** is in continuation of that in **A**² and the subject-matter also is connected with *Jagatsimha*. **C** and **D** on the other hand, appear to be two different inscriptions with independently numbered verses, intended by the author to pertain to *Rājasimha* and the temple of *Jagannātharāya* respectively. That **D**, although intended to look like an independent epigraph, is but a supplement to **A** and **B** is evidenced by a close study of its contents; all these three together, therefore, should properly be regarded to form one inscription. The main object of the inscription engraved on these three slabs is to record the installation of the image of *Jagannātharāya* in the temple by *Mahārāṇā Jagatsimha*, on **Thursday, the 15th day of the bright half of Vaiśākha (Mādhava) in V. S. 1709 (l. 18, D)**.

¹ An imperfect and uncritical transcript of the records was first printed in the *Vira-vinōda* (Part II, pp. 384-99).

² Below the line containing the last verse in **A**, there are three more lines given to the description of the masons, where the verses are separately numbered. The same procedure of numbering the concluding verses separately is followed in the other slabs also.

Now we may consider the nature and the date of the fourth slab which we have called **C**. It may be pointed out that this slab, as a matter of fact, contains an inscription of the opening years of the reign of **Rājasimha**, the son of **Jagatsimha**, and has no date of its own. Its object is to record the erection of the four small corner-temples outside the main shrine. That the temple was to be one of the *Vishṇu-Pañchāyatana* type seems to have originally been contemplated by **Jagatsimha** himself, an indication of which we find in v. 48 of **A** and v. 12 of **D**. It is not improbable that the actual work of erecting these smaller temples was set afoot by this ruler but could not be completed by the time of the installation of the **Jagannātharāya** image when **Jagatsimha** was alive, and was brought to completion later on by his son **Rājasimha**. It is not, however, certain when this epigraph was fixed in the temple. The date given at the end, viz., "Thursday, the 15th of the bright half of the second **Vaiśākha** in the **Vikrama** year 1708" is really the date of the installation of **Jagannātharāya** as explicitly mentioned beyond it in a sentence in **Mewārī** tongue; and the purpose of mentioning it here can only be to show that the epigraph, although belonging to a later period, was to be taken in continuation of the earlier event of installation. It may be noticed here that the year 1708 recorded at the end of this slab as the year of the installation is at variance with that given in l. 18 of **D**, which is 1709. This can only be explained by regarding the former as *Śrāvaṇādi* (as is the custom prevailing in the **Udaipur** State even now) which would be equivalent to *Chaitrādi* 1709, for it was only in the latter year that there was a second **Vaiśākha** with Thursday on the 15th of its bright half.¹ **Rai Bahadur Ojhā** has accepted this date given at the end of **C** as the date of all the four slabs which in his opinion contain one single inscription. But as I have already pointed out, this could not have been the date of the slab **C**, although it may have been that of the remaining three. The date of **C** cannot be earlier than the 13th of the dark fortnight of **Mārgaśīrsha** of V. S. 1710, when **Rājasimha** is stated to have given eighty maidens (in marriage) which is the latest date found in this slab (v. 28). It is possible that the record was put up soon after that date. It may, however, be noted that the authorship of both these inscriptions goes to one and the same person.

With regard to the contents of **A** we find that it opens with three invocatory and benedictory verses in praise of **Karindrānana**, **Bhava** and **Durgā**; in the fourth verse the poet declares his intention of producing what he calls the *Jagatsimha Prasasti*. Then he attempts at giving a genealogy, chiefly of the **Rāṇās** of **Mewār**, which begins from **Rāma**, the celebrated hero of the *Rāmāyaṇa* from whom the rulers of **Mewār** claim their descent. In the family of **Rāma** were born **Vijayabhūpa** and his son **Padmāditya**. The latter went towards the south leaving his ancestral capital **Ayōdhyā**. Later on in that family was born **Bāpā** who had the title of *Rāval* and who was a native of South India and thence called to rule over **Mewār**. Then in his family were born: **Rāhappa** (bearing the title of **Rāṇā** for the first time), **Narapati**, **Dinakara**, **Jasakarna**, **Nāgapāla**, **Pūrṇapāla**, **Prithvimalla**, **Bhuvanasiṃha**, **Bhīmasiṃha**, **Jayasiṃha**, **Lakshmaṇasiṃha**, **Araśī**, **Hamīra**, **Kshētrasiṃha**, **Lakshasiṃha**, **Mōkala**, **Kumbhakarna**, **Rājamalla**, **Sāṅga** (*Sāṅgā*), **Udaya**, **Pratāpasimha**, **Amarasiṃha**, **Karṇasiṃha** and **Jagatsimha**.

It may be noticed here that **Vijayabhūpa** and **Padmāditya** here mentioned are also included in the big list of princes, beginning with **Sumitra** and ending with **Bāpā**, given in cantos² **II** and **III** of the *Rāja-prasasti* of V. S. 1732 (=A. D. 1675). As this list seems to be based on the bardic accounts with no chronological truth, **Pandit Ojhā** has rejected it as unauthentic.³

Bāpā indeed is a historical figure but his description as given here clearly seems to be based on the legendary stories prevalent among people even to-day, according to which his family came

¹ *Rājaputāne kṛ Itihāsa*, Fasc. II, p. 831, n. 1.

² *Bhāvnagar Inscriptions*, pp. 145-54.

³ *Rāj. Itih.*, Fasc. I, p. 395, n. 1.

to Mewār from Surāshtra and Valabhī. Col. Tod has closely followed this tradition in his work,¹ but Rai Bahadur Ojhā is of opinion that the family of Bāpā had no connection whatsoever with South India, and has discussed in details the invalidity of the legends.²

The names of the Rāṇās as given here next are to be met with in some other records also such as the *Ēkalinga-māhātmya*, the *Rāja-prasasti*, etc., with certain variations. The only point of importance worthy of note with regard to these princes is that till before the time of Hammīra they were the rulers of the small estate of Sesodā and were contemporary to the princes of the Rāval branch of the family ruling over Chitor. It is a mistake to take them as having ruled over Mewār with Chitor as their capital in direct succession to the Rāvāls, as has been done chiefly in the chronicles of the bards, which have in their turn been relied upon by most of the inscriptions. It is from the *Ēkalinga-māhātmya* first of all that we learn of the division of this family into two branches in the reign of Rāval Raṇasimha or Karṇasimha³ at the beginning of the twelfth century of the Vikrama era. The first of the Rāṇās to govern the territory of Mewār as a whole was Hammīra who regained his ancestral citadel of Chitor in about A.D. 1326 from the Muhammadans by establishing matrimonial alliance with Māldeo Sonagarā to whom was entrusted the famous fort by Khizr Khān, the son of Alā-ud-dīn Khaljī.

The list of the Rāṇās which is given here is almost in chronological succession except the omission of Ajayasimha after Lakshmaṇasimha and of Ratnasimha, Vikramāditya and Banabīra after Sāngā. Lakshmaṇasimha's successor as here recorded is Arasi, his eldest son, but in truth he never succeeded his father, for he together with his father had died in the dreadful sack of Chitor in A.D. 1303. His younger brother Ajayasimha, who somehow escaped from the battle-field, became the next Rāṇā.⁴ He was afterwards succeeded by his nephew Hammīra, the son of Arasi.

The description of these princes found here is more poetical than historical. **Kumbhakarṇa** is first of all said to have built the fort of **Kumbhalgarh**.

Record of some tangible historical value is, however, found first in connection with **Sāngā**. He is described to have conquered the Sultāns of Mālwā and Gujarāt, although the author has confused their names with relation to both these countries.⁵ Here we find a reference to the victory of Rāṇā Sāngā over **Mahamūd Khaljī II** of Mālwā when the latter attacked Bhīmakarṇa, the viceroy of Mēdinī Rāi at Gāgrūn in A.H. 925 (=A.D. 1519).⁶ The intelligence of this attack of Mahamūd having reached Sāngā, he at once led a large army against him on account of his friendship with Mēdinī Rāi, and a dreadful battle was fought in which, after great bloodshed, the Muhammadan army was utterly defeated and Mahamūd, receiving several wounds, ultimately became a prisoner in the hands of the Rāṇā. The latter took his royal prisoner to Chitor, treated him with utmost care and after three months' nominal captivity, honourably sent him back to Māṇḍū.⁷

The other reference is to Rāṇā Sāngā's victory over **Muzaffar Shāh II**, the Sultān of Gujarāt, with whose army he had to fight more than once. The cause of one of his fights with Muzaffar was his partiality for Rāi Mal, the legitimate heir to the state of Idar, whose rights were usurped during his minority by his uncle Bhīma whom the governor of Gujarāt favoured. When Bhīma

¹ Tod, *Rājasthān* (W. Crooke's ed.), Vol. I, pp. 247-71.

² *Rāj. Itih.*, Fasc. I, pp. 374-90.

³ *Ibid.*, pp. 446-7.

⁴ *Rāj. Itih.*, Fasc. I, p. 512.

⁵ According to the text (v. 38, A) Mudaphara (Muzaffar II) was the governor of the fort of Māṇḍava (Māṇḍū or Mālwā) and Mahamūnda Khāna (Mahamūd Khaljī II) that of Gujarāt. The poet has here evidently confused both these names and the positions they held.

⁶ Bayley, *History of Gujarāt*, p. 263 and Briggs' *Firishti*, Vol. IV, pp. 260-1.

⁷ Bayley, *loc. cit.*, p. 264.

died, his son Bhāra Mal (Bihār Mal, according to Bayley) ascended the throne of Idar, but with the help of Rāṇā Sāṅgā, Rāi Mal ousted him and took possession of the land of Idar. This led the Sultān to send Nizām-ul-mulk, the *jāgīrdār* of Ahmadnagar, for driving Rāi Mal out of Idar and re-establishing Bhāra Mal.¹ A series of skirmishes followed and Rāi Mal tactfully faced the royal forces, sometimes victorious and sometimes incurring defeat.² The state of Idar was ultimately entrusted to one Malik Hussain Bahmanī entitled as Nizām-ul-mulk, who was a foreigner and was a man of stern temperament. People were not satisfied with him and wished him to be dismissed from office. One day in A.H. 926 (=A.D. 1520) he rebuked Rāṇā Sāṅgā using very improper words for his patronage of Rāi Mal. The news of this insult having reached his ears through a bard, Sāṅgā at once started with an army of 40,000 cavalry³ to avenge himself. Nizām-ul-mulk fled and took shelter in the fort of Ahmadnagar, but Sāṅgā persistently followed him and the former was ultimately defeated in a battle with a great loss of life and property. The town of Ahmadnagar was sacked and that of Bīsalnagar plundered.⁴ Rāṇā Sāṅgā, thus successfully avenging the insult and firmly establishing Rāi Mal on the throne of Idar, went back to Chitor.

Sāṅgā had to face the Sultān of Gujarāt, Muzaffar II, a second time also when the latter himself took the initiative to avenge Sāṅgā's recent ravages wrought in the country of Gujarāt. In A.H. 927 (=A.D. 1520) he despatched two large armies, one under Malik Aīāz, the governor of the district of Sōrath and the other under Kiwām-ul-mulk to attack the Rāṇā. Both these armies reached Mandasor through Dūngarpur and Bānswārā, laying waste the countries through which they passed. Rāṇā Sāṅgā, having heard of this, himself set off with a considerable army and encamped at the village of Nadēsī, twelve *kōs* distant from Mandasor. Mahamūd Khaljī of Mālwā, too, came to join the Gujarāt forces under Malik Aīāz⁵, probably to avail himself of the good occasion of taking vengeance for his previous defeat at the hands of Sāṅgā. All these enormous armies assembled, but this time no genuine warfare could take place and Malik Aīāz agreed to make peace with the Rāṇā, the reason for which is attributed by the Muslim historians to the ill feeling entertained against him by Kiwām-ul-mulk and other *amīrs*⁶ which broke down the unity of their aim. But the argument of Rai Bahadur Ojhā to the effect that Malik Aīāz had to make peace after having been actually defeated by Rāṇā Sāṅgā, seems to be quite sound.⁷

The next important historical information that we derive from **A** is with regard to the result and the time of commencement of the well-known battle of **Haldighāṭī** where Rāṇā Pratāpa and the imperial army of Akbar under the command of Mānasirṅha fought a desperate battle. According to the account of this battle given by Badāyūni who was present in the battle-field, the victory was achieved by the royal forces and Rāṇā Pratāpa was defeated; while the present inscription records the retreat of the Muhammadan army, evidently when defeated by Pratāpa in the field of battle. Thus, each of the conflicting parties claims victory for itself and makes it difficult to arrive at the truth. Rāṇā Pratāpa, as a matter of fact, was insignificant as compared to the mighty Emperor Akbar, who had already annexed much of the fertile portion of the former's territory to his own empire, and it is possible that this powerful ruler might have achieved material victory. But to quote Rai Bahadur Ojhā, the unflinching zeal, the pride, the dauntless bravery and the sense of perfect freedom which Rāṇā Pratāpa faithfully cherished—particularly at the time when everything around him was leading to disappointment—and which caused a sense of terror in the hearts of his enemies, and also the sudden vicissitudes in which he cast the great Imperial

¹ Bayley, *loc. cit.*, p. 264.

² *Rāj. Itih.*, Fasc. II, p. 661, para. 2.

³ Bayley, *loc. cit.*, p. 273.

⁴ *Rāj. Itih.*, Fasc. II, p. 670, para. 1.

⁵ *Ibid.*

⁶ Bayley, *loc. cit.*, pp. 269-70.

⁷ *Ibid.*, p. 274.

army often and often, all these go to assign the real conquest to him.¹ As regards the time when the battle actually began, what we find from the *Akbar-nāma* of Abul-Fazl is that it commenced after the first *prahara* (eighth part) of the day², while the epigraph under consideration clearly speaks of it as having begun early in the morning (*pragē*, v. 41, A). The time as recorded here seems to be probable for, it was mid-summer of V. S. 1633 (=A.D. 1576) when this celebrated battle took place, and it would be impossible to indulge in fighting at about mid-day.

The next historical information to be met with here pertains to **Karṇasimha**, grandson of Pratāpa and son of Amarasimha, who is said to have burnt the town of **Sirōmja** (Sironj) which was like the heart of the lord of Delhi. Karṇasimha really could not have done this rebellious deed after being enthroned as the Rāṇā of Mewār, for then he was bound to the terms of the treaty which his father made with the Mughal emperor Jahāngīr. This, therefore, was an exploit of Karṇasimha when he was only a crown-prince and his father was in regular warfare with the emperor. This event was contemporaneous with the period in which Jahāngīr, himself coming over up to Ajmer, had thence sent his son, prince Khurram with large forces to attack Mewār and reduce the Rāṇā. That Sironj was a town in Mālwā and was an object of Karṇasimha's wrath, together with another town named Dhindhōrā is, however, known from v. 5³, canto V of the *Rāja-prasasti*. It may be noted here that almost all Persian chronicles are silent on this point.

Karṇasimha was succeeded by his virtuous son **Jagatsimha** to whose reign this inscription belongs. It is customary in Mewār to seat the next Rāṇā on the throne in an informal manner, the very day on which the death of his immediate predecessor takes place.⁴ This being so, Jagatsimha's informal accession took place in the month of Phālguna of the Vikrama year 1684 (=A.D. 1627) on the day of his father's demise.⁵ But his coronation, with all its pomp and splendour, was celebrated on the fifth of the bright half of Vaiśākha of V. S. 1684 as recorded in the present inscription (v. 49, A). Now if this year be regarded as *Chaitrādi* as usual, the date of Jagatsimha's coronation would fall before that of his father's death. It is therefore evident that the year is to be regarded as *Śrāvaṇādi* which would be *Chaitrādi* 1685. Thus, Jagatsimha's coronation took place on the fifth of the bright half of Vaiśākha in V. S. 1685 (=Monday, 28th April, A.D. 1628). The only political event of his reign recorded here is the sending of his minister with a big army to subjugate his contemporary ruler of Dūngarpur, **Puñjarāja**, better known as Rāval Punjā (v. 54, A). This officer, having defeated Punjā who fled to the hills, completely ravaged the city of Dūngarpur by plundering and setting fire to it. The cause of this inroad was that the rulers of Dūngarpur had ceased to acknowledge the supremacy of the Rāṇās of Udaipur since the time of Pratāpasimha and had submitted themselves to the imperial throne of Delhi⁶, an act which the Rāṇās of Udaipur were naturally disposed to resent. Jagatsimha, at last, thus avenged the disregard which the Rāvāls of Dūngarpur had shown towards him and his predecessors. The name of the minister to whom was entrusted the subjugation of Punjā is, however, not known from this record. But the event is recorded with more clarity in vv. 18-19⁷, canto V of the *Rāja-prasasti*, where the name of the minister occurs as **Akhērāja** (**Akshayarāja**).

Turning our attention to the contents of B we find that it is a mere continuation of A, vividly describing Rāṇā Jagatsimha's pilgrimage to the *Māndhātṛi-tīrtha*, the holy seat of the God Ōmkāranātha, and mentioning his acts of munificence which formed the most outstanding

¹ *Rāj. Itihs.*, Fasc. II, pp. 749-55.

² *Ibid.*, p. 805, n. 1.

³ *Vīra-vinōda*, part II, p. 290.

⁴ *Ibid.*, p. 748, n. 2.

⁵ *Rāj. Itihs.*, Fasc. II, p. 830, n. 1.

⁶ *Rāj. Itihs.*, Fasc. II, p. 833.

⁷ *Rāj. Itihs.*, Fasc. II, p. 833, n. 1.

character of his personality. In consultation with his family priest Rāmarāja¹, he, at the beginning of V. S. 1704, set out of the city in a big procession, for his projected pilgrimage to Ōmkāranātha in the Central Provinces. That day he halted on the bank of the Udayasāgara, a big artificial lake six miles east of Udaipur, constructed by Rānā Udayasimha in the period between A.D. 1559 and 1564², and passed the night in his own palace there. Thence he directed his camp on the following auspicious day towards Avantikā (Ujjain), the abode of the God Mahākāla. Having bathed in the holy Śīprā and having visited Avantikā disregarding her ruler, he reached his destination, the bank of the Narmadā with the tīrtha of Māndhātā in the neighbourhood. His most distinguished deed of piety here, among others, was his weighing against gold on the occasion of the solar eclipse which fell on the fifteenth of the dark half of Jyēshṭha in V. S. 1704 (=A.D. 1647, Tuesday the 22nd June), and distributing the precious metal among the people (v. 85). He erected a *Tulā-stambha* there to commemorate this event, which even now stands there. An inscription dated in V. S. 1704, the 15th of the bright half of Āshāḍha (=A.D. 1647, Tuesday the 6th July), located outside the Ōmkāranātha temple, also records the pilgrimage and the allied charities of Jagatsimha.³ While returning he seems to have entered into some quarrel with the then viceroy of Mālwa as indicated by the text (l. 36, B). We know that by this time Mālwa had been annexed to the kingdom of Delhi and was governed by the viceroys deputed by the Moghul emperors. The name of this particular governor of Mālwa with whom Rānā Jagatsimha had an imbroglio is, however, not known.⁴

Jagatsimha performed the charity of a very costly *Kalpa-vṛikṣha*⁵ on the third of the bright half of Bhādrapada of V. S. 1705 (=A.D. 1648, Saturday the 26th August), the anniversary of his birthday. It had five branches below which were placed the images of the gods of the Hindu Trinity together with that of *Ratipati* (the Cupid), which was the fourth. On his birthday anniversary in V. S. 1707 (=A.D. 1650), he performed the *Sapta-sāgara* charity. On the same auspicious day of V. S. 1708 (=A.D. 1651) he gave in charity a *Viśva-chakra* or (a gold replica of) the globe of earth. He also gratified many Brāhmaṇas of Kāśī (Benares) with presents of gold.

In D which is but a sequel to A and B, the poet chiefly describes in detail the beauty and grandeur of the Jagannātharāya temple erected by Rānā Jagatsimha. The only important event here recorded is the installation of the image of Jagannātharāya in the temple, which was styled as such by Jagatsimha after his own name. It took place on Thursday, the fifteenth of the bright half of Vaiśākha (Mādhava) in the Vikrama year 1709. As it was Thursday on the 15th of the bright half of the second Vaiśākha in that year, the date corresponds to A.D. 1652, Thursday the 13th May. Rānā Jagatsimha gave charities of a golden horse, a *Kalpa-latā* of gold, a thousand cows, five fertile villages together with pieces of cloth, raw food and jewels

¹ The first known predecessor of Rāmarāja was one Sarasala, a Pallivāla Brāhmaṇa of Sānderāo in Mārwar. He came to Mewār in the reign of Rānā Rāhappa who made him his priest as desired by the ascetic under whose treatment the Rānā is said to have been cured of his disease of leprosy (*Rāj. Itih.*, Fasc. I, p. 510). His present descendant is Amaralāl and is called *badā-purōhita* or a high priest.

² *Rāj. Itih.*, Fasc. I, p. 311.

³ *Ibid.*, Fasc. II, p. 839. [The date given in this record is Sainvat 1704, Tuesday in the dark half of Āshāḍha, *Ravi-parvan* and corresponds to Tuesday, 22nd June, A. D. 1647 when there was a solar eclipse. Therefore *Śukhi* in v. 85, B has to be taken as meaning the month of Āshāḍha and the month as Pūrṇimānta. —Ed.]

⁴ [The sense here seems to be the same as indicated in v. 76, i.e., he did not pay any heed to the ruler of Mālwa through whose territory he passed. The context does not appear to indicate any conflict with the viceroy at Mālwa.—Ed.]

⁵ A full description of this and such other charities is to be met with in the *Parāyas* such as the *Linga*, *Matsya*, *Padma*, etc.

on this occasion to the Brāhmaṇas. He used to perform such charities every year in company of his brothers Garībadāsa and Śatrusimha and his sons Rājasimha and Arisimha.

He built a palace called Jagamandira with a beautiful garden attached to it, in the lake at Udaipur. The erection of this palace was first started by Karṇasimha, his father, but was brought to completion by him and called after his own name. He also built the Mōhanamandira in Karṇasāgara, which is a part of the lake at Udaipur. This palace was styled after his natural son Mōhanasimha.¹ The eight carved *Tulā-stambhas* that are to be seen on the left, inside the Baḍī-Pōla gate, the main entrance to the palaces at Udaipur, appear from this epigraph to have been raised by this ruler to commemorate the *tulā* ceremonies (l. 28, D) which he performed annually for some time. He also constructed Rūpa-sāgara, an artificial lake in the vicinity of Āhād. The author has, in course of his description, also touched upon the palaces built by his father Karṇasimha and grandfather Amarasimha. He, again, briefly mentions the temple of Śrī Ēkalīngajī and a *kēli-mandira* built there by Jagatsimha, the temple of the goddess Rāthāsēnā on the top of a hill in the neighbourhood of Ēklīngjī, the Udaya-sāgara, the goddess Ambikā in the village of Jāwar and the silver mines there. The temple of Ēkalīngajī is here believed to have been built by Mōkala, but we know from the Śrīngī-ṛishi inscription² that it was only the rampart round its site that was built by this prince and not the temple itself.

With regard to C it has already been stated that it is an independent epigraph belonging to the early years of the reign of Rājasimha, the son of Jagatsimha, and was fixed in the temple at a later date. As an independent inscription it opens with the genealogy of the Rānās of Mewār very little beyond whose names has been mentioned here. It begins with Bāpā and ends with Rājasimha, the intervening princes being the same as mentioned in A.

Rājasimha's coronation took place on the second day of the dark half of Phālguna in V. S. 1709 (=A. D. 1652, Monday the 1st March), although he informally ascended the throne, as usual, on the fourth day of the dark half of Kārttika (=Wednesday the 24th November) of the same year, the date of his father's demise. Soon after his informal accession he went to Ēklīngjī on the fifth day of the bright half of Mārgasīrsha and weighed himself against gold and jewels. This weighing of the body against jewels is regarded by Rai Bahadur Ojhā to be the only example of its kind ever recorded in the whole of India³. Another fragmentary inscription recording Rājasimha's weighing against jewels at Ēklīngjī was found there by Ojhā which is now preserved in the Victoria Hall Museum at Udaipur⁴. When he was only a crown-prince, he weighed himself against gold on the 15th day of the bright half of Vaiśākha in V. S. 1705 (=A. D. 1648, Thursday the 27th April) at the holy site of *Śūkara-kshētra* on the bank of the Ganges. In the Vikrama year 1707 (=A. D. 1650) he, as a crown-prince, built a palace for himself near the lake, which was decorated with fine paintings. No trace of this *kaumāra-saudha* or prince's palace is visible now for, on that very site was erected the modern Śambhu-nivāsa palace by Mahārāṇā Śambhusimha (A. D. 1861-74). The only remnant of the former is a small old building nearby, called *kunvārapadōn kī chhatrī*. On the thirteenth day of the dark fortnight of Mārgasīrsha in V. S. 1710 (=A. D. 1653, Thursday the 22nd December), he gave away eighty maidens in marriage. He also set up a lovely garden and erected a beautiful palace which is now identified with the Sabarata-vilāsa (Sarvartu-vilāsa), situated in the south-east corner of the city. He brought to completion the erection of the four small temples dedicated to Śiva, Gaṇapati, Sūrya and Śakti situated outside the main Jagannātharāya temple. The inscription under description

¹ *Rāj. Itih.*, Fasc. II, p. 838, n. 5.

² *Rāj. Itih.*, Fasc. II, p. 842.

³ Above, Vol. XXIII, pp. 234 ff.

⁴ *Ibid.*, n. 2.

mainly stands to record the erection of these four temples which were not apparently ready at the time of the consecration of the main shrine.

The poet who composed these epigraphs and his family, the masons who built the temple of Jagannātharāya also called here **Ratna-sīrsha**, and the overseer under whose superintendence it was erected, find mention in the concluding lines of these records. We know from them that the name of the poet was **Lakshminātha**, better known as **Bābū Bhaṭṭa**. He was a Tailaṅga Brāhmaṇa and the designation of his lineage was Kaṭhaṇḍī after his original home in the village of that name. His genealogical tree for eight generations from these epigraphs is as follows :— Bhāskara, his son Mādharma, his son Rāmachandra, his son Sarvēśvara, his son Lakshminātha, his son Rāmachandra, his son Kṛishṇabhaṭṭa, his son Lakshminātha or Bābū, the author.

From **B** we find that the author's great-grandfather Lakshminātha was a contemporary of Rāṇā Udayasimha as well as of Amarasimha, his grandson, both of whom bestowed upon him, as a token of favour, the villages named **Bhūravādā** and **Hōli** respectively. Kṛishṇabhaṭṭa the father of the author, received a costly horse named Mṛigarāja from Mahārāṇā Jagatsimha which was exchanged by the prince for Rs. 4,000. On his birth-day anniversary, the third of the bright half of Bhādrapada in V. S. 1706 (=A. D. 1649, Thursday the 13th September), Rāṇā Jagatsimha performed the "golden earth" charity and donated the village named **Bhairasaḍā**¹ near Chitor, to the same person. On the same day of V. S. 1709 (=A. D. 1652, Friday the 10th September), he performed the charity of *Ratna-dhenu*. He also gave to **Madhusūdana Śarmā** a piece of land measuring two *halas*² in the village of Āhaḍa (Āghāṭapura or Āṭapura of inscriptions) bordering on the city of Udaipur. The recipient of this land also appears to belong to the family of our poet and seems to be the father of Raṇachhōḍa Bhaṭṭa, the author of the *Rājaprasasti*, who also was a Tailaṅga Brāhmaṇa and belonged to the same lineage, Kaṭhaṇḍī.³

The masons who erected the temple of Jagannātharāya were *sūtradhāra* **Mukunda** (Mukunda) and his younger brother **Bhūdhara**⁴, sons of Bhānā or Bhāṇā and grandsons of Rājā. They belonged to the family of the masons known as Bhaṅgōra or Bhaṅgōrā. Rāṇā Jagatsimha gave a gold and a silver yard to Mukunda and Bhūdhara respectively, in appreciation of their work, and a village named **Dēvadaha** (modern Dēvadā) in the vicinity of Chitor. The inscription on **C** was engraved by Vā(Bā)ghā, son of Mukunda.

The superintendent or the overseer in charge of the construction of the temple was one **Arjuna**, Pañchōlī by caste, whose family designation was Gughāvata. The names of his father and grand father were Kalā and Achala respectively.

It may be pointed out here that according to Rai Bahadur Ojhā, the author of these inscriptions was Kṛishṇabhaṭṭa⁵, but as we have already seen, his son Bābū, otherwise known as Lakshminātha was the real author. Similarly, he regards Bhāṇā⁶ and his elder son Mukunda to be the chief masons who erected the temple, but in reality Mukunda and his younger brother Bhūdhara were the chief architects. He also reads the name of Arjuna's father as Kamala⁷, which is

¹ [This is also mentioned in the *Rājaprasasti Mahākāvya*, Canto V.—Ed.]

² A *hala* is a measure of land and is said to comprise fifty *bigās* (*Rāj. Itih.*, Fasc. II, p. 837, n. 4).

³ [According to *Rājaprasasti* (Canto XIX) Madhusūdana was another son of Rāmachandra and therefore the paternal uncle of Lakshminātha.—Ed.]

⁴ The ancestors of these masons came in Mewār from Anhilwāra Pattan in Gujarāt in the reign of Rāṇā Lākhā (Laksha) in about V. S. 1445, and were the chief architects of the rulers of Mewār since then, as evidenced by the record preserved by their present descendant, Bhanvaralāl. This family produced the well-known Maṇḍana who built the great Tower of Victory at Chitor and was the author of the *Rājavallabha* and many other original treatises on architecture.

⁵ *Rāj. Itih.*, Fasc. II, p. 838.

⁶ *Ibid.*, p. 837.

⁷ *Ibid.*

distinctly Kalā. This may be due to his reliance on the imperfect transcript of the records alluded to by me on p. 57, n. 1, above.

Lastly, a word regarding the geographical places mentioned in the inscriptions will not be out of place. In 1. 16 of B, Rāṇā Jagatsimha and his company are described to have bathed in the confluence of Rēvā and Kāvērī. This is not possible for Kāvērī is in far south.¹ The villages of Bhairnsaḍā and Dēvadaha are known from the very text to be near Chitor, and those of Bhūravāḍā and Hōlī are in Rājanagar and Girvā districts respectively.

TEXT.¹

A.

- 1 ॥^१ श्रीमहागणपतये नमः ॥ ॥ श्रीएकलिंगजीप्रसादात् ॥ ॥ श्रीजगं(ग)नाथरायजीप्रसादात् ॥ ॥ श्रीभवान्यै नमः ॥ ॥ श्रीविश्वकर्म्मणे नमः ॥
- 2 ॥ गुणगुरुगौरीसिंहाद्यस्माञ्जीता दिशां करिणः ॥^४ तमपि व्यथयन्धवरवैः कोपि करीन्द्राननः पायात् ॥१॥^५ भवानीभयभृद्भूद्भुजंगभजनाभृतः ॥ भवतो भवतो भूयाद्भवत्यर्थं भवे भवे ॥२॥^६ अतीव्रतेजोदुपतीन्द्रपूज्यं व्रतीश्वरैः सप्तशतीभिरर्च्यं(र्च्यम्) ॥ रतीशजीवातुगतिं दधानं प्रतीतदुर्गीह्रिमतीव वंदे ॥३॥^७ राणाश्रीमज्जगत्सिंहप्रशस्तिः क-
- 4 ॥ सप्तमुना ॥ कठौडीग्रामतैलंगलक्ष्मीनाथेन तन्यते ॥४॥^८ स जयति रघुकुलतिलकः श्रीरामः कीर्त्तिमुक्ताक्तः ॥ काश्यां मुक्त्यै मंत्रं यस्य मुदा शंकरो दत्ते ॥५॥^९ तद्वैशे नृपमुकुटस्थायि-
- 5 पदो विजयभूपृथ्वीन्द्रः ॥ पद्मादित्यस्तद्भूस्त्वत्का(क्ता)योध्यां व(व)भूव दक्षिणगः ॥६॥^{१०} वा(वा)पाभिधोयोजनि मेदपाटे तस्यान्ववाये शिवदत्तराज्यः ॥ संग्रामभूमौ पटुसिंहरावं लातीत्यतो राव-
- 6 ल इत्यभाणि ॥७॥^{११} वातीति यस्मात्त्रिजगत्सु नित्यं वाशब्द(ब्द)वाच्यः किल तेन वायुः ॥ तं प्राणवायुं जगतीतलेस्मिन् यत्पाति वापा इति तेन जातः ॥८॥^{१२} आगच्छ(च्छ)शब्दे किल दक्षिणस्यां राश-

¹ [The place where Jagatsimha bathed is apparently the confluence of two rivers not far from the temple of Ōmkārjī, one of which is the Narmadā and the other locally known as the Kāvērī.—Ed.]

² Transcribed from the original slabs and compared with the impressions.

³ Occasionally lines begin and end with one or two *danḍas* which are superfluous.

⁴ In this inscription the half verse has often been indicated by two *danḍas* instead of one

⁵ Metre: *Upagīti*.

⁶ Metre: *Anuṣṭubh*.

⁷ Metre: *Upēndrasvatīri*.

⁸ Metre: *Gīti*.

⁹ Metre: *Indravajra*.

- 7 व्द एव क्रियते जनन¹ ॥ बलेति संबुद्धमहाबलिष्ठं [वा]पानृपं तं क्विल दाक्षि-
णात्वं(त्यम्) ॥८॥² राज्यं प्रदातुं पटु म्दपाटे यद्रावलेत्वाङ्गयदेकलिंगः ॥ ततः
प्रभृत्यस्य नृपस्य वंश्या दधुस्तदा-
- 8 ख्यां भुवि रावलेति ॥१०॥³ राष्ट्रप्यराणोजनि तस्य वंशे रावेति शब्दं प्रथयन्
पृथिव्यां(व्याम्) ॥ रणो हि धातुः खलु शब्द(ब्द)वाची तं कारयत्पेष रिपून्पुता-
र्तान् ॥११॥⁴ वज्रैर्वाची यत्प्रमिद्धो रशब्दो(ब्दो) धा-
- 9 तुश्वास्ते जीवनार्थे ह्यणस्तु ॥ यज्ञेरग्नेर्जीवनादप्यजस्रं राक्षः शब्दस्तेषु भूपेषु
वित्तः ॥१२॥⁵ राणाभवन्नरपतिः पटुनामधेयो भूभारदूरकरत्वाय नरावतारः ॥
यस्याभि-
- 10 मन्पुरहतोपि हतः कथंचिच्चंचक्रृपादिगुरुणाय सुयोधनेन ॥१३॥⁶ राखादिनकरोपूर्वः
सत्संज्ञस्तेजसेव यः ॥ छायाया संगतस्यापि न मंदः कोप्यभूत्सुतः ॥१४॥⁷ अ-
भूतपूर्वः
- 11 कर्णाभूजसकर्णाभिधः प्रभुः ॥ परेषां कब(व)चछे(च्छे)त्ता न राधेयोपि योभ-
वत् ॥१५॥⁸ नागपालोभवत्पृथ्वी विष्टुत्व भुजयैकया ॥ दिग्ना(ङ्गा)गशेषनागानां
पालनात्सार्थकाङ्गयः ॥१६॥⁹ अन्ये
- 12 ॥ ३ ॥ क्षीणस्य पातारः पूर्ण⁶पालस्त्वभूत्प्रभुः ॥ धनाध्यक्षादिपूर्णानां पालनात्सार्थकाङ्गयः ॥१७॥⁵
यं वीक्ष्य स्तंभसक्तं सकलमपि जगदत्यदाधारपीठीं नस्यो(त्यु)न्नत्वा(त्वा)पि
वि(वि)भ्रत्पृथुलम-
- 13 णिशिलां संगतं वै पदांतैः । पृथ्वीत्वं मत्सरूपा भवति नरपती यत्र यस्मान्-
पालः पृथ्वीमल्लेत्यभिख्यो [न]रपतिमुकुटालंक्रतिस्तेन जातः ॥१८॥⁸ यत्रैव स्त्रीयते
तत्तु सिं-
- 14 हेनान्येन रक्षते ॥ अयं भुवनसिंहोभूद्रचित्तुं भुवनत्रयं(यम्) ॥१९॥⁵ भीमसिंहो
हरिष्यर्द्धी शिवोभूत्करजश्रिया ॥ व(व)लिप्रह्लादमिज्ञोके हिरण्यकशिपुक्षमः ॥२०॥⁶
एक-
- 15 लिंगप्रभावेन⁹ जयसिंहः क्षमाधरः ॥ कृत्स्नगोरक्षकस्तस्या रजः संमार्जनं दधौ ॥२१॥⁵
अस्माभिर्गहने गतं बहुविधः क्षेशोपि सोढः परं शत्रुखेन्निहतः भ्रवंगनिव-

¹ [Telugu *rā* means 'come'. This shows how fanciful the derivation is. It may be noted that the poet himself was a Telugu Brahmin.—Ed.]

² Metre: *Upajāti*.

⁴ Metre: *Vasantatilakā*.

⁶ *Ba* was engraved first which was changed to *ra* afterwards.

⁷ *Ga* was first engraved and then corrected into *pa*.

⁹ Read *prabhāvēna*.

³ Metre: *Sālini*.

⁵ Metre: *Anuṣṭubh*.

⁸ Metre: *Sragdharā*.

- 16 हेः कैचिद्दिने रावणः ॥ देवेनाशु नखेन सिंहवपुषा तत्रैव शत्रुर्हतस्तस्मान्नाक्षर-
सिंह एष किमभूद्विन्नः स रामानुजः ॥२२॥¹ आ(अ)कारवाच्यो भवतीह
विष्णुस्त-
- 17 स्वार्चने यक्षुचिरं प्रवृत्तः ॥ गुणांबुधिर्भूमिपतीश्वरो महान् राणा ततोभूदरसीति
वित्तः ॥२३॥² हकारवाच्ये किल कोपवह्नी सा स्नेह(च्छ)जातिः खलु मीरवाच्या ॥
प्रवेश्य द-
- 18 श्वेति हमीरनामा व(ष)भूव राणा जगतीशिरोमणिः ॥२४॥² परचेत्रग्रहीतापि स्व-
चेन्निरतः शुचिः ॥ चेत्रेषु चेत्रदाता³ यत्सेत्रसिंहस्ततोभवत् ॥२५॥⁴ स्नेहा(च्छा)
स्नेह(च्छ)प-
- 19 तिं वृषस्य पुरुषं कृत्वान्यभूभृन्मृगान् विद्राव्य क्षितिमंडले द्विजगणान् चेत्राण्य-
भोक्तुं ददुः⁵ ॥ ज्ञात्वा तान्यवनान्निगृह्य कृषिकान् स चेत्रभूपः क्रुधा चेत्राणि
स्वधशानि ता-
- 20 नि दयया किं न द्विजेभ्यो ददौ ॥२६॥ प्रत्यहं हसति सिंहवाहिनी मां
विलोक्य वृषशाहनं हरं(रम्) ॥ मां धरिष्यति सदैव मूर्ध्नि यं लक्षसिंह-
मिति किं वृषं व्यधात् ॥२७॥⁶
- 21 पुत्रवत्समहासेना⁷ दुर्गां कृत्वैव पृष्ठतः ॥ लक्षसिंहो द्विषच्चंडमुंडके(च्छे)त्ताङ्गतं स्वयं-
(यम्) ॥२८॥⁴ युग्मं⁸ ॥ मकारवाच्यो विधिरेष विष्णुस्त्वकारवाच्योथ शिवो
ह्युकारः ॥ क-
- 22 लास्रयाणामिह संति यस्मात्तस्मादभूश्लोकलनामभूपः ॥ ॥⁹२९॥¹⁰ श्रीकुंभोद्भवमेव भूमिवलये
श्रीकुंभकर्णं नृपं गत्यां धीरगजेन्द्रमंदगमहो सदाडवा-
- 23 चिं(चिं) मृधे ॥ भौमं च स्मृतिमानयन् रिपुगणो भुक्तिं निनाय क्षयं नो
चिचं तदिहास्ति यत्स्वयमपि प्राप्तः क्षणाद्भस्मतां(ताम्) ॥३०॥¹ कांतं कंभं
जगन्मूर्ध्नि यत्सुवर्णांतरं

¹ Metre: *Sārdūlavikrīdita*.² Metre: *Upajāti*.³ There is a superfluous *danḍa* after *dā*.⁴ Metre: *Anuṣṭubh*.⁵ *Abhōktum daduh* is used here for *na bhōktum daduh*, the root *dā* meaning here 'to allow'.⁶ Metre: *Rathōddhatā*.⁷ The *anuvāra* is very faint.⁸ This word seems to have been used here to show that the preceding two verses have got the unity of description, and not that they form one grammatical sentence.⁹ This mark of punctuation is unnecessary.¹⁰ Metre: *Upēndravajrā*.

- 24 विधिः ॥ न्यधात्तस्यांतरा भूयात्किं स्नेह(च्छ)मुखदर्शनं(नम्) ॥३१॥¹ दिने दिने
दृढीभूतं शीतलाचलचेतसि² ॥ स्नेहं पाकोद्भवः कुंभो जडं त्वत्का(क्षा) न किं
दधे ॥३२॥¹ मेरौ
- 25 देवा न रच्याः सुररिपुभयतः कुंभमेरुं सुदुर्गं कृत्वा यः कुंभराजो हरिरिव वि-
बभावत्सरःसन्कुलेन ॥ सत्संतानं सकल्यागमदलितमहीपारिजातोत्सवास्थं नीद्या-
- 26 नं नंदनं किं स्वयमिह कृतवां(वा)न् सोभिषिक्तं च कुंभः ॥३३॥³ चुद्रन्नेक्षां-
(च्छां)धकूपांतरविलविलसज्जीवनग्राहिवेगाङ्गुलौके कुंभराजकुलमतुलरसं सं-
- 27 वृषं सद्गुणौघं(घम्) ॥ कालेस्त्रिभैककाष्ठे प्रतिपलचपले कुंभयन्त्रे निधाय क्षेत्राणि
क्षेमवृक्षान् द्विजकुलमतुलं जीवयामास वेधाः ॥३४॥³ नेत्रे मीनं च कूर्मं प-
- 28 दकमलयुगे पांडुकोलं क्षमायां सिंहं मध्ये प्रकोष्ठे गुरुजननमने वामनं संगरेन्ध-
(न्यम्) ॥ स्नेहेन्धं मूर्द्धि कृष्णं भुवि नरदयने बुद्धमन्यं शकांति पद्मानाथाव-
तारं जग-
- 29 ति जयति को राजमल्लं नृमल्लः ॥३५॥³ सर्वेपि संतः सुखिनो भवन्त्विति⁴ न
वारिराशीन् क्षपयन् क्षमातः ॥ मिष्टाननंतान्स्वयशीबुधीन् परान्कुंभोद्भवोप्यङ्गुतमा-
- 30 ततान ॥३६॥⁵ भूत्वानंगः कृष्णपुत्रोपि सांगी राज्यं नापत्तेन भूपोत्र भूत्वा ॥
कृत्वा वश्यं शंबरं राज्यमापद्धर्मं मोक्षे चार्थकामे रतिं च ॥३७॥⁶ सोर्यं
सांगमहीपतिः स्मरत-
- 31 नुः श्रीमांडवाख्यालसद्गुर्गंशं यवनेश्वरं सुदफरं व(ब)ध्वा(द्वा)त्यजत्सत्कृपः ॥ व(ब)-
ध्वा(द्वा)थो महमूदखानमतुलं स्नेहा(च्छा)धिपं शंबरं जित्वा दुर्जयगूर्जरेश्वरमतः
कीर्त्याभि-
- 32 षिक्तोभवत्⁷ ॥३८॥⁸ स शूरः पश्चिमादुद्यन् क्रामन्नकवरः⁹ च्छितिं(तिम्) ॥ न किं
हीनकरो भूयात्प्योदयमहीभृतं(तम्) ॥३९॥⁴ सदीदयोद्भवो भास्वान् प्रताप्ये
वारुणीं जहौ ॥ भवत्यकवरध्वां-

¹ Metre: *Anushṭubh*.

² In connection with *kuṁbha* (the jar), *achala-chēṭaḥ* should be taken to mean earth or clay, for potters generally dig it out for their purpose from the interior (heart) of mounds; and for that very reason it is also cool (*śītala*).

³ Metre: *Sragdharā*.

⁴ The word *iti* is superfluous considering the metre.

⁵ Metre: *Upajāti*.

⁶ Metre: *Sālinī*.

⁷ To make it historically correct, we may arrange this verse as सोर्यं सांग दुर्जयं
महमूदखानमतुलं बहा । बहाथो यवनेश्वरं सुदफरं स्नेहाधिपं ॥ It may be
noted here that the use of *baddhvā* with reference to Mudaphara (Muzaffar) is mere exaggeration.

⁸ Metre: *Sārdūlavikrīḍita*.

⁹ The word *Akavarāḥ* may also represent *Arkavarāḥ* for the implied sense.

- 33 ते न संधाहो न चास्तभाः ।[1*]४०॥¹ कृत्वा करे खड्गलतां खड्ग(व)ल्लभां
प्रतापसिंहे समुपागते प्रगे ॥ सा खड्गिता मानवती द्विषच्चमूः संकोचयती
चरणं पराङ्मुखी² ॥४१॥³ वार्द्धिं मयित्वा-
- 34 ध्वजुजेन विष्णुना समाहृता श्रीरिति लज्जितः किमु ॥ भूमौ समेत्येत्यमरेन्द्रभू-
भृता स्नेहा(च्छा)ब्धिमामथ्य रमा करे कृता ॥४२।[1*]³ सदा क्षमापाः क्रि-
णोपि यस्य करेण सिं-
- 35 चंति पदं सुदैव ॥ यं भूपसिंहं नरपालमव्योप्यहो भजंते दयया ब(व)शीकृतं-
(तम्) ॥४३॥³ जातो भूपामरेंद्रान्महितगुरुकृपश्चापविल्लक्ष्मिता कृष्णोद्वाहो सदा-
सौ द्विज-
- 36 कुलसुगवीः पालयन्(यं)स्तीर्थसेवी ॥ जातः श्रीमत्कुभद्रांगज इति वनदो वाडवाय
क्षमैद्रान्जि(च्छि)त्वा स्यामर्जुनादप्यधिक इति पुनः किं तु कर्णोवतीर्णः ॥४४॥⁵
राणाश्रीक-
- 37 र्णसिंहः क्षितिकुलतिलकः क्षीभयन् [क्ष]ोणिचक्रं सर्वत्रव्याप्तसैन्यं तृणमिव कल-
यन् स्नेह(च्छ)नाथं मदोग्रं(ग्रम्) ॥ जित्वा दग्ध्वा सिरीजाभिधनगरब(व)रं चित्त-
वद्विभर्तुश्चक्रो का-
- 38 ष्टाः [स]मस्ताः प्रतिरवविलसद्दुभिध्वानपूर्णाः ॥४५॥⁵ उग्रप्रभावाङ्गुवि यत्पदांते भू⁶भृ-
न्मृगा मुक्तमदा लुठंति ॥ कुलीनभूभृच्चमरीमृगाश्च यं भूपसिंहं चमरैरबी-
(वी)ज-
- 39 य[न] ॥४६॥³ जातस्तस्मान्महाराणाजगसिं(त्विं)हाभिधः प्रभुः ॥ सौम्योपि सोमभक्तोभू⁶त्
युधिष्ठिर इवापरः ॥४७॥¹ भाखां(खा)न् भीमो बलिध्वंसी जगन्माता
विनायकः
- 40 ॥ पू[ज्य]ः [अ]मज्जगत्सिंहः पंचदेवमयः प्रभुः ॥४८॥¹ वर्षे वेदाष्टशास्त्रक्षितिगणनयुते
माधवे शुक्लपक्षे पंचम्यां राज्यपीठं कलयति शुभदं श्रीजगत्सिंहभूपे ॥ दे-
- 41 वाः [संतु]ष्टचित्ता दधति सुकवयो ग्रामरत्नाश्वनागान्यांस्तान् संख्यातुमीष्टे दशशत-
रसनो नैव शेषः कुतोन्वः ॥४९॥⁵ सद्दंशां चित्रकूटे शिरसि विक-

¹ Metre : *Anushubh.*

² This verse is cited by Rai Bahadur Ojhā. (*Rāj. Itih.*, Fasc. II, p. 753, n. 1)

³ Metre : *Upajīti.*

⁴ *Cha* was incised first which was afterwards turned into *ba*.

⁵ Metre : *Sragdharā.*

⁶ The medial *ā* was first engraved short which was made long afterwards.

- 42 सि[तश्री]जगत्सिंहराजामुद्देल्ललेख(च्छ)वाहौं सजनमखिभृतां मेदपाटाख्यनौकां(काम) ॥
वाते द्वेषिष्यधर्मं स्थिरयितुमनिशं कर्णधारैकलिंगो नीचैरेवाधिपत्किं
- 43 दृढ[कम]ठशिलां शृंगलां शेषनागं(गम्) ॥५०॥¹ आलाने चित्रकूटे सुकृतपटुगुर्धै-
(वं)धनीकुंभमेहं दुर्गं कुंभस्थलं किं कलयति भुवि यः शैलकायोतिदानो ॥
भास्व-
- 44 इं[श्री]परिस्थध्वजपटमिहिरोनेकपो मेदपाटः श्रीमानुग्रप्रभावात्तमवति न किमु श्री-
जगत्सिंहभूपः ॥५१॥¹ भास्वदंशधरैर्नृपैः परिष्टतं सत्कुंभमये ज-
- 45 गत्सिंहेन प्रतिभूषितं बहुयशोमुक्ताफलैर्मंडितं(तम्) ॥ सखा(च्छा)यं पुरुषार्थसत्यद-
महो धैर्यादिभृत्यैर्द्वैतं मेवाडं सुखपालमाप्य स शिवः शक्रादिवाहासु-
- 46 हः ॥[५]२॥¹ सूर्यं स्वर्णवितानमेतदुपरि श्लेतं वितानं विधुं सहशोपरि सहुचै-
र्निधमयन् कौलाद्रिष'णो कलौ ॥ मेवाडे पटदानशालिनि जगत्सिंहं नृपं
स्थापयं-
- 47 स्थ[त्का](क्ता) स्नेह(च्छ)मदोक्तटोक्तभयं रंता भवान्या भवः ॥५३॥² देशे वाग-
डनामके नरपतिः श्रीपुंजराजोजनि श्रीमड्डंगरपूर्वकस्य नगरस्त्राधीश्वरो
दुर्जयः ॥ के-
- 48 नाप्यत्र न निर्जितो व(व)हुमतिः सत्वोषवांस्तं पुनर्यन्त्रंभी कृतवान् परासुखमहो
दग्धं पुरं चाकरोत्³ ॥५४॥⁴ युधिष्ठिरोयं तेनैव विजयेन महात्मना ॥ दु-
- 49 निर्दो[च]ोभवद्दिक्षु कुतो स्नेह(च्छ)पतिः समः ।[1*]५५॥⁵ शत्रुस्त्रीभिः स्ववेस्थां
ग्रहणसुसमये दृग्जलैस्ते प्रदत्तः कीर्त्तियामो महीयान्मुलिखितपठितो स्नेह-
(च्छ)वक्त्रेष्व-
- 50 पि द्रा[क] ॥ कल्पस्थाय्यस्य सीमां कलयितुमखिलां व(वं)भ्रमंस्वप्रतापः काष्ठा-
स्वद्यापि नित्यं दशसु तवगुणैर्मापयन्नांतमेति ॥५६॥⁶ त्वदनंत[गु]शान्ब(न्व)-
दिष्यति तदनंतः कथि-

¹ Metre : *Sragdharā*.

² *Sukha-pāla* is a kind of palanquin, having obtained which Śiva is stated to have no desire for any other conveyances.

³ Metre : *Śārāṅgavikrīṭita*.

⁴ The medials *ū* was first engraved short which was made long afterwards.

⁵ The *anusvāra* is very faint.

⁶ This verse is quoted by Rai Bahadur Ojhā. (*Rāj. Itih.*, Fasc. II, p. 833, n. 1)

⁷ Metre : *Anushūbh*.

- 51 [त]: स्व[यं]भुवा ॥ विफलं तदवेक्ष्य शेष¹ शेषवक्त्ररभिधां शेष इति
ध्रुवं दधे ॥५७॥² भूपेद्र त्वत्प्रतापैः पृथुभिरनुदित³ छादितायां त्रिलोक्यामत्युष्णो-
द्भेदतोभूङ्गवशि-
- 52 रसि ह[रि]शांभिदेशे स्रवंती ॥ शेषस्याहो शिरस्सु स्फुटमणिमिषतः स्फोटकाः
'प्रादुरासन् भूमौ त्वस्मीलिलोलच्चमरजपवनैस्तापशांत्या हि शांतिः ॥५८॥⁴ स्वामि-
ग्लर्मा-
- 53 गर्दभा[न्त]व⁵ गुणनिऋरानामुबेलं सुमेरोः संतान्य स्वर्णसूत्रावृतरविब(व)लयं भ्रामयि-
त्वायनाभ्यां(भ्याम्) ॥ वेधाः कृत्वांचले द्वे हिमकरकिरणै रौप्यसूत्रैश्च मध्ये
प्रत्यब्दं(ब्दं)
- 54 कीर्त्तिवस्त्रं वयति नवनवं वेष्टनं वारिराशेः ॥५९॥⁶ दिक्कालान् दश वीक्ष्य नेत्र-
दशकं जातं कृतार्थं मुहुः शेषं नेत्रयुगं निरर्थकमहोविज्ञेन धात्रा कृतं-
(तम्) [1*]
- 55 इत्थं चिंतयता चिरं नृपजगत्सिंहं पुनः पश्यता दृग्द्वंद्वं तु तदेव जन्मफलभाक्
क्रौंचच्छि(च्छि)दा ज्ञायते ॥६०॥⁷ चक्रप्रेमार्ककृष्णाविव वु(वु)धभिषजौ सुश्रुतावि-
स्मृतिस्त्वं लक्ष्मीर्दी-
- 56 षु साधू इव सदसि कवि⁸ कोषपूर्णप्रतिष्वः(ष्ठः) ॥ संध्याभ्राजौ रसेन द्विजपति-
सचिवौ सद्भिधिसैव यद्द्वार्त्तासक्तः सुधीष्टाविव जगति जगत्सिंह जीयाः शतायुः
॥६१॥⁹ हुंकारेण कुरंगराजनि-
- 57 करा [व]श्वा दृशा द्वीपिनो भूदाराः सुरवेण तेषि करिणो हस्तेन ते
स्वप्निनः ॥ सेव्योष्टापदसंचयैरपि जगत्सिंहस्य तस्याधुना वृद्धस्यैकवृषस्य वश्य-
करणे का वा स्तुतिस्तन्यतां(ताम्) ॥६२॥[1*]⁷
- 58 भंगो[रा]ज्ञातिराजातनुजविमलधीः सूत्र[धार]ो हि भाणा तत्पुत्रः श्रीसुकं(कुं)दो
वशसकलकला(लो) भूधरास्थो द्वितीयः ॥ याभ्यां ग्रामः प्रदत्तो हतरिपुनि-
करत्रीजगत्सिंहभूपैर्दत्तौ

¹ This word has been repeated by mistake and has to be omitted.

² Metre: *Upajāti* of *Vastāyā* and *Aupachchandasika*.

³ Read °*ranudinam*.

⁴ *Prā* is incised over an engraved *śra*.

⁵ Metre: *Sragdharā*.

⁶ Read °*dambhā(m)[s-ta]va*. The word *svarmārga* is used here in the sense of 'milky way'.

⁷ Metre: *Śārdūlavikrīḍita*.

⁸ Read *kaviḥ*. A narrow medial *ī* is also to be seen joined to *vi*.

- 59 सौ[व]र्णरीष्यौ [क्रमत] इह कृपाख्याप[की मा]पदंडौ ॥१॥¹ राषाश्रीमज्जगर्विहकाभितं
मंदिरं शुभं(भम्) ॥ ताभ्यामेव कृतं श्रीमज्जगन्नाथाभिधमभोः ॥२॥² ताभ्यां श्रीमज्जगर्विहं-
60 द्रा[मो देवदहाभि]धः ॥ चित्र[कूटां]तिक³ प्राप्तः प्रतिष्ठायां रमाप[तः-
(तेः)] [॥३॥*]²

B.

- 1 ॥ श्रीगणेशाय नमः⁴ ॥ ॥ श्रीएकलिंगजीप्रसादात् ॥ ॥ श्रीजग(ग)नाथरायजीप्रसादात् ॥
॥ श्रीश(स)रस्वत्यै नमः ॥ ॥ श्रीविश्वकर्म्मणे न(न)मः ॥ ॥ श्री⁵ श्री⁶ ॥
- 2 अथ राणाश्रीजगर्विहस्य मांघात्(नृ)तीर्थयात्राप्रसंगः ॥ अथैकदा तीर्थवरं सुराब्धं
रेवोपकंठे सक⁷लार्थदायकं(कम्) ॥ श्रीकारनामप्रभुशंभुपीठं मांघाटं नाम ब्र(ब्र)-
जितं मनो व्यधात् ॥६३॥⁷
- 3 श्रीसमराजिन पुरोहितेन(न) वि(वि)चार्य सहानसंमूहती द्विजान् ॥ घनाधिधाक्वार्त्तु-
भनाः पुराद्गात् करेणुमारुह्य जगत्पतिर्मुद्गो ॥६४॥⁷ ततोचलन् देवगजोपमा
गजाः पुरः पताकासमलंकृताः पुरः ॥ सञ्चामरा-
- 4 लंकृतवक्त्रमंडला यांतीव ब⁸र्थानुबसंतसक्ताः⁸ ॥६५॥⁷ उच्चैरसदित्यहेलास्त्रजदुष्कमितक्षो
नैव कृष्णं स्वतोन्मं मन्वाना मुक्तिहीनाः सततमवमत्स्नयनास्त्राः श्रुतीनां-
(नाम्) ॥ प्रत्यक्षं स्थापयंतः परमिह न परं किं
- 5 पुनर्मत्तताया नात्मज्ञा बौद्धबुद्धिं धरणिधरपतेर्धारयन्ति द्विपेद्राः ॥६६॥¹ येमौ कर्द्धम-
शायिनस्तृणगृहे स्त्रीणां⁹ रवेर्निष्ठुरेर्धिष्का(का)रं गमितस्य कूपसलिले मं(म)¹⁰ड्ङ्गं
कृतोपक्रमाः ॥ ते-
- 6 मी को(का)चनमचिकोपरि ग¹¹ताः सौधे बुधाः ¹¹स्त्रीसखा ¹²राजादत्तकरींद्रवं(वं)हि-
तरवैरानदितास्तेष्वयुः ॥६७॥¹³ ततोचलन् देवहयोपमा हया येषां न वेगे
समतां दधुर्मृगाः । न वायवो नैव मनांसि भास्वतः कुतो
- 7 हयास्तेपि भवंति तादृशाः¹⁴ ॥६८॥⁷ भास्वतः सततं ऋगांकगतयः सच्चंगलाः संततं
शौभ्याः स्वामिमतात् सुजीवकविकाः पथ्याज्ञया मंदगाः [।*] सिंहीजः¹⁴ सित-
केसरैः क्षणमपि स्थैर्ययुताः के त-

¹ Metre: *Sragdharā*.² Read *Chitra[kū-ām]tikāḥ* or *-āmīkē*.³ Read *Śrīḥ*.⁴ Metre: *Uṣajāti*.⁵ Two letters, viz., *svaiga* are to be seen engraved here, but are cancelled.⁶ Space for one letter is left blank between these two syllables.⁷ A cancelled *vri* is to be seen engraved before *śrī*.⁸ Either dissolve *rajnā* ō (*samanīāt*) *dattā*, or regard *rājā* as the instrumental singular of the base *rā*.⁹ Metre: *Śārdūlavikrīḍita*.¹⁰ The *visarga* sign is faintly visible.¹¹ Metre: *Anuśṭubh*.¹² Read *namāḥ*.¹³ The syllable is engraved over the top-line.¹⁴ The meaning of this compound is not clear.

- 8 वः(ष) षुधीनाथ नवप्रहा इव हयाः संपीडयंति दिश्वः(षः) ॥६८॥¹ धारयंतः
श्रुतीरुचैः शिष्वंप्र(प्रा)यमहामृगाः । सद्देगस्तिमितस्वांता हरयो मुनिव²द्ययुः
॥७०॥⁴ एताहृमान् पुरस्कृत्य तुरंगान् भूपति-
- 9 व्रंजन् ॥ न वासवं हृदानीतं कुरुतेन्यं नरं कथं(यम्) ॥७१॥⁴ कंपंति शत्रु-
नाथास्तदनु तदव(ब)लाः सागरांता ततोब्धिः शेषः कूर्मो वराहस्तदनु च
निरयो दिग्मजेट्राः सनाथाः [1*] किं किं जातं किमे-
- 10 तद्भवति जगति हान्योन्यपृष्टास्तदोचुर्माधातुस्तीर्थराजं जि[ग*]मिषुरजनि श्रीजगत्सिंह-
भूपः ॥७२॥⁵ संगत्योदयसागरस्य सविधे सौधे स्वकीयेद्भते कैलाशा(सा)धिक-
कांतिपुरकलिते
- 11 भूपोवसत्तद्दिनं(नम्) ॥ यत्रस्थं नृपतिं पयोनिधिप्रयं प⁶द्भापतेस्तं जना जानंति
स्य समानमेव सततं श्रीसेवितांभिद्वयं(यम्) ॥७३॥¹ अमानानि समानानि
विमानानीव रेजिरे । शि-
- 12 विराणि ततस्तेषु नृपा देवा इवावसन् ॥७४॥⁴ स्थिं(स्थि)त्वापरिष्णुः(द्युः) सुदिने
व्रजपञ्चस्तीर्थं महाकालनिकेतनं गतः । अवंतिकां मुक्तिददर्शनां तां सेव्यां
सुरेन्द्रादिगी(गि)[री*]शवंद्यां(द्याम्) ॥७५॥⁷
- 13 शिप्रां समासाद्य सुपापहन्त्रीं स्यात्वाथ दत्वा(त्वा) बहुशो द्विजेभ्यः ॥ दृष्ट्वाप्यवंती-
मवसत्त्वं तत्पतिं मार्गादगाह्लोकभयं वितन्वन् ॥७६॥⁷ गतोय मांघाटसमीपनर्म
- 14 दातटं कियन्निः सुदिनैर्म(र्म)हीद्रः ॥ को वा पृथिव्यां भवतीदृशः परो
मातृश्रवो यः पथि रोधमाचरेत् ॥७७॥⁷ गंगां समानीय सुपापसागरं कुलं
पुनाति स भगीरथो नृपः ।
- 15 सेनां तथैवैष जगत्प्रभुर्नयन् पवित्रयामास सुपापसागरं(रम्) ॥७८॥⁷ नर्मदोत्तररोध-
स्यु शिविराणि क्षमापतेः ॥ श्रीकारेश्वरपर्यंतं कावेरीसंगतोभवन् ॥७९॥⁴
- 16 महाराजाजगत्सिंहो राजपुत्राच्च सर्वशः ॥ रेवाकावेरिकासंगे स्याताः सौख्यं समा-
गताः ॥८०॥⁴ इत्थं सर्वो(र्वे)पि संतुष्टाः स्यात्वा दत्वा(त्वा)प्यनेकशः ॥ अथ
राजा नृपालैः स्वैर्भो-

¹ Metre : *Sārdalavikrīḍita*.² The syllable seems to be engraved over an erasure.³ Between these two syllables, there is to be seen engraved an unfinished letter. Probably the engraver first intended to write *dya* here.⁴ Metre : *Anuśṭubh*.⁵ Metre : *Sragdharā*.⁶ The syllable is engraved over the line.⁷ Metre : *Upajīti*.

- 17 जनं कर्तुमागतः ॥८१॥¹ अन्यासत्तैर्दुभिर्हरिभक्तैरिव तदा भक्तैः ॥ जलतापयोग-
पाकात्तपैरपि मोददानपरैः ॥८२॥² सभाजनैः सुभाजनैरनेकवस्तुभिः
- 18 स्तुतैः ॥ सभाजनैः सुभोजिता द्विवारमित्यहर्निशं(शम्) ॥८३॥³ अथान्धेदुग्दुतीयस्मि-
न्यामे सूर्यग्रहोदये ॥ महाराजाजगत्सिंहः कांचनस्य तुलां व्यधात् ॥८४॥⁴
वेदव्योममुनीद्वन्द्वे(द्वे) शु-
- 19 चौ सूर्यग्रहेतुलां(लाम्) ॥ महाराजाजगत्सिंहः कांचनस्य तुलां व्यधात् ॥८५॥⁵
श्रीकारेशसमीपनामदतटे श्रीराषकर्षात्मभूरारूढं स्वतुलां हिरण्यकशिपुव्यूहं
विभज्य स्व-
- 20 यं(यम्) ॥ नैवं पूर्वमकारि तेन सुभगो भूत्वा शसिंहः पुनः प्रीत्या भूरितया
पलान्यगणयन् चन्द्रद्विजेभ्योप्यदात् ॥८६॥⁶ वेगाच्चारणतो भवेदिदमही दुःखं
कुलीनस्य तद्व(द्व)-
- 21 ध्वा(द्वा) वा(बा)लमथो हिरण्यकशिपुं कृत्वा स्वरेष्वास्थितं(तम्) ॥ त्रैलोक्यां च गृहे
गृह⁷ [तत*] इतः संप्रापयन् श्रीपतेर्वा(र्वा)ङ्गुस्तंभसमुद्भवो विजयते श्रीमन्गृहसिंहः
प्रभुः ॥८७॥⁸ भास्वान्श्री(श्री)मज्जग-
- 22 त्तिहस्तुलामारुह्य यद्वाधात् ॥ स्वातिवृष्टिं ततो मुक्त्वा न स्युर्ज्योह(ह)वः⁹ कथं-
(थम्) ॥८८॥¹ जगत्सिंह महाराज चिंतनादधिकप्रद ॥ चिंतनावधिदाता हि
क्व ते चिंतामणिः समः
- 23 ॥८९॥¹ राजद्रभूतपूर्वेयं धनुर्विद्या विराजते ॥ स्वयं लक्षाणि गङ्गं(ह)ति गृह-
स्थानपि मार्गशान् ॥९०॥¹ न हि चापलतासक्तो न पराङ्मुखमार्गशः ॥
कदापि न गुणके(च्छे)दी
- 24 कौटुशस्त्वं धनुर्धरः ॥९१॥¹ कन्यासंपदमास्थाय तुलारोही प्रभाकरः [११*] शुचैरमां⁹
समासाद्य जगतत्सिंह महीपतिः ॥९२॥¹ जगत्सिंह महाराज तुलास्वर्णमिषात्तव ॥
- 25 सिंहीजभयतो भानुर्मन्ये त्वां शरणं गतः ॥९३॥¹ तपनग्रहणे जाते तपनी[य]तुलां
न विं(किम्) ॥ अकरोत्तेजसा दिक्षु जगत्सिंहः क्षमापतिः ॥९४॥¹ अथ दृष्ट्वा
तुलावेदीं शिलासं-

¹ Metre: *Anuṣṭubh*.

² Metre: *Uṣṭi*.

³ The syllable seems to be engraved over an erasure.

⁴ First *śim* was engraved which was then corrected into *śim*.

⁵ Metre: *Sārālavikrīḍita*.

⁶ The medial *u* in *su* is represented by a mere stroke.

⁷ Metre: *Pramāṇikā*.

⁸ Read *grihē*.

⁹ The expression means *Śuchēḥ Jyēṣṭha-māsasya Amāṁ Amā-tithim* (the fifteenth of the dark fortnight of *Jyēṣṭha*), on which day *Jagatsimha* actually ascended the scales; and it also means *śuchēḥ grīṣmasya ramāṁ lakṣmīm*, (the wealth of summer) in correspondence with *Kanyā-sampat* (the wealth of the sixth sign of the zodiac) of the first *pāda*. [See p. 62, n. 3 above.—Ed.]

- 26 भद्रयोदितां(ताम्) ॥ देवा नागा मनुष्येन्द्राश्चक्रुरप्येक्षणं मिथः ॥८५॥¹ दृष्ट्वा त्वाम-
नुरागिञ्चैव व(ब)हुधा रामादिकीर्त्तिः सिता भूप त्वत्कृतपांडुरातुल्यतुलास्तंभद्वय-
व्याजतः ॥ नीत्वोच्चै-
- 27 र्वसुधातलात्कारयुगं संमेलयती मिय(थ)स्त्वामालिंगितुमुत्सुका प्रतिपलं स्त्रीभावतो
जृम्भते ॥८६॥² रेवामथ प्राप्य सुपुण्डरीकं स्नात्वा च दत्त्वा(त्त्वा) व(ब)हुशो
द्विजैः ॥ इत्यं(त्यं) स्तु-
- 28 तिं भूमिपतिर्व्यतानीच्छत्वा यदेतत्सकलो विपाप्मा ॥८७॥⁴ ये दिव्यांव(ब)रधारिणः
समदृशः सौम्यांगनोपासिता यां गंगामपहाय सेवनपराः श्रीनर्मदाशस्तव ॥
- 29 ताग्दृष्टै(द्वै)व दिगंबरांस्त्रिनयनांश्चंडीश्वरान्सांप्रतं रूढा मूर्धनि नृत्यति त्रिपथगा
केनाद्य सा वार्यतां(ताम्) ॥८८॥³ उड्गत्या सगरस्तुरंगममनो⁵ यत्प्रापयन्मन्यवे
तद्देवाद-
- 30 मरेश्चरेच कपिलाभिख्यातिके पा(प्रा)पितं(तम्) [1*] तस्यानुश्रितपापसागरकुलं
तत्रोपदृष्ट्या इतं मानर्दक्षिणजाह्नवि त्वमधुना तस्यान्वयं मोचयेः ॥८९॥⁶
स्मृत्वा पातकमाह्वरामि ज-
- 31 गतां दृष्ट्या सुरत्वं ददे स्पर्शादेव ददामि विष्णुतनुतां स्नानार्थिने किं ददे ॥
इत्यालोष्य महेश्वरस्य तनया रत्नाकरस्यांगना यच्चिन्नं व्रजति त्रयाभ्रवशात्त-
न्निजगा नर्मदा ॥१००॥[11*]³
- 32 ततः सुरेन्द्रादिभमर्चनीयमीकारनामेश्वरमाशु गत्वा ॥ सर्वोपचारै रचयन् महा(ही)पती
रत्नैः सुवर्षै स्तुतिमप्यगादीत् ॥१०१॥⁷ रेवाया⁸ वनमध्यतः परिपतन् भित्त्वा(त्त्वा)-
[च]संघं गजं कीलाल-
- 33 स्य कक्षान्मुहुः परिव(व)मन् पाथोजसत्कैसरी ॥ यावद्भधवहो ह्यनंतजठरेन
प्रापयेन्मां प्रभो सोमस्तुं कृपया कुरंगमपि मां तावन्नयस्वांतरे ॥१०२॥⁸
दिनांतरेष्वेवममुं प्रपू(पू)ज्य स्नात्वा पुरावत्सुमनो-

¹ Metre : Anuṣṭubh.

² The syllable is engraved over the line.

³ Metre : Śāradālavikīrṇita.

⁴ Metre : Indravajrā.

⁵ Read 'm-ahō.

⁶ There is an erased vertical line before *drā*

⁷ Metre : Upajāsi.

⁸ This syllable seems to be engraved over an erasure.

- 34 महींद्रः ॥ दत्वा(त्वा) सुवर्षानि पुरोहिताय मा वर्णनीयाश्च सुराधिपादैः [॥*]
१०३॥^१ देशदेशोद्भवं भव्यं गजाश्ववसनादिकां(कम्) [१*] विष्णुप्रीत्या ददौ भूप-
स्तत्संख्याता सहस्रदृक् ॥१०४॥^२ इत्यं वितीर्य मनसेष्मिर्त(त)मर्थजातं भू-
- 35 पोचलत्स्वदिशमेव भयाक्तशत्रुः ॥ मार्गेपि वृष्टिमतुलां तपनीयसंघैस्तन्वन्मुपात्रततिष्ठ
प्रमदेन सक्तः ॥१०५॥^३ गामथोभयसुखी पथिमध्ये यां ददौ द्विजवराय
सुवर्णैः ॥ वर्णनां कथमहो रसनैका
- 36 संतनोति मनुजी हि कवीद्रः ॥१०६॥^४ इत्यं कियद्भिः सुदिनैः क्षितींद्रं^५ सन्मा-
लवक्षीपिपतेर्विमल्य ॥ दत्वा(त्वा) पदं मूर्द्धि रिपोः समागादेशं पुरं हर्म्य-
व^६रं धनाब्जं(ब्जम्) ॥१०७॥^७ माता प्राणमिव प्रिया दृशमिव क्षी-
- 37 शीखरा नाथवहेष्टारी यमवराजा जनक[व*]दृ(ह)ष्टा(ष्टा) नृपं चागतं(तम्) ॥ देश-
ग्रामपुरेषु यः प्रतिगृहं जातो महानुत्सवः कस्तं ब(व)र्णयितुं क्षमः सुरपते-
राचार्यतोन्मः पुमान् ॥१०८॥^८ अथ द्विजाग्रान्बहुकाशिवासि-
- 38 नः स्वर्णस्य वृष्ट्यैव कृतार्थतां नयन् ॥ सुखात्सुराज्यं परिपालयन्नभादसक्तचित्तो
रघुनाथवत्प्रभु^९ ॥१०९॥^१ स्फाटिक्यां वेदिकायां कलयति भुवि यो मूलदेशे
सुनीलं वैडूर्यं मस्तके द्राक् तदनु
- 39 गुरुगुणान(न्) हीरकान्स्कांधकेषु ॥ मौलिस्थे शश्विकाये मरुक्तमतुलं वैडु(द्रु)मा-
न्यम्वौघान् मुक्तागुच्छान्नरस्त्रीगजहयमणिगोसतफलः पंचशश्वः ॥११०॥^{१०} ब्रह्मा
रुद्रोपि विष्णुस्तदनु रतिपतिः स्था-
- 40 पिता यस्य नौचैः सौर्यं सत्कल्पद्वचोपरतरुसहितः श्रीजगत्सिंहहस्तात् ॥ वा(बा)-
णघ्यो(घ्यो)मर्षिचंद्रैः समुदितशरदि श्वेतभाद्रे तृतीयां प्राप्य प्राप्ते द्विजानां
गृहगृहमनिशं रम्यदृम्याणि कुर्वन् ॥१११॥^{११} स्वदेहव्य-^{११}
- 41 यतोपुष्पात्दि(हि)जान् कल्पद्रुमा ह्यसौ ॥ जगत्सिंहकारस्पर्शात् किं च(चं)दनगुणं
दधौ ॥११२॥^{१२} भास्करमदृजमाधवपुत्रश्रीरामचंद्रोद्भूः ॥ सर्वेश्वरस्तर्दंगान्क्षीनाथः
कठौ(ठौ)डोति ॥११३॥^{१३} श्रीराणोदयसिंहैः^{१३}स्तस्यै

^१ Metre: Upajāti.^२ Metre: Vasantakīlākā.^३ Read kshīndrab.^४ Metre: Indravajrā.^५ Read °prabhū.^६ There is a cancelled anusvāra over vya.^७ Read °sinhai.^८ Metre: Anushūbh.^९ Metre: Svāgatā.^{१०} Va is engraved below the line.^{११} Metre: Śārisīlavikrāḍita.^{१२} Metre: Brāgharā.^{१३} Metre: Upajāti.

- 42 ग्रामो हि भूवाडाख्यः । दत्तोमुषै ग्रामो हीलीनामाप्यमरसिंहनृपैः ॥११४॥¹
 लक्ष्मीनाथसुतो रामचंद्रः कृष्णस्तु तक्षुतः ॥ अदात्तस्मै जगत्सिंहो मृगराजा-
 ह्वयं हयं(यम्) । ११५।² चतुःसहस्रीं यन्मूख्यं दत्त्वा(त्त्वा)दह-
- 43 दृष्यार्थवं(वम्) ॥ महाराणाजगत्सिंहैः समो नास्ति कुतोधिकः । [1*]११६।[1*]²
 वर्षे शास्त्रवियंमुनीदुगणिते भाद्रे तृतीयातिथौ शुक्ले जन्मदिने निजे नृप-
 जगत्सिंहः कृपाया निधिः ॥ दत्त्वा(त्त्वा) कांचनमेदिनीं सजल-
- 44 धिं श्रीचित्रकूटांतिके ग्रामं कृष्णबुधाय सद्गुणनिधिः श्रीभैसडाख्यं ददौ ॥११७॥
 राधाश्रीमन्मन्सिंहो मधुसूदनशर्मणे । प्रददावाहडग्रामे हलहयमितां भुवं(वम्)
 ॥११८॥² एकां लक्ष्मीमगृह्णां⁴
- 45 तदपि सुरपतिः क्रुद्धहृत्तेन भूमौ भूत्वा⁵ स्वेच्छाब्धिमाथी सुगजसुरतरुन् गा
 द्विजैः प्रदाय ॥ कौर्त्तीदुं कृष्णभट्टे⁶ हयमणिममलं भैसडाग्रामचिंतारत्नं
 दत्त्वा(त्त्वा)सरोभिर्जगति विजयते श्रीजगत्सिंहविष्णुः
- 46 ॥११९[11*]⁷ ऋषिब्योममुनीद्वन्द्वे जगत्सिंहमहीपतिः ॥ भाद्रशुक्लतृतीयायां सप्ताद(दा)त्⁸
 सप्तसागरान् ॥१२०॥² गजब्योममुनीद्वन्द्वे जगत्सिंहः क्षमापतिः ॥ भाद्रशुक्ल-
 तृतीयायां विश्वक्त(क्त) ददौ प्रभुः ॥१२१॥²

D°

- 1 ॥ श्रीमहागणपतये नमः ॥ श्रीजगन्नाथरायजीप्रसादात् ॥ श्रीएकलिंगजीप्रसादात् ॥
 श्रीभवान्यै नमः ॥ ॥ श्रीविश्वकर्मणे नमः ॥ श्रीसरस्वत्यै नमः ॥
- 2 ॥ अथ श्रीराणाजगत्सिंहकारितश्रीजगन्नाथरायमंदिरादिवर्णनं(नम्) ॥ श्रीकृष्णभक्त्याथ
 जगत्सु वर्षे देवालयं श्रीकमितुर्थ्यघ(घा)क्त । यं वा¹⁰रवारं¹¹ सुरनागमा¹²म(न)-
 वा विलि¹³(लो)-

¹ Metre : *Giti*. The fourth *pāda* is short by one syllabic instant.

² Metre : *Anuṣṭubh*.

³ Metre : *Śārdūlavikrīḍita*.

⁴ The stroke on the ellipse of *ha* is absent.

⁵ The medial *ā* seems to have been engraved later on, and hence is indicated by a very small stroke narrowly drawn.

⁶ The locative has been used instead of the dative.

⁷ Metre : *Sraḡḡharā*.

⁸ This word which was at first omitted is written below the line.

⁹ This slab should rightly follow B. It may be noted here again that it is composed of ten different pieces of stone and is very carelessly engraved. Many of the letters are either obliterated or are not properly engraved.

¹⁰ The syllable is engraved over the top-line.

¹¹ *Vāravāram* is ungrammatical. It is used here for *vāram vāram*.

¹² The medial *ā* is not joined to the top-line.

¹³ The *mātrā* on *lī* is inverted.

- 3 क्व चिन्नोक्तिस्त्रिता इवाभवन् ॥१॥¹ यस्यापि देवा² भुवि वर्चनां सुदुः कर्तुं न शक्ताः कुत एव मानवाः ॥ तस्य स्वशक्त्या वितनोति वर्चनां श्रीकृष्णभट्टात्मज एष बाबूः ॥२॥³ गं-
- 4 गात्रेतुयुतः कपर्दघटभाक् भालाचिरद्वाकरः ।⁴ कात्यावेष्टित[कं]थकः सुरस⁵हव्याजेन वैराग्यभाक् । हृद्याधाय हरिं तपस्यति हरस्तत्किं वृषं स्वैर्गु⁶र्षैर्व(र्ष)ध्वा(द्वा) भक्तमहाद्विषद्भूत(ति)यशोमंडेन ना-
- 5 पोषयत् ॥३॥⁷ पुष्यं प्राप्य तदेकलिंगविषये श्रीमिदपाटखलं ब्रह्मा भूपमणे[च]तु-
र्मुखलसद्देवालयव्याजतः । वेदाध्यायिजनस्वनैः किमपठहेदान् यदेकाग्रहृत्तद्रूपं
कमलोपभोगहृदयाः किं राजहं⁸-
- 6 साः श्रिताः ॥४॥⁷ मत्का(त्का)र्यं क्रियते नृपस्य यशसेत्युत्पन्नवैराग्यतः कृत्वा इह-
सहं शिलामयवपुर्देवालयव्याजतः ॥ धृत्वांतः स हरिं पठद्विजरवैर्गु⁹र्षैर्व(र्ष)कुभं
दध(ध)त् ।⁴ पृ(पू)र्णाभ्यासवश⁹ स्थिर¹⁰ पठति किं वे-
- 7 दान् द्विजेंद्रो विधुः ॥५॥⁷ चारात्रातिगभीरनीरघि(घि)जलादेत्य स्वचित्तं चिराद्विष्णौ
नैव विमुंचति च्छितिपतिः कृत्वा मङ्गमदि[रं](रम्) [1*] [ल]ीकानामवलोका-
नाय कृपया तत्रो[न्नते] निर्मले स्निग्धे पौरहृदी-¹¹
- 8 व किं प्रतिकृतिं श्रीभर्तुरास्थापयत् ॥६॥⁷ श्रीभ(म)हानिशिरोमन्निर्नृपजगत्किंही
महीमंडले व्याप्तं यद्यशसा व(ब)भौ विजगतीवृंढं सुधांशुप्रभं(भम्) ॥ प्रासादं
जगदीश्वरस्य रचितं म-
- 9 त्वासुना स्वर्गताः¹² दृष्ट्वा चेतसि विस्मिता इव निजं त्यक्त्वा(ज्ञा) निमि¹³षं स्थिताः
॥७॥⁷ कर्णसिंहाब्धिसंभूतो जगत्किंहः ।⁴ सुधाकरः ।¹⁴ यस्य सृष्टुकरस्पर्शं न
प्रजा तापवत्यभूत् ।[1*]दा[1*]¹⁵

¹ Metre : *Upajāti*.

² There is an *anusvāra* over *vā* which is redundant.

³ Metre : *Indravamsū*. The fourth *pāda* is short by one syllable.

⁴ This *danḍa* is superfluous.

⁵ This *sa* resembles *ya* as it naturally does when written hastily.

⁶ The *r* over *gu* is very faint.

⁷ Metre : *Sārdūlavikrīḍita*.

⁸ The stroke on the ellipse of *ha* is absent.

⁹ This omission of *visarga* is grammatical.

¹⁰ Read *shiraḥ*.

¹¹ The syllable seems to be engraved over an erasure.

¹² Read *svaṛ-gatā*.

¹³ First an *anusvāra* was engraved which was then corrected into the sign for medial *ḍ*.

¹⁴ This *danḍa* is furnished with a top-line.

¹⁵ Metre : *Anuṣṭubh*.

- 10 भूपस्वीवतविष्णुसप्तकलशव्याजाद्विस्नानसौ ज्ञातुं मार्गमहो रथस्य तरसारूढस्तदुच्चं
पदं(दम्) ॥ स्थित्वैवात्र जगत्प्र(प्र)काशमघु(घु)ना कुर्यां मुदेति स्थितस्तेन
त्वामहो हि सारथिरयं को-
- 11 पीभवत् संज्ञितः¹ ॥८॥² स्वनामाव्यां जगन्नाथराय³ इत्यभिधां हरिः [1*] कल्पयन्
श्रीजगत्सिंहः स्यात्कीर्तिरभूद्भुवि ॥१०॥⁴ पांडूच्चं हरिमंदिरं नृपजगत्सिंहेन
- 12 यत् कारितं राजद्रवघटं ममेति किमहो भारोहिराट् चिंतयन् ॥ भूलोके
विष्टते भुजेन नृपतेरीषत्(च)लत्कं(त्कं)चुकं ॥⁶ वातात् केतुमि-
- 13 पात् सरन्नमनयद्भूर्भुवः स्वं शिरः ॥११॥² स्वर्वे नो भोगभूमिर्जलधिरपि गुरु
॥⁶ नागराजोतिभूमिः कुत्राहं सौ[ख्य]युक्तो हरगणपशिवा-
- 14 कान्वितः संवसेयं(यम्) ॥ चित्तेस्यागत्य दत्त्वा(त्त्वा) नृपमुकुटमणिं कर्णसूनुं निजाज्ञां
प्रसादार्थं विधायाकृत वसति ॥⁸ महो श्रीजगन्नाथरायः ॥[१२॥*]⁸
- 15 जगत्सिंहो राथः कथमिह समागतुममराः समर्थो भूयाहै सकलजन[ता]⁹रक्षणपरः ॥
जगन्नाथसेत्वं नृपहृदयभावं विदितवानवा-
- 16 वा¹⁰ सी(सी)दक्षैव स्वजनकरुणानंदजलधिः(धिः)¹¹ ॥१३॥¹² धर्मोद्भूतयुधि(धि)ष्टि(ष्टि)रं
तदगुजं कीर्तिब्र(ब्र)जं ह्यर्जुनं वीर्यैकं जितघा(धा)र्त्तराष्ट्रपुतनं स्त[ब्धो]
- 17 हरिर्विस्मयेः ॥ सज्जे हारि रं(र)थे स्वसन्नमिषतः स्थित्वा चिरं तद्गुणात्ताज्ञासीत्
पुराधार्यभार्थतुरगान् देशेऽखिले चारिणः ॥१४॥² श्री[ः][1*]
- 18 ॥१४॥¹³ सन्सु(सु)हृत्ते सुतारात्ते ॥⁶ सानुकूले नवग्रहे ॥ निधि(धि)व्योमसुनीह्वदे ॥¹⁴
पवित्रे मासि मार्चं(ध)वे ॥[१५॥*]⁵ शुक्लपक्षे शुभे योगे पूर्णिमायां तथा
तिथौ ॥

¹ *Aruṇa* here has double entendre, 'red' and the name '*Aruṇa*' of the charioteer of the sun. The anger of *Jagatairaha* towards the sun for the latter's having occupied a more exalted position is fancied as *Aruṇa* approaching the king for refuge when no longer required by the sun, as he (sun) resolved to illuminate the world from the top of the temple only.

² *Metro* : *Śārdūlavikrīḍita*.

³ After *ya* there are two small hollow squares indicating the erasure of two letters engraved by mistake.

⁴ There is a horizontal stroke on top of the numeral.

⁵ *Metro* : *Anuśtubh*.

⁶ The mark of punctuation is unnecessary.

⁷ *Shā* is represented by three perpendicular strokes only.

⁸ This *danḍa* is superfluous. Read *vasatim=ahō*. *Metro* : *Srajdhara*.

⁹ First *pā* was engraved which was then corrected into *tā*.

¹⁰ This *vā* is superfluous.

¹¹ *Metro* : *Sikharinī*.

¹² The mark of punctuation has a top-line.

¹³ The number is wrongly repeated.

¹⁴ This is a superfluous *danḍa*.

- 19 गुरुवारे प्रतिष्ठा(ष्ठा)प्य विष्णुं ग्रामान्¹ ददौ प्रभुः ॥² हिरस्वायं कल्पलता गौसहस्रं³
च दत्तवान् ॥१३(१६)॥⁴ तत्र प्रतिष्ठां(ष्ठां) परमेश्वरस्य यथाविधा(धा)मं विरचय्य
भूपतिः ॥⁵ स्तुतिं व्यजा(ता)नी-
- 20 जगदीश्वरस्य पुनः पुनः सत्पुत्रकाकुलः सन् ॥१४(१७)॥⁶ प्रा⁷दुर्भूतचतुर्भुजं कमल-
दृक् पीतांबरं चक्रभृत् पूर्वब्रह्मविकाशि कौस्तुभमणिश्रीवल्लसंदीपितं(तम्) ॥
यक्षीलं जगतां च-
- 21 यस्य जनकौ विस्माप्य सन्प्रो(त्रो)तिदं तद्रूपं गिरिधारिणः कलयतु प्रायेण लोक-
प्रियं(यम्) ॥१५(१८)॥⁸ पूतनाशकट⁹कार्जुनैस्तृणाधर्तकाघण्टमादिकेशिङ्गु [।¹⁰]
द्वेषिकालियसमझना-
- 22 नशाट्कंभसूदन हृदि त्वमिह स्थाः ॥१६(१९)॥¹⁰ इत्यादिसु(स्तु)तिभाषाय भाषवस्य
महामनाः ॥ दामं दत्त्वा(त्वा) गृहं प्राप्तः पश्यन् भंगलसुत्तमं(मम्)
॥१७¹¹(२०)॥⁴ वर्षे निध्यं(व)रर्षिचिन्तिमन्मनुते¹²
- 23 माधवे पूर्णिमायां राणाश्रीकर्णपुत्रः सकलगुणजगत्सिंहभूपः प्रमोदात् ॥ विष्णुं
[सं]पूज्य चिह्नैः प्रकटतरुक्षरं श्रीजगन्नाथनाम्ना दामं श्रीकल्पवत्याः(ष्ठाः)
कनकहयमथो गीसुन्द्र(सह)-
- 24 सं च दत्त्वा(त्वा) ॥१८(२१)॥¹³ ग्रामान् दत्त्वा(त्वा) सङ्गुणान् पंच भूपो कक्षीर्धान्यै
रत्नमिश्रैर्द्विजाग्रान् ॥ संतोषाय श्रीजगन्नाथरायं ध्यात्वा ध्यात्वा तोषमाधत्त
भूपः ॥⁵१९¹¹(२२)॥¹⁴ अथ प्रतिष्ठां(ष्ठां) प्रविलोक्य
- 25 कौतुकाद्रमापतेस्तन्निकटे महीपतेः ॥ प्रासादमालोक्य सुरासुरा नररा नागा
अकुर्वन्(न्)हृतिं(तीं) सुवर्णनां(नाम) ॥२०(२३)॥⁶ भूप त्वत्सतविष्णुसङ्घमिषतो
वैकुण्ठलोको ह्ययं ।¹⁵वीच्य त्वत्स(त्कृ)तमेरुमंदि(द)रगु-

¹ The syllable is engraved over the top-line.

² This and the next half verse may be regarded to constitute one single verse.

³ Read *gō-sahasram*.

⁴ Metre: *Anushṭubh*.

⁵ The mark of punctuation has a top-line.

⁶ Metre: *Upajāti*.

⁷ The medial *ā* in *prā* is very faint.

⁸ Metre: *Sārdūlavikrīṭita*.

⁹ *Ta* is only partly engraved.

¹⁰ Metre: *Upajāti* of *Rathōddhatā* and *Svāgatā*.

¹¹ There is a horizontal stroke on top of the numeral.

¹² The medial *ē* sign is only faintly visible.

¹³ Metre: *Sragdharā*.

¹⁴ Metre: *Sālīni*.

¹⁵ This *darṣa* is superfluous.

- 26 बाणपूर्वश्रुतानेव हि ॥ तद्वा(द्वा)र्वेव विमूर्च्छितः स्थिर इति प्रायेण मंदाकिनी
लोखत्केतुमिषाद्वाधत्तिल्लते तं श्रौतसा सिंचति ॥२१(२४)॥¹ अथालोक्य तदा-
सं(स)त्तां ।²सभां
- 27 मच्चिमर्यीं शुभां(भाम्) ॥ इत्यमुषेक्षणं चक्रुः सुरा विस्मयतो मुहुः ॥२२(२५)॥³
लोको⁴ भूपयशःसुधांशुरनिशं प्राकाशयत्त[द्र]थं त्यक्त्वा(क्त्वा) केतुघटाक्तविष्णुभवनव्या-
(व्या)जं प्रमा(ता)-
- 28 पीशमान् ॥ आं वेगादटति द्विषद्वि(द्वि)षमहत्समीन् विमुच्यांतिके तान्बहुं कृतवा-
न्युषाकुलतुलास्तंभाननेकानृपः ॥⁵२३(२६)॥⁵ श्रीराणामरसिंहकारितमिदं सौच-
(धं) गु-
- 29 शौचे(घै)र्महद्रूपस्वाय यशोजितो विधुरहो मूर्च्छामवाप्यापतत् ॥ तद्(द्वि)[द्वा]
वृषकर्षसिंहरचित⁶शुद्धांतहर्ष्यव्रजव्याजात् सेवितुमागताः किमुडवः सप्ताधि-
(धि)कां विं-
- 30 शतिः ॥२४(२७)॥¹ सौधं मध्येतडागं हृदयमिव सदाराममच्छं महद्वै विष्णोर्वा-
साय दूरे जलधिरिति धिया यज्जगत्सिंहकृतं(सम्) [1*] काले धर्मादिसेवी
वृषतिरयमहं नि-
- 31 त्यनिद्रः स्त्रिया[क्तः] कर्मत्यागोति लज्जीत्र वसति न हरिः किंतु चित्त(त्ते)स्य
लीनः ॥२५(२८)॥⁷ कृत्वा मोहनमंदिरं मुनिमनीमुत्कर्णसत्सागरे ।⁸ कैलासाधि-
(धि)कमद्भुतं त्रिजगति ख्या-⁹
- 32 तं स कर्षात्मजः ॥ रुद्रं नंदयिता न मामिति हरिर्वाडी¹⁰ रुजा मूर्च्छितः
शेतेघा(द्या)प्यपटेपि शेषशयने शीतोष्णवर्षाहतः ॥⁵ ॥⁸२६¹⁰(२९)॥⁵ अथैकलिंगाख्य-
महाप्रभोर्मदा
- 33 श्रीमोकलेंद्रेण कृतं च मंदिरं(रम्) [1*] द्वि[द्वा] न कैलाश(स)गिरिं न चेत-
(रा)न्¹¹जा(ञ्जा)नंति देवाः स्म महाद्भुतस्थलं(लम्) ॥२७(३०)॥¹² तत्र(त्रा)गत्य
सुराः] सर्वे देवदेवमहेशितुः । यथाशक्ति

¹ Metro : *Sārdulavikrīḍita*.

² This *danḍa* is superfluous.

³ Metro : *Anuṣṭubh*.

⁴ Read *lōkē*.

⁵ The mark of punctuation has a top-line.

⁶ A long syllable is expected here.

⁷ Metro : *Sragdharā*.

⁸ The mark of punctuation is unnecessary.

⁹ The medial *ā* is not joined to the top-line.

¹⁰ There is a horizontal stroke on top of the numeral.

¹¹ The *virāma* sign here resembles that of the medial *ū*.

¹² Metro : *Upajāti*.

- 34 शक्ति¹ स्तुतिं चक्रुरेकलिङ्गमहाप्रभोः ॥२८(३१)॥² गिरिश गिरिप्रभुतनयां सनयां
त्रि(वि)भ्रच्चमेकलिङ्ग जय ॥ गिरितनयाभमुदात्त[च]द³ च्चहंतः प्रजेशदक्षस्य
॥⁴२८⁵(३२)[॥*]⁶
- 35 सदैकलिङ्गस्य पदारविंदं भजाम नो याम कदाचिदेव ॥ इत्थं विधाय स्तुति-
मस्य देवताः स्वर्गस्य रक्षाकृतये त्वराकुलाः ॥३०(३५)॥⁷ अथ श्रीमज्जगत्सिंह-
कारितं केलि-
- 36 मंदिरं(रम्) ॥ तदातोवाहुतं मत्वा वैजयंतं न मेनिरि ॥३१(३४)॥⁸ अथ दृष्ट्वा
महादेवीमत्युच्चशिखरिस्थितां(ताम्) ॥ राठासेनाभिधां वंद्यां जानन्ति ख्येति द(दे)-
वताः ॥⁴३२⁵(३५)²॥⁴ आगत्योदयसागरे-
- 37 अयजले मिष्टाभसि प्रायशो गंभीरे सततं वस्र(स) त्वमघु(धु)ना पक्षस्य रक्षा-
कृते ॥ राठासेनगिरीं⁹ जेति सततं मैनाकनामानुजप्रौत्थाज्ञानरता न चाव
जग⁸ तेषायस्त्रिकूटाधलात्⁹
- 38 ॥३(३)(३६)॥¹⁰ अथ आ¹¹(श्री)मज्जगसिं(सिं)हकारितं रूपसागरं(रम्) । विशारखलमालोक्य
निनि(निं)दुर्मानसं सरः ॥[३७]॥*² अथ दृष्टोदयसागरमध्ये विस्माप[कं] नृणां-
(णाम्) । श्रीराणोद[य]सिंहै¹² कारितपि(मि)त्थं [स्तु]तिं
- 39 चक्रुः ॥ .४(३८)॥¹³ अमृताकरेप्युदयसिंहकारिते कमलाकरेप्युदयसागराभिधे ॥ कमला-
पतिः शयितुमुत्सुकोपि संस्तुत एव विस्मित इवावतस्थि¹⁴वान्॥⁴[३५](३८)¹⁵॥⁴
रुद्रेणोदयसा-
- 40 गरघु(द्यु)तिमलं वीक्ष्यानिशं विस्मयस्तब्धे(ब्धे)न स्थितमत्र नो गिरिभुवः सौख्यं
गिरींद्रं विना ॥ तद्गौरीप्रियकाम्यया नरपतिस्तस्यैव तीरतनोत् कैलाशा(सा)धि-
कनिर्मला(लो)नत्व(न्न)म[हो] र[भ्यं]

¹ These two syllables are repeated by mistake.

² Metre: *Anushūbh*.

³ Although the number of syllabic instants in the latter half of this verse is complete, there is *yati-bhaṅga* between the third and the fourth quarters.

⁴ The mark of punctuation has a top-line.

⁵ There is a horizontal stroke on top of the numeral.

⁶ Metre: *Gīti*.

⁷ Metre: *Upajāti*.

⁸ Read *na ch-āpi naga*.

⁹ According to the *Ēkalīṅga-māhātmya* this *Trikūṭāchala* is somewhere near *Ēklingjī*.

¹⁰ Metre: *Sārdūlavikrīṣṭī*.

¹¹ The medial *ā* is not joined to the top line.

¹² Read *°sinhaiḥ*.

¹³ Metre: *Upajāti*.

¹⁴ The medial *i* is not completely engraved.

¹⁵ Metre: *Māñjubhāshinī*.

- 41 सुहृद्व्यं न त्रि(किम्) ॥३६(४०)॥¹ अथ जावराभिधानग्रामे देवी² महाङ्गतां देवा
॥ ह्रीं[वि(वि)क्रामिधानां नेमुर्यस्याः प्रभावतः सतत(तम्) ॥३७(४१)॥³ मेद-
पाटमर्होद्राचां [ख]सा⁴ न्ये(नी) रूप्यमयी शुभा । अनि-
- 42 श⁵ सुन्वमानायि पूर्वव भुवि द(दृ)श्यते ॥३८(४२)॥⁶ वर्षे निध्वं(व)रर्षिचित्तिगन्-
नकुले भाद्रशुक्लद्वितीया⁷ तिथ्यां श्रीकर्णसूनुस्त्रिजगति सुयशा⁸ श्री[ज]⁹[ग*]त्सि-
(त्सि)म(भु)पः [।*] दत्व(त्त्वा) श्री-
- 43 रत्नधेनुं मखिकनकमयीं कृष्णभद्राय दुःखादुहर्ता पापरूपादृणवरनरका[त्सै]ष भूया-
क्षिरायुः ॥३९(४३)॥¹⁰ भ्रात्रा गरीव(व)दासेन शत्रुसिंहेन च प्रभोः ॥
रात्रसिंहार(रि)सौ[चे]¹¹(सिंहे)ति क(कु)[मा¹²][राभ्यां*] र⁴ नु(पु)-
- 44 रा ततः [।*]४०(४४)॥⁶ वर्षवर्षांतर(रे)णाय जगत्सि(त्सि)हो यमा(दा)तना(नो)त् [।*]
महादा[ना*]नि सर्वाणि कल्पद्रुम इव प्रभुः ॥४१(४५)॥⁶ जगत्सिंहो महाराज-
चित्तामचिरिवापरः [।*] पुत्रैः पौत्रैः परि[वृ]तो जीयादाचंद्रतारकं(कम्)
॥४२(४६)[।*]⁶ [श्रीम]-
- 45 लक्ष्मणमहीश्वदात्मजगन्सिंहो(ह)प्रभोराज्ञया प्रासादं किल मेरू(रु)जातिकमिमं श्रीरत्न-
शौर्षाद्वय(वम्) । मंभोरप्रथितान्वयी गुणनिधी भानोस्तनू[ज]ीत्तमौ शिल्पीशौ स¹³
सुकुंदमूषर¹⁴ इति ख्या-
- 46 ती चिरं चक्रतुः ॥४३(४७)॥¹ श्रीमद्भास्करपुत्रमाधवसुतश्रीरामचंद्रोद्भवश्रीसर्वेश्वरभट्ट-
सुनुरभ[व*]त्पूर्वस्थलक्ष्मा¹⁵(क्ष्मी)पदः ॥ नाथस्तत्सुतरामचंद्र[त]नुजश्रीकृष्णभट्टांगभूलक्ष्मी-
नाथकृता प्र-
- 47 शस्तिरतुला दद्यात्सतां मंगलं(लम्) ॥४४(४८)॥¹ इति श्रीमन्महाराजाधिराजमहाराणा-
श्रीजगत्सिंहजीकारिता कठौडीग्रामाधिपकृष्णभ[ट्टांगजतै]लंगलक्ष्मीनाथापरनामबाबूभट्ट-
कृता प्रशस्तिः संपू-

¹ Metre: *Sardūlavikrīṭita*.

² Read *dēvī*.

³ Metre: *Gīti*.

⁴ This syllable is superfluous.

⁵ Read *anīśam*.

⁶ Metre: *Anuśṭubh*.

⁷ Read *trītiyā* though the metre will suffer.

⁸ Read *suśāśib*.

⁹ This *daśa* is superfluous.

¹⁰ Metre: *Sragdharā*.

¹¹ There is a dash after *ghē*.

¹² This syllable is only partially engraved.

¹³ Read *śa*.

¹⁴ No *anandhi* is observed here.

¹⁵ The medial *ā* is not joined to the top-line.

- 48 णा(णी)॥ ॥ अचल इव अ(इवा)चलश[क्तिः] कीर्त्या बुद्ध्या श्रिया ङ्रिया मत्त्या[1*]
युक्त्या निजपतिभक्त्या कायस्थेशोचलाख्यातः ॥[१॥*]¹ तत्कलकमलदिवाकरतुस्थो-
पूर्वार्थद्वि(द्वि)भवयुक्तिः [1*] कल्याणक-
- 49 व्यजानां कलाभिधानः प्रमाणवचाः ॥[२॥*]¹ सहिजादिव² वृक्षो³ कलां(ला)भिरति-
वर्द्धमाना(न)बहुशास्त्रः [1*] स ⁴अर्ज(र्जु)नाभिधानोर्जुन [इ]व भव्योर्जुन⁵ पांडोः
॥[३॥*]⁶

C

- 1 ॥ श्रीमहागणपतये नमः ॥ ॥श्रीजगन्नाथरायजीप्रसादात् ॥ ॥श्रीएकलिंगजीप्र[सा]दात् ॥
॥ श्रीभवान्धै नमः ॥ ॥ श्रीविश्वकर्मणे नमः ॥श्री[.*] ॥
- 2 ॥ वं(वं)शो रवेरपूर्वेयं यद्भूता भूरिभूयतः ॥ अंतः क्षिप्ता रसांभोधिं ररक्षुस्तद्विप-
[क्ष]तः ॥१॥⁶ तत्रान्ववाये शिवदत्तराज्यो वापाभिधानोजनि
- 3 मेदपाटे ॥ संग्रामभूमौ पटुसिंहरावं लातीत्यतो रावल इत्यभाणि ॥२॥⁸ राहृष्य-
राणा भुवि तस्य वंशे राणिति शब्द(ब्द) प्रथयन् पृथिव्यां(व्याम्) ॥ र-
- 4 णो हि धातुः खलु शब्द(ब्द)वाची तं कारयत्येष रिपून् द्रुतार्त्त[र्त्त]ान् ॥३॥⁹
तस्मान्नरपतिराणा दिनकरराणा बभूवाथ ॥ अजनि जसकर्णराणा बभूव त-
- 5 स्माच्च नागपालाख्यः ॥४॥¹⁰ श्रीपूर्णपालनामा पृथ्वीमल्लस्ततो जातः ॥ उदितोय
भुवनसिंहस्तत्पुत्रो भा¹¹(भी)मसिंहोभूत् ॥५॥¹² अजनि जयसिंह-
- 6 राणा जातस्तस्मान्नघ(ख)मसौराणा¹³ ॥ अरसी तता¹⁴ हमीरः संजातः क्षेचसिंहोस्मात्
॥६॥¹ तस्मान्नखाभिश्चो(ख्यो) राणाश्रीमोकलस्तस्मात् ॥ श्रीकुंभ-
- 7 कर्ण उदभूद्राणाश्रीरायमल्लोस्मात् ॥७॥¹² संग्रामसिंहराणा जातो भूपालमौलिमणिः ॥
श्रीराणोदयसिंहः प्रतापसिंहस्ततो जातः ॥८॥¹² अमरस-

¹ Metre : *Aryā*.

² Read *Sa-dvijarād-iva*.

³ Read *vrikshah*.

⁴ Read *hy=Arjunā*.

⁵ Read *°rjunah*.

⁶ Metre : *Anushūbh*.

⁷ [With this verse and the next cf. nos. 7 and 11 of A—Ed.]

⁸ Metre : *Indravajrā*.

⁹ Metre : *Upajāti*.

¹⁰ Metre : *Uḍgīti*.

¹¹ The medial *ā* is not joined to the top-line.

¹² Metre : *Upajāti*.

¹³ The second quarter of this verse is short of one syllabic instant.

¹⁴ Read *tatā*.

- 8 मोमरसिंहस्ततो नृपः कर्णसिंहोभूत् ॥ गुणगणहरिस्ततोभूद्राणाश्रीमज्जगत्सिंहः ॥९॥¹
जगत्सिंहमहीभर्तुः कथं चिंतामणिः समः ॥ चिंतनावधिदातायं
- 9 चिंतनाधिकदो नृपः ॥१०॥² राणाश्रीराजसिंहोस्मात्प्रद्युम्न इव कृष्णतः ॥ यस्य
इ(इ)ष्ट्या कृतार्थाभूत्समस्तद्विजसंततिः ॥११॥³ श्रीमान् रामः प्रजायां यशसि
नलनृपः
- 10 सत्यसंधासु पार्थो दाने कर्णः प्रतापे प्रकटदिनमणिर्धर्मसूनुर्दयायां³(याम्) ॥ राणा-
श्रीराजसिंहः क्षितिकुलतिलकः [श्री]जगत्सिंहपुत्रो जीयादाचंद्रतारागणरविधर-
- 11 षीक्षीरपाथोधिश्चैलं(लम्) ॥१२॥⁴ वर्षे निर्ध्वबरर्षिक्षितिगणनयुते फाल्गुनस्य द्वितीया-
तिथ्यां कृष्णाख्यपक्षे सकलनृपमणि⁵ श्रीजगत्सिंहपुत्रः ॥ राज्यश्रीचिह्नभूतं त्रिज-
- 12 गति सुष(ख)दं हेमसिंहासनं सत्सङ्गनेधिष्टि(ष्ठि)तोभूत्सकलरिपुकुलत्रासदो राजसिंहः
॥१३॥⁴ वर्षे निर्ध्वव(व)रर्षिक्षितिगणनयुते मार्गशीर्षेपि शुक्ले पंचम्यामेकलिंगे
कनक-
- 13 मणिमयीं सत्तुलां राजताख्यां(ख्याम्) ॥ राणाश्रीराजसिंहः क्षितिपतिमुकुटः श्रीजग-
त्सिंहपुत्रः कृत्वा तत्र द्वि(द्वि)जाग्रान्सपदि विहितवान् राजराजेंद्रतुल्यान् ॥१४॥⁴
खड्ग(च्छ)त्वं नोभय-
- 14 च प्रभवति मुकुरे रोचना निंद्यजन्मा रक्षित्वं श्रोत्रिये नो तुरगदृषभगोहस्तिनो
ज्ञानहीनाः ॥ वज्रि⁶ ज्वालाकारालो जलमयमखिलं तीर्थजातं ततोमुं राणा-
श्रीराजसिंहं
- 15 भजत भजत रे मंगलं मंगलार्थं ॥१५॥⁴ लक्ष्मीचित्तस्थितं यद्विजपतिसुष(ख)दं
कंटकासंगशोभं फुल्लन्मित्रं समंतादसुर[कु*]मधुपैने(नै)व सेव्यं कदापि ॥ शूरो-
त्तापप्रदा-
- 16 नं जडकुलरहितं श्रीजगत्सिंहपु[त्र]श्रीराणाश्रीराजसिंहोद्भूतपदकमलं राजहंसा भजध्वं-
(ध्वम्)॥१६॥⁴ यो नित्यं दापयंतौ त्रिदशतरु(रु)फलान्युच्चकैः प्रापयित्वा वैरिभ्योऽ
- 17 प्रीयमाशौ समरभुवि गलान्कान्तयित्वा विविचून् ॥ तिष्ठन्कोत्रैव दत्तः स(स्व)यमिह
सुफलं यो सुहृद्भ्यस्तयोः किं राणाश्रीराजसिंह त्वदतुलकरयोः कल्प-

¹ Metro: *Upagiti*.² Metro: *Anushubh*.³ The medial *ā* is not joined to the top-line.⁴ Metro: *Sragdharā*.⁵ Read **nripa-manib*.⁶ This *danḍa* is superfluons.

- 18 क्षेण साम्यं(स्यम्) ॥१७॥¹ नता यो हलिनं द्विजेंद्रचिरं नो हस्तिभं देविषं
जिष्णो दत्तमुभद्रको व(ब)लरतः सत्याम्बनि प्रायशः ॥ मूरोद्भूतसुतः सदा
नरपतिं² श्रीमागधप्रस्तुतः
- 19 श्रीकृष्णस्तव मस्तको विजयतां श्रीराजसिंहप्रभो ॥१८॥³ राणाश्रीराजसिंह स्वदतुल-
विमला दृष्टिरेवै(खै)व गंगा नो चेल्लेशादवासा कथमिह मनुष्यं पापमुक्तं
विधत्ते ॥
- 20 मूर्धावासा महेशं सपदि करतले पद्मगेहं करोति प्राप्ता चेदंनिदेशे कलयति
स[त*]तं तं नरेशं रमेशं(शम्) ॥१९॥⁴ म(मं)घन् मां किल मंदराग इह यत्तस्मीं
ददौ मत्सुतां तस्मै श्या-
- 21 मजनार्दनाय तनुजं चंद्रं कपर्दश्रिये ॥ भूत्वा भूपकरः समुद्र इति बहूभुव-
स्तद्भू(भू)वः पद्माः⁵खा(द्या)त्मजधृत्यवाडवकरं तत्त्वं⁶ यशोधोनयत् ॥२०॥⁷
राणाश्रीराजसिं-
- 22 हस्य प्रतापो वाडवानलः ॥ देहं गेहं दृष्ट्वाप्रायं जहृज्जीवनमात्रहत् ॥२१॥⁸ राणाश्री-
राजसिंहोयं राजते भूमिमंडले ॥ यत्प्रतापासहः सूर्यो गमनेभूत्सहस्त(स)-
पात् ॥२२॥⁹
- 23 राणाश्रीराजसिंहेंद्र गुणैर्द्वयो भवान् ध्रुवं(वम्) ॥ सहाननीरदी नित्यं व(ब)लिभाजी
नतानतः ॥२३॥¹⁰ श्रीमज्जगत्सिंहनवीनभानोः श्रीराजसिंहः प्रतिबिंबरूपः ॥ चिर्भ
ज-
- 24 गव्याणवृतोप्यलोलः प्रकाशकृत्तापकरो⁷ जडांतः ॥२४॥¹¹ अष्टापदतिरस्कारि सदयं
हृदयं प्रभोः ॥ राणाश्रीराजसिंहस्व हरिर्वसति तत्सदा ॥२४(५)॥¹² चित्तीशेष-
वृषः
- 25 सदा समिधुनः कीर्त्या प्रतापेन सत्कर्को नाञ्चि तु सिंह एष हितभूषत्कान्यकः
सत्तुलः ॥ सत्यालिः सुधनुर्मुखे हि मकरः सत्त्वं(त्वं)भिमीनेक्षणो नित्यं
द्वादशराशिसंगत

¹ Metre: *Sragāharā*.

² Read *nara-patib*.

³ Metre: *Sārdūlavikrīḍita*.

⁴ Read *Padmā*.

⁵ Read *laj-jam*.

⁶ Metre: *Anuśṭubh*.

⁷ Better read *ṭāpa-harō*.

⁸ Metre: *Ḍpajāti*.

- 26 इतो भाखान् नवीनो भवान् ॥२६॥^१ वर्षे वा(वा)णां(ब)रर्षिचिदिगणनयुते माधवे
शुक्लपक्षे पूर्णायां पूर्णकामः कनकमणिमयी सत्तुलां शूकराख्ये ॥ क्षेत्रे गंगा-
तटांते
- 27 द्विजगणमहिते श्रीजगन्निहपुत्रः कौमारे संविधाय स्वजनपरजनात्माकरोत्किं धनाब्धान्
॥२७॥^२ अवतारमुनीद्वन्द्वे(द्वे) मार्गस्यासितपक्षके ॥ त्रयोदश्यामध्याश्री-
- 28 तिं ददौ कन्या महाप्रभुः ॥२८॥^३ राणाश्रीराजसिंह त्वमिह भुवि भवन् कल्प-
वृक्षावतारो दत्त्वा(त्त्वा)संख्याश्वनागैः कनकमणियुताशोतिसंख्याः सुकन्याः ॥
व्यासिनोक्तं नृ-
- 29 कन्यागजहयमण्डिः कल्पवृक्षस्तदेतन्मिथ्येत्युक्तिं नराणां दलयितुमभवस्तां मुनिस्तस्य
पायात् ॥२९॥^४ मुनिथोममुनीद्वन्द्वे(द्वे) तडागांते स्वमंदिरं(रम्) ॥ राणाश्रीरा-
- 30 जसिंहोयं कौमारे कृतवान्प्रभुः ॥३०॥^३ शक्रः स्वानुजविष्णुमेत्य यदि चेद्याचेत
पक्षच्छि(च्छि)दां नूनं चक्रधरादिहापि जलधौ पक्षस्य रक्षा न तत् ॥
मैनाकः किमु सेवते
- 31 बहुतरस्त्रेहाय कौमारतो राणाश्रीयुतराजसिंह भवतः प्रासादवर्यच्छ(च्छ)लात् ॥३१॥^१
त्र(त्र)ह्ना वत्सहती हरैरिव गुणान् ज्ञातुं तव प्रायशः संप्राप्तश्चतुरान-
- 32 नोपि न गुणप्राप्तं यदा ज्ञातवान् ॥ वी(त्री)डाजाड्ययुतस्तदास्थित इह प्रायो
गवाक्षाननो राणाश्रीयुतराजसिंह भवतः कौमारसौधच्छलात् ॥३२॥^१ मूढा यत्र
वदन्ति
- 33 चित्रमखिलं यच्चि(च्चि)त्रकच्चित्रितं तन्मन्ये न कुमारमंदिरमिदं किंत्वद्भुतं प्रेक्षितं ॥
आयातैस्त्रिदिवाधिपादिकसुरैर्दृष्ट[ष्ट] मुहुवि(वि)क्षितैस्त्रिभूय सदा स्थितं स्थि-
- 34 तमहो पातालदेवैरपि ॥३३॥^१ राणाश्रीराजसिंहोयं वाटी(टि)कामद्भुता(तां) व्यधात् ॥
वैजयंतमिव त्रा(प्रा)प्तं तत्र प्रासादमातनोत् ॥३४॥^२ विष्णोश्च(स्व)क्रमिव प्रताप-
दहनः श्रीमदपा-
- 35 टप्रभोः सोढुं दुःसह एष मानकलितेर्नम्नानुकंपी परं(रम्) ॥ इत्थं चंद्रमसा
विचिंत्य सुचिरं श्रीराजसिंहप्रभोरुघा(द्या)ने स्वकृतादसौधमिषतो नूनं निवासः
कृतः ॥३५॥^१

^१ Metro : Śārdūlavikrīḍita.^२ Metro : Sragdharā.^३ Metro : Anushṭubh.^४ Read *sva-kṛit-āchchha-*.

- 36 राणाश्रीजगदाद्यसिंहरचितं यन्मंदिरं श्रीपते राणाश्रीधरराजसिंहविहितं तस्यैव
पार्श्वध्वतः ॥ शंभुश्रीगणपार्यमाचलतनूजानां सुधांशुच्छविप्रासादाच्छच-
- 37 तुष्टयं कविरिहोद्योत्तमकार्षीदिमां(माम्) । ३६॥¹ राणाश्रीपतिराजसिंहनृपते² कीर्त्तिर्नटी
स्त्रैरिणी स्यू[द्वा] मोहमही विधास्यति ततः सार्द्धं महाविष्णुना ॥ वत्स्रामः
- 38 किल प(पं)चभिर्भवति यद्यत्तं हि तत्सन्मु(म्मु)खं हं हं स्वैर्भवनेर्षस(सं)त्सपि शिवे-
भास्येनशैलात्मजाः ॥३७॥¹ द्रष्टुं देहजमर्बु(र्बु)दं हिमवतः श्रीविष्णुसमच्छलात्
प्रा-
- 39 मस्यात्र सुपुण्यके स्थितवतः श्रीमेदपाटे चिरं(रम्) ॥ राणाश्रीधरराजसिंहकृतसद्देवा-
लयानां मिषात्लो(लो)के भिन्नरुचे[र्द्ध]देव दधतस्तं तं सुरं तन्मुताः ॥३८॥¹
राणाश्रीयुतरा-
- 40 जसिंहयशसा व्याप्तत्रिलोकीतले मायेशो हरिरेव नीलरचितां धत्ते न चान्ये
भुवि ॥ नाध्य[क्षा] वयमेतदंगकसुराः स्वामीनुमेया अपि प्रायः शंभुगणेश-
सूर्यगि-
- 41 [रि*]जा ऐशानतस्तत्स्थिताः ॥३९॥¹ देवाः सर्वे सद्गुणैर्बोधमासा गेहान् कृत्वा
श्रीपतेः पार्श्वतः किं(किम्) ॥ कृत्वा शैलीं मूर्त्तिमेवात्र तस्युः श्रीमान्शं(शं)-
भुः सन्नजास्येन चंच्यः ॥४०॥³
- 42 राणाश्रीराजसिंह त्वदतुल्यधतः सद्गुणैक्येन रुद्रः पृथ्वां दत्ताज्ञौघात् सजलघनर-
वात्(हं)तिवक्रो गणेशः ॥ सूर्यस्तत्ते प्रतापात् तव भुजबलतखंडिका शस्त्र-
- 43 देवो कृत्वा गेहान् सलज्जा अभिहरिनिलयं पार्श्वतः किं निलीनाः ॥४१॥⁴
सिंचेन्मां करशा⁵(श्री)करैः करिमुखो मां वृष्टिकर्त्ता रविर्मेघैरित्यमुभौ गणेशन(त)-
पनौ किं त्वत्प्रता-
- 44 पाकुलौ ॥ सिंचेन्मां विधुमौलिरिष सुधया मां चंद्रवक्रा शिवा सिंचेदेवमुभौ
हरो हिमगिरेः पुत्री च [तौ*] संमुखौ ॥४२॥¹ लोके यास्ति प्रतिष्ठा प्रति-
दिनमुदयन्लोकया-
- 45 चाक्रुदेष चातुं तां किं निमज्ज्य(ज्य) प्रतिरजनि जले वारिधेः साश्वसूतः ॥ भूयो
लज्जालुरुघ(द्य)न्ननुदिनमवशः प्रायशो याति वेगाद्राणाश्रीराजसिंहचितिपकुल-

¹ Metre: Śārdūlavikrīḍita.

² Read °nripatēb.

³ Metre: Śālīni.

⁴ Metre: Bragdhara.

⁵ The medial ā is not joined to the top-line.

- 46 मसिः किं प्रतापोपतमः ॥४३॥¹ एकं पुत्रं समुद्रः कलयति हृदये वाडवं जीवनेः
स्वैरन्धं नेत्रे महेशस्तडित इह सुता वारि²द(दे)भ्यः प्रदत्ताः ॥ तन्निश्चितो
दि-
- 47 गंतान् व्रजति च जवतः प्राप्य दिग्भ्यो³न्निसेवौ राणाश्रीराजसिंहचित्तिपकुलमणेः
सत्प्रतापोपि वृद्धः ॥४४॥¹ राणाश्रीराजसिंह त्वदतुलसुयशःसत्प्रता-
- 48 पाख्यभूषि कत्तं(त्तुं) चंद्रान् सुवङ्गीन् हर इह वि[व]धये स्वर्णवा(का)राय दत्त्वा-
(चा) ॥ अन्यैर्द्र(द्र)व्यैर्न कुर्यादिति मनसि² भिया तत्परीक्षार्थमिंदोः खंडं
वर्द्धं च तत्तत्सद(दृ)शमिह दधत् पातु व-
- 49 चंद्रचूडः ॥४५॥¹ राणाश्रीराजसिंहोयं पुत्रत्रयविराजितः ॥ शंभुर्नेत्रत्रयेणैव जीयादा-
चंद्रतारकं(कम्) ॥४६॥⁴ श्रीमद्भास्करपुत्रमाधवसुतश्रीरामचंद्रोद्भवश्रीसर्वेश्व-
- 50 [र*]महत्सुनुरभवत्पूर्वस्वल्क्ष्मीपतिः⁵ ॥ नाथस्तत्सुतरामचंद्र[द्र]तनुजश्रीकृष्णभट्टांगभूलक्ष्मी-
नाथकृतिः सतां(ता)मधिमुदे भूवा(या)दियं निर्मला ॥४७॥⁶ इति श्रीम-
- 51 त्रिखिलभूपालमौलिमालामणिमरीचिनीराजितचरणारविंदमहाराजाधिराजमहारां(रा)णाश्री-
[म*]ज्जगत्सिंहस्य पुत्रस्य⁷ राणाश्रीराजसिंहस्य प्रशस्ती⁸
- 52 ॥ राणाश्रीमज्जगत्सिंहैः कृप[या] [कृ]याया⁹हितः ॥ प्रासादेस्मिन् महाकार्येप्यधि-
कारी कृतः सुधीः ॥१॥⁴ गुघावतकुली(लो)त्पन्नः पंचोली [च*] कलासुतः ॥
अर्ज(र्ज)नो नाम पुण्ड्रः-
- 53 सा भूयात्कार्यकरो हरः ॥२॥⁴ भंगोराज्ञातिराजातनुजविमलधौः सूत्रधारो हि भाषा
[त]त्पुत्रः श्रीमुक्(कुं)दो वशस[कल]¹⁰कलो भूधराख्यो द्वितीयः ॥ याभ्यां
- 54 ग्रामः प्रदत्तो हतरिपुनिकरश्रीजम(ग)त्सिंहभूपैर्दत्तौ सौवर्णरीप्यौ क्रम[त*] इह
कृपाख्यापकौ मापदंडौ [॥३॥*]¹ राणाश्रीमज्जगत्सि(त्सि)ंहकारितं मंदिरं शुभं-
(भम्) [।*] ताभ्यां(भ्या)मेव कृतं

¹ Metre : *Sragdharā*.

² The medial *i* is not completely engraved.

³ The *anusvāra* is very faint.

⁴ Metre : *Anushūbh*.

⁵ Read *Lakshmi-padaḥ*.

⁶ Metre *Sardūlavikridita*.

⁷ Better read *Jagatsinḥa-putrasya*.

⁸ Read *prasastiḥ*.

⁹ Read *kripayā*.

¹⁰ These two letters are written above the line.

- 55 श्रीमज्जागवायाभिधप्रभोः [१*]२(४)॥^१ ताभ्यां श्रीमज्जगसिंह(हा)या(हा)मो देवदहा-
मिधः [॥*] चिचकूटांतिकः प्राप्तः प्रतिष्ठा(हा)यां रमापति^२ ॥२(५)॥^१
- 56 सूत्रमुकं(कुं)दोह्ववा(वा)घा अक्षरी^३ लिपिच(म)गमत् ॥ संवत् १७०८ वर्षे
द्विति(तौ)यवैशाष(स्व)शु(शु)दिपु(पू)र्षमासि गुह्वासरे श्रीजगन्नाथरायजी पाट
- 57 पधराया [॥*] कृष्णभट्टपुत्रवानु(वृ)क(क)ता [॥*]

No 12.—SRIRANGAM INSCRIPTION OF GARUDAVAHANA-BHATTA : SAKA 1415.

BY A. S. RAMANATHA AYYAR, B.A., MADRAS.

The Raṅganātha temple at Śrīraṅgam has been eulogised by several Ālvārs in the beautiful hymns of the *Nālāyiraprabandham*.^१ It was also the place where many eminent *āchāryas*^२ including the great Rāmānuja and Maṇavāla-Mahāmuni had sojourned.

The subjoined record (A), which is complete and in a good state of preservation, is engraved on three sides of a well-dressed slab of stone set up in front of the Dhanvantari shrine in the fourth *prākāra* of this temple. The documentary portion of this epigraph consists of one long sentence composed in correct Tamil prose; while here and there a few Sanskrit words, engraved in Grantha characters, add a certain piquancy to the style.

The record does not refer itself to the reign of any king or chieftain, but simply states that it was issued in the régime of a certain Irandakālamēṭṭa-Perumāḷ *alias* Kūḍal Uttamanambi-Piḷḷai. It is dated in Śaka 1415, corresponding to the cyclic year Pramādi, on a Monday with pañchamī-tīthi of the first fortnight and Pushya-nakshatra. These details give the English equivalent A. D. 1493, May 20, Monday.

The object of the inscription is to register a gift of 2 *vēli* of land made by Śrīnivāsa *alias* Śrīraṅga-Garuḍavāhana-Bhaṭṭa, son of Aḷagiyamaṇavāla-Maṅgalādarāya, (a member) of the *bhaṭṭāḷ-kottu* of the temple, who constructed a new the *ārōgyasālai* which had been formerly erected by an ancestor of his by name Garuḍavāhana-Bhaṭṭa in the time of Pratāpachakravartin and had suffered damage during the *vāṇam*, and installed therein an image of Dhanvantari-Emberumān. It is stated that this land, which was situated in Pāṇḍamaṅgalam,^३ had been in the enjoyment of the earlier Garuḍavāhana-Bhaṭṭa (and his descendants), having been granted to him as *pallakku-mānyam* for having composed a *prabandham* called the *Raṅgaghōṣṭhāpai*,^४ evidently in praise of god Raṅganātha, and that it was now transferred to the temple for conducting worship to the newly installed image of Dhanvantari and for supplying *kuḍinīr-amudu*^५ to god Perumāḷ (Raṅganātha).

^१ Metre : *Anuṣṭubh*.

^२ Read *Ramāpatēḥ*.

^३ Read *aśmarīm*.

^४ The sentence means that Vā(Bā)ghā got (the task of) engraving (the epigraph).

^५ Such as Tirumaṅgai-Ālvār, Kulaśekhara, Toṇḍaraḍippōḍi, Tiruppāṇālvār and all the others except Madhurakavi.

^६ The *Kōyiloḷuḡu* (Ananda Press, 1909), pp. 39 and 116.

^७ Pāṇḍamaṅgalam is a village near Trichinopoly. It is also mentioned in the Śrīraṅgam plates of Dēvarāya II (above, Vol. XVII, p. 111).

^८ This work is not extant now, so far as it can be ascertained.

^९ *Kuḍinīr* is the Tamil word for *kushāya* and is used in this sense in Tamil medical works.

The record is important for Sanskrit literary history, as it helps us to identify this Garuḍavāhana of A. D. 1493, with the author of the hagiological *kāvya* called the *Divyasūri-charitam*, as will be shewn in the sequel, setting aside its traditional attribution to a contemporary of Rāmānuja (12th cent. A. D.), and as it mentions also that the earlier Garuḍavāhana-Bhaṭṭa of A. D. 1257 was probably the author of a *prabandham* named the *Raṅgaghōshanaī*. Further interest attaches to this epigraph in its reference to the existence of a temple-hospital at Śrīraṅgam and to the erection of a shrine for Dhanvantari, which is not found elsewhere in South India.

The construction of the *ārōgyasālai* referred to in this record is mentioned in an incomplete inscription, engraved on another slab set up near this, and dated in the 3rd year of the Hoysaḷa king Pratāpachakravartin Vīra-Rāmanāthadēva (corresponding to A. D. 1257). It registers a gift of land by the general [Śi]ṅgadēva Śiṅgaṇṇa-Daṇḍanāyaka to a certain Garuḍavāhana-Bhaṭṭa for the maintenance of a *sālai* in the temple. The inscription reads thus :—

(B)

Śrīmat-pratāpachchakravattigaḷ Śrī-Rāmanāthadēvar pradhānaril [Śi]ṅgadēva Śiṅgaṇṇa-
Daṇḍanāyakkāṇēṅ mūṇṇāvadu Kāttigai-māsattu oru-nāḷ Śrīraṅganāthaṅ dhanmam-āga
Eḍuttakai-alaḷiya-Nāyaṇār eḷundaruḷi-irukkiṇa tiru-ggōpurattukku mēl-arugāga-ttiruna-
ḍai-māḷigaiyile oru sālaiyum sāmaittu=chchālaippuram-āga=pPāṇḍikulāsaṇi-vaḷanāṭṭu
Viḷā-nāṭṭup garam-āṇa Mummuḍiśōḷach-charuppēdimaṅgalattu¹
. . . nāṅ inda=kkāṇikkum iraiyilikkum-āga śrībhaṇḍārattu oḍukkiṇa varāhaṅ poṅ
āyiratt=oru-nūṇu [i*] i-ppoṅ āyirattu oru-nūṇukkum ippadiyāl koṇḍa nilattil udayaṅ-
koṇḍu vaijya-parichāraḷakkum aushadhattukkum chandrādityavarai sēlvadāga Śrīraṅ-
ganāthaṅ tandaruḷiṇa tirumugappaḍiyum mahāniyōgappaḍiyilē i-ddhanmam sēyvadāga
niśchayit(ta)tu vaijyaril eṇakkum rakshakarāy i-ddharmmam neḍunāḷpaḍa naḍatti-
kkoṇḍu vanda nāyakaṅ-āṇa Garuḍavāhana-Bhaṭṭarukku aiṅ-guṇuṇi nellum pari-
chāraḷarāy kaḍaikkūṭṭāy i-ddharmmam naḍatta Tōḷmālaiyaḷagiyāṅkkku mu-kkuṇuṇi ne-
[i*]lum parichāraḷar iruvarkku tūṇi-ppadakku nikki uḷḷadilē nāḷ
oṅṅrukku nūṇu kāsāl vanda aushadham koṇḍu

The *Kōyiloḷugu*,² a late Tamil compilation of about the end of the 18th century, purporting to be a 'chronicle' of the happenings in the Śrīraṅgam temple for several centuries, in which, however, several incidents, historical and otherwise, are found somewhat mixed together in a haphazard sequence,³ also makes mention of the institution of an *ārōgyasālai* in the temple premises and its subsequent repair after its destruction during the Muhammadan raids. The relevant entries are the following :—

- (i) A disciple of Yatipati (Rāmānuja) named Mudaliyaṇḍāṅ having inadvertently added some *jambu* fruits to the curd-rice offering of god Raṅganātha, Rāmānuja detected signs of indisposition in the face of the image and traced its cause to this injudicious offering. He at once ordered some *kashāya* to be administered to the deity and

¹ There is a village now known as Mummuḍiśōḷamaṅgalam in the Laḷgudi taluk.

² This compilation, part 1 of which has been published (Ananda Press, 1909), takes the history of the temple to Śaka 1501, nearly to the end of the 16th century A. D. Further parts are expected to be published. In several places the contents of the inscriptions are seen to have been correctly incorporated.

³ In cases where Śaka dates are also recorded, this jumbling is not harmful; but in cases where the statements are not set off by dates, their chronological sequence is difficult to determine.

arranged for the regular supply of this decoction to the god every night, through the agency of his disciple Garuḍavāhana-Paṇḍita.¹

(ii) The benefaction of Gaṅgaidēvar² Śiṅgaṇa-Daṇḍanāyakkār :—

The *ārōgyasālai* and the *tirunaḍaimāḷigai* are the gifts of Gaṅgaidēvar³ Śiṅgaṇa-Daṇḍanāyakkār, one of the agents (*kāriyappēr*) of Pratāpachakravartin.⁴

(iii) The benefaction of Garuḍavāhana-Paṇḍitār :—

The *ārōgyasālai* and the *tirunaḍaimāḷigai*, which had been erected by Gaṅgaidēvar⁵ alias Śiṅgaṇa-Daṇḍanāyakkār, agent of Pratāpachakravartin, and which had been a *kainkarya* of Uḍaiyavar, having been damaged during the *tulukka-vāṇam*, this shrine, *gōpura*, rampart wall (*madil*), *tirumaṇḍapam* and the frontal *muhappu-maṇḍapam* are the benefactions of Garuḍavāhana-Paṇḍita. The title of Garuḍavāhana-Paṇḍita is in use for the Superintendents of the *ārōgyasālai* from the time of Uḍaiyavar.⁶

As in the *Kōyiloluḡu* a Garuḍavāhana-Paṇḍita is stated to have been a disciple of Rāmānuja, who lived (according to the traditional chronograms ' *dhīr-labdhā* ' and ' *dharmō nashṭaḥ* '*) from A. D. 1017 to 1137, it is not possible to identify him with the Garuḍavāhana-Bhaṭṭa, who was installed as superintendent in the *sālai* in the 3rd year of Vira-Rāmānātha corresponding to A. D. 1257, more than a century later. The incumbent in the hospital figuring in the present record of A. D. 1493 who lived more than two centuries later than the second Garuḍavāhana mentioned above, had also the same surname of Garuḍavāhana attached to his own personal name of Śrīnivāsa. Thus, as attested to by the *Kōyiloluḡu* also, the cognomen ' Garuḍavāhana-Paṇḍita ' appears to have been in the nature of a hereditary title assumed by the successive superintendents of the *ārōgyasālā*; and so one has to proceed with caution in the matter of identifying persons having this same title.

Now the *Divyasūricharitam*,⁷ a Sanskrit hagiology composed in the classic *kāvya* style and dealing with the lives of the Ālvārs and Āchāryas (*Divyasūris*) up to Rāmānuja, is known to be the composition of a Garuḍavāhana-Paṇḍita; and it has been traditionally ascribed to an alleged disciple of Rāmānuja of that name. This work contains the following colophons, one in prose and the other in verse, at the end of its first *sarga* :

(i) Iti Kāśyapa-kula-tilakasya Raṅgādhip-ārōgyasālā-vallabhasya Kavi-vaidya-purandar-āpara-nāmadhēyasya Śrīraṅga⁸-Garuḍavāhana-Paṇḍitasya Śrīnivāsa-kavēḥ kṛitau Divyasūricharitō mahākāvyaḥ prathamā-sargaḥ |

(ii) Yan-nāthah phariṛāja-bhōga-sayanō Raṅgēśvarō yat-pitā

Saunyasūrisakha-Maṅgalādhīpa-vibhuḥ sarvajña-chuḍāmaṇiḥ |

¹ The *Kōyiloluḡu*, p. 43.

² This name appears to be a misreading of Śiṅgādēva, given in the records.

³ *Loc. cit.*, p. 12. The inscription uses the word *sālai* simply, but apparently an *ārōgyasālā* or 'hospital' was meant.

⁴ *Loc. cit.*, p. 120. In both these cases, the dates are not given; but these extracts assuredly refer to the contents of the two records reviewed in this paper.

⁵ *History of Śrīvaiṣṇavas* (T. A. G.), pp. 46 and 47.

⁶ *Descriptive Catalogue of Manuscripts*, Madras, (1918), Vol. XXI, No. 12150.

⁷ *Ibid.* In some printed versions the word 'Śrīraṅga' is omitted.

Yan-mātā Bhuvanādhipā Vihagarāḍvāh-ābhidha-Śrīsadaḥ
Kāvye divyati Divyasūricharitē sargō='yam-ādir-gataḥ' ||

From them we learn that the author of that *kāvya* was called Śrīraṅga-Garuḍavāhana-Paṇḍita, that his father's name was Saumyaśrīsakha-Maṅgalādhipa,² his mother was called Bhuvanādhipā,³ that he belonged to the Kāśyapa-gōtra, that he bore the title of *Kavi-vaidyā-purandara*, and that he was in charge of the *ārōgyasālā* of god Raṅgarāja. As the donor figuring in the present record (A) is described as the son of Aḷagiyamaṇavāla-Maṅgalādarāyar and was called Śrīnivāsa *alias* Śrīraṅga-Garuḍavāhana-Bhaṭṭa, we are enabled to identify him with the author of the *Divyasūricharitam*. As this inscription does not, however, specify the title of *Kavi-vaidyā-purandara* to the Garuḍavāhana-Bhaṭṭa mentioned in it (not called a 'Paṇḍita' yet ?) in A. D. 1493, we may perhaps infer that this work,³ whose composition may have earned for its author the title of 'Kavi' had not been composed yet, and that it may therefore be ascribed to the closing years of the 15th century A. D., *i.e.*, to about A. D. 1500. The hitherto prevailing idea that it was the work of a contemporary of Rāmānuja⁴ may now be given up.

¹ In an article on the *Divyasūricharitam* published in the *Journal of Indian History*, Vol. XIII, pp. 131 *et. seq.*, the following alternative verse-colophon is quoted from the Mysore edition of the work :

Svāmī Raṅgapatir-gurur-Varavarādhiśā-cha yasy-ātulō
Vādhūlō Varadaḥ pitā Varavara-Kshēmēśa-Lakshmisakhaḥ |
Lōkēśā janani tu tasya Garuḍasrīvāhana-Śrīsadaḥ
Kāvye divvyati Divyasūricharitē sargō='yam-ādir-gataḥ' ||

From this we learn that author's tutelary deity was 'Raṅgapati'; his spiritual *guru* was Varavarādhiśā; his maternal uncle (*yan-mātulō* has been taken to be the probable correct reading in place of *yasy-ātulō*, which does not give a clear meaning) was Vādhūla-Varada; his father was vara-Lakshmisakhaḥ (Aḷagiyamaṇavāla) Kshēmēśa (Maṅgalādhipa) (*cf.* Saumyaśrīsakha-Maṅgalādhipaḥ of the other verse); his mother was Lōkēśā (*cf.* Bhuvanādhipā of the other verse); and that his own name was Garuḍasrīvāhana-Śrīsadaḥ (*cf.* Vihagarāḍvāh-ābhidha-Śrīsadaḥ of the other verse). These details agree with those given in the other colophon; while two additional names are mentioned in this verse. There is therefore no discrepancy in the biographical details furnished in the two colophons.

² Saumya-śrīsakha is clearly a Sanskritisation of Aḷagiya-maṇavāla. Another more popular translation was Ramya-jāmātri. Bhuvanādhipā appears to be a similar artificial translation of a Tamil name, Bhūmiyāṇḍāḷ, Ulagudaiyāḷ or some equivalent of it.

³ In *Sarga* 17 of this work, the author refers in an impersonal manner to the *jambu* and *dadhyanam* incident which led to the founding of the hospital under an earlier Garuḍavāhana-Paṇḍita thus :

Raṅgēśam yatipatir-ēkadā sva-śiśhyād-dadhyan-ānupada-nivēdyamāna-jambum |
Śrutvā tan-mīlanavaśād-vishātīrēki prahārid-yatitilakas-sa Raṅgibhṛityam || (v. 86)
Rājñīy-ōpacharāṇa-lālasō Murārau tad-dōsha-praśamam-adāpayat-kashāyam |
Ārōgy-ōpapadam-ath-ākālayya śālām śrī-Dhanvantari-haridhāma tach-chakāra || (v. 87)

⁴ It is interesting to note that Mr. B. V. Ramanujam, M.A., who has examined the problem from a purely literary view-point has also arrived at the same conclusion. (*Journal of Indian History*, Vol. XIII, p. 186.)

In his *History of Śrīvaiśṇavas*, (Subrahmanya Ayyar Lectures, 1917), p. 56, Mr. Gopinatha Rao, however, identifies the author of the disciple of Rāmānuja and places him before Pinbalaḷagiyaperumāl-Jīyar, the author of the *Guruḷagaramparā* in Tamil (*c.* 14th cent. A. D.)

In this connection it may be mentioned that the *Uttamaṅgambivasiṅgaprabhāvam* (p. 7) states that a Garuḍavāhana-Paṇḍita Śrī-Uttamaṅgambi *alias* Kavivaidyapurandara Śrīnivāsa-mahākavi lived in Śaka 995 (=A. D. 1073) and welcomed Rāmānuja on his first arrival at Śrīraṅgam. This statement appears to have been based on the usual tradition which connects one Garuḍavāhana with Rāmānuja; and the mention of Śrīnivāsa as his personal name appears to be the result of a promiscuous mixing of different facts. He is enumerated as the 74th in descent from Periyālvār of Kōli 46. The list of names of Uttamaṅgambis with their respective ages, as tabulated in this pamphlet, cannot stand a critical examination.

It therefore follows that the three Garuḍavāhanas who figure in the above discussion, were different one from the other:—

- (i) A Garuḍavāhana-Pañḍita, traditionally believed to have been a disciple of Rāmānuja, who started an *ārōgyasālā* under instructions from his *guru*, for which we have only the authority of the *Divyasūricharitam* and the *Kōyiloḷugu* ;
- (ii) a second Garuḍavāhana-Bhaṭṭa, a contemporary of Vira-Rāmanātha in A. D. 1257, who received endowments of land for the hospital from the Hoysala general Śiṅgaṇṇa-Daṇḍanāyaka, and who was probably the author of a *prabandham* called the *Raṅga-ghōshaṇai*¹ ; and
- (iii) a third Garuḍavāhana-Bhaṭṭa of A. D. 1493, the hagiographer-author of the *Divyasūricharitam*, who reconstructed the *ārōgyasālā* which had fallen into decay owing to the Muhammadan invasions, and installed therein an image of Dhavantari-Emberumāṇ.

The historical and other facts contained in these two records may now be examined.

(a) As stated already, record (B) of the time of Vira-Rāmanātha states that Śiṅgaṇṇa-Daṇḍanāyaka, the *pradhāna* of the Hoysala king, partitioned off a portion of the covered corridor (*tirunaḍaimāḷigai*) to the west of the Eḍuttakai-aḷaḷiya-Nāyaṇār-*gōpura* in the fourth *prākāra* of the Raṅganātha temple, and converted it into a hall for conducting a *sālai*² (a hospital). He then purchased 16 and odd *vēli* of land in Mummuḍiśōḷa-chaturvēdimaṅalam in Viḷā-nāḍu, a subdivision of Paṇḍikulāsaṇi-vaḷanāḍu, for 1100 *varāhaṇ-pon* and arranged that, from the produce of this fairly extensive block of land, the doctor in charge of the temple-hospital, namely Garuḍavāhana-Bhaṭṭa, be paid an allowance of 5 *kuṟuṇi* of paddy per day, his assistant and colleague³ Tōḷ-mālaiyaḷaḷiyār 3 *kuṟuṇi* of paddy, and two men-attendants (*vaidyā-parichārakar*) 1 *tūṇi* and 1 *pa-dakku* each, while medicines to the value of 100 *kāśu* per day were prepared. As this record is incomplete, it is not possible to know if this outpatients' dispensary simply ministered to the health-needs of the servants and others of the temple establishment only, or functioned in the more comprehensive sense of a philanthropic institution for the community at large. The famous hospital inscription⁴ of Virarājendra (A. D. 1069) at Tirumukkūdal in the Conjeevaram taluk of the Chingleput District gives us a fairly detailed idea as to how such an institution worked at that time, and what medicines were prepared and kept in stock for the needs of the students of the Vedic seminary attached to the temple there. The present epigraph does not furnish any such illuminating details, but is, however, of topical interest in that it refers to the existence of a temple-hospital which, in addition perhaps to its usual pharmaceutical activities, also prepared and supplied a *kashāya* as an offering to god Raṅganātha every night, as an item of the temple ritual.⁵ Though the explanation offered for the inclusion of this stomachic in the god's dietary may at first sight appear far-fetched, it shows with what royal pomp and reverence god Raṅgarāja was venerated by his devotees and how the daily routine of worship was regulated with such close adherence to meticulous detail.

¹ See also note 7 on page 100 below.

² *Sālai* ordinarily means only 'a hall, a feeding hall'; but as provision was made for a doctor and drugs, an *ātulasālai* is meant. It is actually referred to as an *ārōgyasālai* in record (A).

³ *Kaḍaikkūḷaṇ* is the word used in the inscription. It means 'one who actually carries out a certain duty', a '*nirvāhaka*'. In Periyavāchchāṇ-Piḷḷai's commentary on *Tiruppāvai* (*Mārgaḷi-nirūḍal*) occurs this sentence: *Kṛiṣhaṇ idukku kaḍaikkūḷaṇ-āgarum* (*nirvāhāri-vaippavaṇ-āgarum*) *kaḍavaṇ*.

⁴ Above, Vol. XXI, pp. 220 ff.

⁵ The offering of a medicinal decoction to god at night is understood to be in vogue in one or two other temples in South India, at Madura, for instance.

(b) The expression *Vaidyariḥ eṇakkum rakshakarāy i-dharmmam neḍunāḷpaḍa naḍattikkonḍu vanda nāyakaṇ-āṇa*¹ *Garuḍavāhana-Bhaṭṭar* used in the record (B) in referring to the physician, has perhaps to be understood in the sense that something in the nature of a private hospital was already being conducted by Garuḍavāhana for a long time and that the Hoysala general Śiṅgaṇṇa-Daṇḍanāyaka who had personally benefited by this doctor's services made this munificent donation of land to the hospital in token of his gratitude.

(c) A certain Śiṅgaṇṇa-Daṇḍanāyaka, a general in the army of the Hoysala king Vira-Sōmēśvara is stated to have invaded the Tamil country in about A. D. 1240-41, the 25th year of Rājarāja III, for an inscription² at Vēdāraṇyam in the Tanjore District dated in the 30th year of this Chōla king (A. D. 1246) refers to the effects of this invasion which necessitated the reconsecration of some images in the temple of Kōḍikkulaḡar at that place; while a general of the same name figures in a Tiruvaṇṇāmalai record³ dated in the 5th year of Rājendra-Chōla III (A. D. 1250). We have no means of determining their identity with the Śiṅgaṇṇa of record (B). In another record⁴ from Śembāṭṭūr in the Pudukkottah State dated in the 23rd year of Vira-Sōmēśvara (A. D. 1256-57), a general described as *Mahāperiyapradhāna* Śiṅgaṇṇa-Daṇḍanāyaka, son of *Mahāpradhāna* Śiṅgaradēva-Daṇḍanāyaka⁵ is mentioned; and he was probably identical with this Śiṅgaṇṇa. It is possible that this Śiṅgaṇṇa was trampled underfoot by the *maṣṭ* elephant of Jaṭāvarman Sundara-Pāṇḍya I, as claimed in a record of his at Śrīraṅgam,⁶ and that this event may have happened by A. D. 1261, as the Pāṇḍya king appears to have made his entry into Śrīraṅgam at about this time.

(d) Rāmānuja is mentioned in the *Kōyiloḷugu*⁷ as having been in charge of the Śrīraṅgam temple for over 60 years, and as having regularised the respective duties to be performed by the several groups of temple priests and menials and introduced many salutary reforms in its internal administration. Among the ten sections into which he is stated to have classified the superior service of the temple establishment, the *bhaṭṭāḷ-kottu* is one; and the duties devolving on the several Brāhman families which were clubbed together into this administrative classification, consisted mainly of chanting the different *Vēdas* and of expounding the *Mīmāṃsā* and the *Śrībhāshyam*⁸ in the temple. To this *bhaṭṭāḷ-kottu* Śrīraṅga-Garuḍavāhana⁹ of this record belonged; and being the hereditary physician of the temple, it is but proper that he should have repaired the *ārōgyasālā*, installed an image of Dhanvantari in it and arranged for the daily supply of *kuḍinīr* to god Raṅganātha of the main temple.

(e) As regards the Dhanvantari-Emberumāṇ stated to have been consecrated in A. D. 1493, it is not definite if an already extant shrine was only renovated now. The incomplete record (B) of the time of Rāmanātha does not contain any allusion to it or to the provision of *kuḍinīr* to god Raṅganātha. The *Kōyiloḷugu*, however, says that a shrine of this deity which had been in existence even long before the time of Rāmānuja (*purāṇasiddha*) and had become dilapidated, was repaired during his trusteeship of the Śrīraṅgam temple and left in charge of his disciple

¹ *Nāyakaṇ* in the sense of 'the head' of the hospital.

² *An. Rep. A. S. I.*, 1909-10, p. 154 and No. 501 of 1904 of the Madras Epigraphical collection.

³ *S. I. I.* (Texts), Vol. VIII, No. 88. The general is called *Mahāpradhāṇaṇ* Maṇḍalikariyamarājaṇ Śiṅgaṇṇa-Daṇḍāyaka.

⁴ No. 215 of 1914 of the Madras Epigraphical collection.

⁵ The name Śiṅgaradēva appears to be a mistake for Śiṅgadēva.

⁶ *S. I. I.*, Vol. IV, No. 507. The verse reads:

Āḡau Simhaṇam=unmadasya kariṇō datvā parārṭthan=tatō

Drishṭvā Rāma-mahīpatēḥ prasamita-kshēm-ābhishāṅgō bhuvah |

⁷ *Kōyiloḷugu*, p. 46 *et. seq.*

⁸ *Loc. cit.*, p. 47.

⁹ In another place it is stated that Garuḍavāhana was included in the *Tiruppatiyār* class.

Garuḍavāhana¹. The correctness of this statement is not now capable of architectural verification, as the present shrine is the result of a somewhat jumbled reassembling made in A. D. 1493 of stones and pillars from older structures.

The shrine of **Dhanvantari-Eruberumāṅ** or the 'Divine Physician' is quite an appropriate adjunct to a hospital, as he is the patron-deity of the art of healing. Dhanvantari, the father of Indian Medicine, was produced at the 'churning of the Ocean' and came out with a vessel of nectar in his hands. But according to the *Bhāgavatapurāṇa*, Dhanvantari was also one of the twenty-two *avatāras*² of god Viṣṇu; and appropriately enough he is represented in this shrine as a four-handed image wielding the discus and the conch in the back pair of hands, while one of the frontal pair of hands is in the *abhaya* pose, and the other carries his special attribute the *amṛita-kalāśa*. Shrines to Dhanvantari have not been met with elsewhere in any of the numerous temples of Viṣṇu in South India, and, as such, this shrine and its deity acquire a special **iconographic importance**.

(f) Similarly also the image of **Eḍuttakai-aḷagiya-Nāyaṅār** or 'the god beauteous with the uplifted hand' referred to here is of iconographic interest, as it furnishes a rare instance in which an image ensconced in the *gōpura* of a temple gets the status of separate worship. This stucco image of Narasiṃha represented with one of his arms raised aloft in the act of striking down Hiranyakaśipu, forms the central figure facing north in the first tier of the northern *gōpura* of the fourth *prākāra*; and a lofty *maṇḍapa* erected on a high platform in front of it serves the purpose of a shrine for the image. In Vaishṇava hagiologies, Ālināḍaṅ or Tirumaṅgai-Ālvār is stated to have built this *gōpura* for the god³; but the ascription of the image and the *gōpura* in their present form to such an early date cannot be substantiated by structural or inscriptional evidence. In literary tradition, this deity is said to have nodded his head in appreciation of Kamba's *Rāmāyaṇa*, when that poet expounded it to a literary coterie in the *maṇḍapa* in front of this self-same *gōpura*; and some verses of that work⁴ eulogising the Narasiṃha incarnation are believed to have been composed in specific reference to this deity. Be that as it may, this god and the *gōpura* are described in the *Śrīraṅgarājastava*⁵ of Parāśara-Bhaṭṭa (c. A. D. 1150), the son of Śrīvatsāṅkamīśra (Kūṛattālvār) and the successor of Rāmānuja on the pontifical seat at Śrīraṅgam. The name Eḍuttakai-aḷagiya-Nāyaṅār is mentioned in some inscriptions⁶ of the temple of Virarāmanātha (c. A. D. 1257), of Jaṭavarman Sundara-Pāṇḍya I (c. A. D. 1269) and of Māṅavarman Kulaśekhara (c. A. D. 1272).

(g) **Iṇḍakālam-eḍutta-Perumāḷ Kūḍal Chakravālanambī** *alias* **Uttamanambi-Piḷḷai**, who was evidently the sole Trustee of the temple at the time of this record, belonged to the Uttamanambi family, several of whose members are said to have wielded great influence with the contemporary kings of the Vijayanagara dynasty, perhaps as trustees of their munificent benefactions to the Śrīraṅgam temple. The *Kōyilōḷugu* mentions some of them, such as, Vāḷiyāḍimai-nilaiyiṭṭa-Uttamanambi, his brother Uttamanambi-Chakrarāyar (Śaka 1337), Tirumalainātha-Uttamanambi (Śaka 1366) and Kṛiṣṇarāya-Uttamanambi (Śaka 1409)⁷.

¹ *Loc. cit.*, p. 43.

² T. A. Gopinatha Rao's *Elements of Hindu Iconography*, Vol. I, p. 123.

³ *Kōyilōḷugu*, p. 10. The orthodox date for Tirumaṅgai-Ālvār is B. C. 2714, but he could have lived only about A. D. 800.

⁴ *Kamba-Rāmāyaṇam, Hiranyaṅ-vadai-ppaḷalam*.

⁵ Vyāpi rūpam=api gōshpadayitvā bhaktavatealstay-ōrijhita-vēlam |
Tad-vishantapa-Nṛikēsari-rūpam gōpur-ōpāri vijrimbhītam=fḷe || (v. 46)

Nivasad-upari-bhāgē gōpuraṁ Raṅga-dhāmanah |
Kvachana nṛiparipāṭi vāsitaṁ kv=āpi sūham || (v. 47).

⁶ Nos. 99, 80 and 23 of 1936-37 of the Madras Epigraphical collection.

⁷ *Loc. cit.*, pp. 121, 123, 124 and 125.

This family which belonged to the *Pūrvāsikha* community of Brāhmins of the Kāśyapa-gōtra, claims to have migrated to Śrīraṅgam from Śrīvilliputtūr in the Tinnevely District along with the Vaiṣṇava saints Periyālvār and his daughter Kōdaiyāṅḍāl (of the 9th century A. D.). The genealogy of some of its members is given in the Sanskrit work called the *Lakshmīkāvyam*¹ and in a pamphlet entitled *Uttamanambivamsaprabhāvam*.² Kūḍal Chakravālanambi of the present record was the brother of Kṛishṇarāya-Uttamanambi according to the *Kōyiloḷugu*, but the *Lakshmīkāvyam* states that its author Tirumalainātha had a brother named Kūḍal Śāravāla-Nayinār. The *Vamsaprabhāvam*² noted above mentions that he was Tirumalainātha's son and had the other name of Chiṇṇa-Kṛishṇarāyar. This Chakravālanambi is stated to have purchased a few villages on behalf of the temple and to have repaired the Rājamahēndran-tiruvāśal³ which had also been damaged during the Muhammadan raids.

The title 'Iṛandakālam-eḍutta-Perumāḷ' (he who revived the past) attached to his name does not appear to have been coined after the *biruda* of any king⁴ or chieftain, but may, in all probability, have been bestowed on him by the temple in recognition of his meritorious services in having brought it to its former greatness after its desecration by foreigners. Several instances of similar titles, such as 'Ellai-nilaiyiṭṭa' and 'Rājākkaḷ-perumāḷ' etc., said to have been 'granted by the god himself' for such deserving services, have been mentioned in the *Kōyiloḷugu*.

(b) This record which is dated in Śaka 1415, as noted already, does not mention any ruling king. The date falls in the period following the extinction of the first Vijayanagara dynasty and before the accession of Vīra-Narasimha of the Tuḷuva line *i.e.*, during the Sāḷuva interregnum. In the *Kōyiloḷugu*⁴ it is stated that 'Sāḷuva Tirumalairāja, the local governor of the Tiruchchirāppalli-śīrmai was succeeded by Kōṇēṭirāja in about Śaka 1393, and the latter who had a partiality for the Śiva temple at Jambukēśvaram imposed certain unauthorised taxes on the Śrīraṅgam temple lands and otherwise coerced the Śrīraṅgam people. A deputation headed by a certain Kandāḍai Rāmānujadāsa went to Narasā-Nāyaka and appealed to him for relief. Thereupon this general marched against Kōṇēṭirāja⁵, killed him in a fight and restored order in the temple administration at Śrīraṅgam'. It is therefore possible that in this period of confusion when the Vijayanagara throne itself was occupied by an usurper and also because the Uttamanambis were themselves recipients of several honours including the 'Rāyar-mudrai' from the previous kings⁶ this inscription as well as a few others⁷ of this period which were concerned with simple temple transactions omitted the mention of the Sāḷuva king's name and were issued with the simple quotation of Śaka dates.

(c) As regards the *vāṇam* (*tuluska-vāṇam* of the *Kōyiloḷugu*) during which the *ārōgyaśālā* had suffered damage, the reference is to the anarchy which followed in the wake of the Muhammadan invasions of South India in the first half of the 14th century A. D.

¹ Above, Vol. XVIII, p. 139.

² This pamphlet was compiled and published by S. Narasimhachari in 1912. The reason for the title 'Kūḍal Śāravāla' given in this book that the Trustee ripped open his entrails (*kuḍal*) and measured it out in lieu of the paddy due to the king, is fanciful.

³ *Kōyiloḷugu*, p. 125.

⁴ 'Iṛandakālam-eḍutta' was a title borne by the later Pāṇḍya king Śrīvallabha of A. D. 1535 (*Trav. Arch. Series*, Vol. I, p. 54). Iṛandakālam-eḍutta Aḷagiyaṁaṇavāḷadāsaṅ figures as the Warden of the Śrīraṅgam temple in a record dated in the cyclic year Saumya, probably corresponding to Śaka 1411 (No. 92 of 1936-37 of the Madras Epigraphical collection).

⁵ *Loc. cit.*, p. 129.

⁶ Kōṇēṭirāja's records dated in Ś. 1409 and 1412 are found in the Tamil districts (*Madras Ep. Rept.* for 1912, p. 73).

⁷ *Kōyiloḷugu*, p. 115 and *Ind. Ant.*, Vol. XL, p. 141.

⁸ Nos. 87, 92 and 93 of 1936-37 of the Madras Epigraphical collection.

If the *Kōyilolugu's* narrative can be relied on, there were two¹ distinct raids during both of which Śrīraṅgam appears to have fallen a victim to the invaders' rapacity and iconoclastic zeal. It is stated that as a result of the first raid² the image of Raṅganātha was absent from the temple for a period of 59½ years, until its restoration in A. D. 1372 by a 'Chandragiri-prabhu', thus pointing to A. D. 1310-11 coinciding with Malik Kāfūr's southern campaign, as the date of its occurrence. The date of the second sack of Śrīraṅgam is Śaka 1249, and as this coincides with the date of the southern campaign undertaken in the reign of Muhammad-bin-Tughlak in A. D. 1327-28,³ it has been surmised that the Muhammadan army which was sent out from Warangal passed along this route and raided Śrīraṅgam. The Raṅganātha image which escaped capture by being smuggled out of the temple by Piḷḷai Lōkāchārya⁴ had, as described in the *Kōyilolugu*, an eventful itinerancy through several places for over forty years, until it was brought back to Śrīraṅgam by Gōpaṇārya of Gingeē, an officer of the Vijayanagara prince Kampapa in Śaka 1293 (=A. D. 1372). The heroic part played by these two persons, prince and officer, in defeating the Muhammadans at Madura and in restoring the Raṅganātha image to its own habitation, is already known from the *Madhurāvijayam*⁵ of Gaṅgādēvi and from the two Sanskrit verses⁶ engraved on the Dharmavarma's wall in the second *prākāra* of the Śrīraṅgam temple. Epigraphical references to these incidents are also found in records copied at Kaṇṇaṇūr,⁷ Tirupattūr, Tirukkalākkudi and several other places.

When Śrīraṅgam slowly recovered from the effects of the *tulukka-vāṇam*, the work of renovating the fallen *gōpuras*, *prākāra* walls and *maṇḍapas*, appears to have been taken in hand in easy stages, and the turn of the *ārōgyasālā* and its annexe the Dhanvantari shrine came when, in Śaka 1415 (=A. D. 1493), Śrīraṅga-Garudāvāhana-Bhaṭṭa, the hereditary Physician of the Śrīraṅgam temple and the author-to-be of the *Divyasūricharitam*, came forward to do his little bit in rehabilitating the Śrīraṅgam temple to its former state.

(A.)

TEXT.

Front Side.

| | |
|----------------------------|-------------------------------|
| 1 * Svasti Śrī [*] Śakā- | 5 m̐vatsarattu Ṛisha- |
| 2 b̐dam 1415-n- | 6 bha-nāyaṛṇu pūru- |
| 3 m̐l śellā- | 7 va-pakshattu pañcha- |
| 4 niṇṇa Pramādi-sa- | 8 miyum Sōmavā- ¹⁰ |

¹ *Loc. cit.*, pp. 12 and 103 *et. seq.* There seems to be some duplication in the *Kōyilolugu's* narrative.

² These facts are dealt with in *Ind. Ant.*, Vol. XL, p. 138 and in greater detail in S. K. Aiyangar, *South India and her Muhammadan Invaders*, pp. 113 and 155 ff.

³ *South India etc.*, p. 158.

⁴ *Loc. cit.*, p. 104. Piḷḷai Lōkāchārya died on the way at Jyōtiśhkuḍi.

⁵ Published by G. Harihara Sastri, Trivandrum.

⁶ Above, Vol. VI, pp. 322 ff.

There is some slight vagueness in the *Kōyilolugu* narrative. The first image was brought back through the help of a 'Chandragiri-prabhu', while the second image was restored by Gōpaṇa of Gingeē. Apparently both these images were restituted on the same occasion, which necessitated the discriminative test applied by the temple washerman for their identification (p. 29). The Sanskrit verses referring to the restoration by Gōpaṇa do not make specific mention of two images, however.

⁷ No. 162 of 1936-37, No. 119 of 1908 and No. 64 of 1916 of the Madras Epigraphical collection.

⁸ A *vaḍagalai* mark (without the central line) flanked by a *Chakra* and a *Śankha* are engraved at the top of the inscription.

⁹ Many of the Sanskrit words are engraved correctly in Grantha letters.

¹⁰ The secondary length of the letter is engraved in the next line.

| | |
|---------------------------------------|-----------------------------|
| 9 ramum peṛra Pū- | 26 mēlpuṛam=āga mu- |
| 10 śattu-nāḷ Tiruvara- | 27 ṇṇāḷ Pratāpa- |
| 11 ṅgaṇ-tiruppati I- | 28 chakrava[r*]tti kālam |
| 12 ṛandakālam-eḍu- | 29 tuḍaṅgi ivaruḍai- |
| 13 tta-Perumāḷ [Kū]- | 30 ya pūrvāḷ Ga- |
| 14 ḍal Chakravāḷanam- | 31 ruḍavāhana-Bha[ṭṭa]- |
| 15 bi āṅa Uttamana- | 32 r naḍatti-vanda ā- |
| 16 mbi-Piḷḷai kāla- | 33 rōgyasālai ⁴ |
| 17 ttilē ¹ baṭṭāḷ- | 34 vāṇattilē |
| 18 kottu Aḷagiyama- | 35 khilam=āgaiyil |
| 19 ṇavāḷa-Maṅgala- ² | 36 ippoḷudu ā- |
| 20 darāyar putran Śrī- | 37 rōgyasālai- ⁴ |
| 21 nivāsan āṅa [Śrī]- | 38 yum śamaippi- |
| 22 raṅga-Garuḍav[ā]- | 39 ttu Dhanvantari-Em- |
| 23 hana- ¹ Baṭṭar ka[yi]- | 40 berumāḷaiyum |
| 24 ṅkariyam=āga Śrī- | 41 ēṇi-aruḷappaṇ- |
| 25 [Cha]ntrapushkaraṅkku ³ | 42 ṇugaiyil |

Back Side.

| | |
|-----------------------------------|--|
| 43 nāḷtōṛu- | 63 ruvuḷḷam-paṛṇiṇa |
| 44 m Perumāḷ | 64 tirumugappaḍiyilē ⁴ |
| 45 kuḍi[ṇi]r- ⁵ amudu- | 65 anubavittu-va- |
| 46 śeyd-aruḷugi- | 66 nda teṅkarai [ti]- |
| 47 ṛa kaṭṭalaikku- | 67 ruviḍaiāṭṭam Pā- ⁶ |
| 48 m Dhanvantari-E- | 68 ṇḍamaṅgalat- |
| 49 mberumāṇ | 69 tu Irājavibhā- |
| 50 tiruvārādhana-ka- | 70 ṭaṇ ⁷ nilaṅ iru-vē- ⁸ |
| 51 ṭṭaḷaikkum naḍa- | 71 liyum nāḷadu |
| 52 kkumbaḍi muṇṇā- | 72 Perumāḷukku |
| 53 ḷ Garuḍavāha- | 73 viṇṇappaṇ- |
| 54 na-Bhaṭṭar Perumā- | 74 śeydu Dhanvanta- |
| 55 ḷukku Raṅgaghō- ⁶ | 75 ri-Emberumāṇu- |
| 56 śaṇai praba- | 76 kku tiruviḍaiāṭṭa- |
| 57 ndham paṇṇi | 77 m=āga samarppikkai- |
| 58 Perumāḷ tiruvu- | 78 yil inda nilam |
| 59 ḷḷam uḡandu ti- | 79 iru-vēliyum Dha- |
| 60 rukkaivaḷakkam- ⁷ | 80 nvantari-Emberumā- |
| 61 āga=ppallakku-mā- | 81 ṇukku tiruvārā- |
| 62 ṇṇi[ya]m-āga=tti- | 82 dhana-kkaṭṭalaikkum |

¹ The Tamil letter *pa* is used instead of *bha*.

² The secondary length of the letter *la* is engraved in the next line.

³ Correctly ' Chandrapushkaraiṇi '.

⁴ The letter *la* is engraved in the next line.

⁵ This should be correctly *kuḍinir* here as well as in line 83 below.

⁶ The secondary length is in the next line.

⁷ *Tirukkoivaḷakkam* ordinarily means ' offerings distributed to devotees etc.' Here it implies that the laud had been granted by the god himself.

⁸ ' Rājavibhāṭaṇ ' was the title of some king, after which the measuring-rod was so named.

⁹ The letter *va* is in the next line.

83 kuḍinīr¹-amudukku-
84 m Garuḍavāha-

85 na-Bhaṭṭar adhi-
86 shṭhānam-āga²

Third Side.

87 putra
88 pau-
89 tra-
90 param-
91 parai-³
92 y-āga
93 āchā-⁴
94 ndrārkkā-
95 sthāyi
96 āga na-
97 ḍatta-[k*]ka-
98 ḍavad-ā-
99 gavum [*]
100 inda
101 dharmmat-
102 tukku

103 ahita-
104 m niṇṇai-
105 ttavarga-
106 | Gaṅgai
107 kkarai-
108 yil ka-
109 vila-
110 yai va-
111 ⁵dhaittavar-
112 ga| pāpa-
113 ttilē pō-
114 ga-kka-
115 ḍavarga-
116 |-āgavu-
117 m [||*] Śubha-
118 [m]=astu [||*]

TRANSLATION.

Hail! Prosperity!

In the (*cyclic*) year Pramādi which was current after Śaka 1415, in the month of Rīṣhabha, on Monday, with pañchamī (-*tithi*) of the first fortnight and Pushya (-*nakshatra*): in the time of Irandakālam-eḍutta-Perumāḷ [Kūḷal Chakravājanambi *alias* Uttamanambi-Piḷḷai of (*the temple of*) Tiruvaraṅgaṅ-Tiruppati,—

Śrīnivāsan *alias* Śrīraṅga-Garuḍavāhana-Bhaṭṭar, son of Aḷagiyamaṇavāḷa-Maṅgalādarāyar of the *bhaṭṭāl-kottu*, reconstructed the *ārōgyasālai* to the west of the Chandra-pushkariṇi (-*tank*), which had been conducted in the past by an ancestor of his named Garuḍavāhana-Bhaṭṭar from the time of Pratāpachakravartin and which had become dilapidated during the *vāṇam*, consecrated (*the image of*) Dhanvantari-Emberumāṅ (*therein*), and arranged for the service of (*supplying*) daily kuḍinīr-offering to Perumāḷ (god Raṅganātha) and for worship to Dhanvantari-Emberumāṅ, in the following manner:—

The two *vēli* of Rājavibhāṭaṅ-niḷaṅ⁶ in Pāṇḍamaṅgalam, a *tiruviḍaiyāṭṭam* (*village*) on the southern bank (*of the river Kāvēri*), which had been in the enjoyment of (*the earlier?*)⁷ Garuḍavāhana-Bhaṭṭa, having been graciously granted to him through the god's *tirumuḡam* as *pallakku-mānyam*,⁸ for (*his*) having composed the *prabandham* (*called*) *Raṅgaghōṣhaṅai* to (*i.e.*, in honour of)

¹ *Kuḍiṅṅīr* is correctly *kuḍinīr*. It was intended for being offered to Perumāḷ (Raṅganātha), as specifically mentioned in line 44.

² *Adhiṣṭhānam* means 'under the supervision of'.

³ The letter *ra* is engraved in the next line.

⁴ Read *ā-chandr-ārka*.

⁵ The *ai* sign is engraved in the previous line.

⁶ *I.e.*, land, as measured by the Rājavibhāṭaṅ measuring-rod.

⁷ There is a slight vagueness in the wording, which would also admit of considering the *Raṅgaghōṣhaṅai* as the work of the Garuḍavāhana of A. D. 1493.

⁸ *I.e.*, land granted for the maintenance of a palanquin for his use, as a special honour.

the god, was on this day made over as *tiruvīḍaiyāttam* to Dhanvantari-Emberumāṅ after due intimation¹ to Perumāḷ (Raṅganātha). And it was stipulated that this two *vēli* (of land) was to be utilised, as long as the moon and sun last, for providing worship to Dhanvantari-Emberumāṅ and for *kuḍinīr*-offering (to Perumāḷ), under the supervision of Garuḍavāhana-Bhaṭṭa and in his lineal succession of son and grandson.

Those that contemplate evil to this charity shall incur the sin of having killed tawny cows on the banks of the Ganges.

Be it well!

No. 13.—REWAH STONE INSCRIPTION OF THE TIME OF KARNA : THE [CHEDI] YEAR 800.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

This inscription was discovered by Dr. N. P. Chakravarti, Government Epigraphist, at Rewah in 1936. The slab, on which it is inscribed, is now lying in the guard hall of the old palace at Rewah. It is said to have been previously built into a wall of the Zenana Mahal of the same palace, from where it was removed a few years back and preserved in its present place. I edit the inscription here from two excellent impressions kindly supplied by the Government Epigraphist.

The record is incised on a large slab. The inscribed surface measures 7'-2" in breadth and 3'-1½" in height. As shown below, the inscription was originally put up at a temple of Śiva and seems to have been brought over to Rewah from somewhere else.² The record has suffered considerably on the right and left hand sides and especially in the lower portion comprising lines 23-31, in which in some places only a word here and there can be read with confidence. Even in other parts, where it is better preserved, the *mātrās*, the *anusvāra*, the sign for the superscript *r* on the top of letters and the horizontal stroke in the body of *śh* have in many cases disappeared. The inscription consists of thirty-one lines and falls into two parts which are separated by an ornamental figure in l. 19. Except for the obeisance to Śiva with which it seems to have opened and a few words recording the date at the end, the whole record is in verse. The first part of it, which eulogizes the reigning Kalachuri king Karṇa and his ancestors, comprises thirty-three verses. As many as twenty-one of these occur in the Goharwa plates³ of that king. In many cases, therefore, the damaged letters of the present inscription can be easily supplied from the latter record. The second part, comprising verses 34-59, contained a legendary account of the origin of the Kāyastha caste as well as the genealogy of the minister of Karṇa, who founded the temple of Śiva at which the present inscription was set up. The mutilation of a considerable portion of the record in this part is very much to be regretted as none of the damaged verses are known to occur anywhere else. We have consequently lost not only an account of the achievements of the minister and his ancestors, but, except in one case, even the names of all of them. Besides, the present record, had it not been so badly mutilated, would have thrown much welcome light on the notions current in the eleventh century A. D. about the caste of the Kāyasthas, which has latterly become a subject of keen controversy. As shown below, the mutilated condition of the present record makes its evidence doubtful.

¹ This means that the formal permission of the god was obtained for the transaction.

² In his report for 1935-36 the Government Epigraphist has conjectured that the slab might have been brought from Gurgi like so many other inscriptions and statues which are now kept in the State Treasury or in the compound of the Prince's Palace'. (A. S. R. for 1935-36, p. 89.)

³ Above, Vol. XI, pp. 142 ff.

The characters belong to the Nāgarī alphabet. The size of letters varies from '8" to 1". Medial diphthongs have generally been indicated by *prishṭha-mātrās*. *Kh* has attained its fully developed Nāgarī form, see *nikhāta*, l. 8, but *ñ* is still without its dot, see e.g. *Vaṅgāla-bhaṅga*, l. 6; *ṭh* has developed a vertical at the top, see *luṭhantu*, l. 3 and *pūṭha*, l. 6; the upper loop of *ṭh* is closed, see *pūṭhō-maṣhī*, l. 16; its subscript form, however, is not now laid on its side, see *sthalē*, l. 15. The left portion of *dh* is still undeveloped. The letter *ie*, therefore, distinguished from *v* which it closely resembles by the absence of the horizontal line at the top and in the case of *dhā* by a horizontal stroke joining the two verticals, see *avaidhavya-vidhāna*, l. 15. The right hand curve of *ph* is open and is added at the top of its vertical as in *phala*, l. 3, or a little lower down as in *sphāl*, l. 13. The curve of *ś* is joined to its vertical on the right, see *sāsana*, l. 18; the letter can in many places be distinguished from *s* only by its round top. Finally, *h* shows no tail, see *mahati*, l. 4.

The language is Sanskrit. As stated above, except for a few words in the beginning and at the end, the whole record is metrically composed. There are fifty-nine verses in all, of which thirty-three fall in the first and the remaining twenty-six in the second part of the record. In its first part our inscription has as many as twenty-one verses in common with the Goharwa plates of Karṇa, there being only slight variations in their readings here and there as pointed out in the footnotes to the transcribed text. In two cases (vv. 20 and 26) the order of verses in the present inscription differs from that in the Goharwa plates. The verses consequently refer to different kings in these two records¹; but as they contain mere conventional praise, the change does not affect the historical information. As regards orthography we may note that the consonant following *r* is doubled in many cases; see e.g. *Sambhōr-ijātā-maṅḍalam*, l. 2; *b* is throughout denoted by the sign for *v*, see *vaddh-ō*, l. 1; *mvra* is used for *mra* in *tāmorapaṭṭaiḥ*, l. 18. Similarly *n* is wrongly substituted for *anusvāra* in *pānsu*, l. 21. In *surā-pāna*, l. 11, we have the change of *n* to *ṇ* in accordance with Pāṇini's rule VIII, 4, 10.

The record seems to have opened with an obeisance to Śiva. This is followed by three *maṅgala-śloka*s in praise of Śiva, the last of which describes his *Ardha-nārīśvara* form. After two more verses—one in praise of Brahman and the other in that of poets' speech—begins a description of the ancestors of the reigning king Karṇa of the Kalachuri dynasty. His pedigree is traced to the moon, but the first historical personage, mentioned after such mythical and legendary heroes as Budha, Purūravas, Bharata and Haihaya, is *Lakshmaṇarāja*, who is evidently identical with the homonymous king mentioned as the son and successor of Yuvarājadēva I in the Bilhāri stone inscription² and the Benares plates of Karṇa³. As I have shown elsewhere⁴, his father Yuvarājadēva I was a contemporary of the Rāshtrakūṭa kings Baddiga-Amōghavarsha III and his son Kṛishṇa III and may, therefore, have flourished from circa A. D. 915 to 945. *Lakshmaṇarāja* has thus to be referred to the period A. D. 945-970. In v. 11 of the present inscription which is also found in the Goharwa plates he is described as one 'who was clever in routing the king of Bengal, who defeated the Pāṇḍya, who was adept in despoiling the king of Lāṭa, who vanquished the Gūrjara king and whose foot-stool was honoured by the heroes of Kāśmīra.' There is no corroboration of *Lakshmaṇarāja*'s raid in Bengal and Kashmīr, but as regards his victory in Lāṭa or Gujaraṭ we have the statement in the Bilhāri inscription that *Lakshmaṇarāja*, in the course

¹ An analogous instance is furnished by the Goharwa plates. The verse *Bhū-bhāra-kṣama-drik*, etc. employed to describe Yuvarājadēva II in the plates occurs in the eulogy of his grandfather, Yuvarājadēva I, in the Benares plates of Karṇa.

² Above, Vol. I, p. 259.

³ *Ibid.*, Vol. II, p. 307.

⁴ *An. Bhand. Or. Res. Inst.*, Vol. XI, pp. 361 ff.

of his expedition in the west, worshipped the god Sōmēsvara, evidently Sōmanātha near Verāval in Kāthiāwār and dedicated to the deity the effigy of the (Nāga) Kāliya wrought with jewels and gold¹. His invasion of the Pāṇḍya country also seems to be corroborated by a mutilated line² in the contemporary Kāritālāi inscription which mentions his forces encamped on the bank of the Tāmraparṇī. It seems rather strange that there should be no reference to Lakshmaṇarāja's victory over the Chōlas who, and not the Pāṇḍyas, were supreme in the South in the latter half of the tenth century A. D., and who must have been attacked and defeated by Lakshmaṇarāja, before he could press as far south as the Tāmraparṇī in the Pāṇḍya country. We have, therefore, to suppose that the Chōlas had not yet recovered from the attacks of the Rāshṭrakūṭa prince Kṛishṇa III and that the Pāṇḍya king was raising his head and trying to re-establish his power with the help of the Rāshṭrakūṭas³ when his country was raided by Lakshmaṇarāja. The Gūrjara king defeated by him must have been one of the weak successors of Mahīpāla II as pointed out by R. D. Banerji⁴. The same scholar found corroboration of this victory in the statement of the Bilhāri inscription that Lakshmaṇarāja defeated the lord of Kōsala⁵. He further identified this prince with his namesake mentioned at the head of the genealogy in the Kahla plates of Sōḍhadēva⁶ and conjectured that he must have placed one of his sons in charge of the country conquered from the Gūrjaras. But these suppositions do not seem to be correct. Lakshmaṇarāja's victory over the king of Kōsala is mentioned in connection with the despoilment of the lord of Ōdra. The Kōsala appears, therefore, to be Dakshiṇa Kōsala or Chhattiṅgarh and the adjoining states. Further, Lakshmaṇarāja, who founded the dynasty ruling in the Gōrakhpur District, U. P., must have flourished long before the Lakshmaṇarāja of our record; for, Rājaputra, the next prince mentioned in the Kahla plates, who, however, was not his immediate successor, must be referred to *circa* A. D. 775, as his third lineal descendant Guṇāmbhōdhidēva I was a contemporary of the Pratihāra king Bhōja I (*circa* A. D. 836-885). Lakshmaṇarāja of the present inscription cannot, therefore, be identified with the homonymous king mentioned in the Kahla plates.

Our inscription next mentions **Yuvarājadēva (II)** as the son and successor of Lakshmaṇarāja. He is evidently the second prince of that name mentioned in the Bilhāri stone inscription and the Benares plates of Karṇa. The name of his elder brother Śaṅkaragaṇa who is known from the aforementioned two records as well as from the Kāritālāi stone inscription⁷ has been omitted here probably because he was a collateral. The description of Yuvarājadēva II and his son and successor **Kōkalla II** given here is quite conventional.

After Kōkalla II, his son **Gāṅgēyadēva** came to the throne. Of the four verses devoted to his description in this record, three (*viz.* vv. 18, 20 and 21) occur in the Goharwa plates, but one of them (v. 20) is employed there to describe his son Karṇa. Verse 19 which is not known to occur anywhere else describes in a conventional manner Gāṅgēyadēva's victory near the sea coast. This may refer to his campaign in Orissa which is specifically mentioned in the preceding verse (18).

¹ Above, Vol. I, p. 260.

² Only the lower portions of a few letters in the beginning of this line are preserved. The line has been omitted in Kielhorn's text. I read the letters as *nitarām dalēna* || *Tāmraparṇī-taṭē*.

³ Compare कला दक्षिदिग्जयोदतधिया चीलान्वयोन्मूलनं तद्विं निजभत्यवर्गपरितश्चेरन्मपावद्यादिकान् । in the Karhād plates of Kṛishṇa III (above, Vol. IV, p. 285, v. 35). Perhaps the poet's intention was to name the peoples living on the borders of India, and the Pāṇḍyas are mentioned here as living in the extreme South.

⁴ *The Haihayas of Tripurī and their Monuments (Mem. A. S. I., No. 23), p. 12.*

⁵ Above, Vol. I, p. 260.

⁶ *Ibid.*, Vol. VII, pp. 85 ff.

⁷ *Ibid.*, Vol. II, p. 179.

The latter gives the following description of Gāṅgēyadēva's achievements—'From him (i.e. Kōkalla II) was (born) Gāṅgēyadēva who threw into the cage of a prison the king of Kīra, who looked radiant with the mass of wealth of (the king of) Aṅga, who was fond of defeating (the king of) Kuntala in a (clever) manner, and who, strong as he was in the action of breaking open the frontal globes of the best of elephants, made his own arm a pillar of victory on the shore of the (eastern) ocean after vanquishing the (king of) Utkala'. Most of the statements regarding these victories are substantiated by other evidence. We do not of course know if Gāṅgēyadēva succeeded in actually extending his dominions as far as the Kīra country which comprised the territory round Baijnāth in the east of the Kāṅgrā District¹; for, references to victories over the king of the Kīra country and even a pun on his name are found in other records², which show that such descriptions were more or less conventional. But Gāṅgēyadēva had certainly the Doāb under his control. He fixed his residence at the holy city of Prayāga (Allahābād) where he lived to the last. It is not therefore unlikely that he extended his sway in the North-West up to the Kāṅgrā valley, on the downfall of the Gūrjara-Pratihāra king Trilōchanapāla some time after A. D. 1027³. His victory over the king of Aṅga seems to be a historical fact; for, from the colophon of a manuscript of the *Rāmāyaṇa* in the Durbar Library, Nepal⁴, he seems to have established himself in Tira-bhukti as early as A. D. 1019 and this country he must have wrested from the contemporary ruler of Aṅga and Magadha, who was probably Mahīpāla I. It seems that there was another expedition against the king of Magadha towards the close of Gāṅgēyadēva's reign. This expedition was led by his son Karṇa. Tibetan tradition tells us that some time before A. D. 1040⁵, which is the approximate date of Atiśa-Dīpaṅkara's departure for Tibet, there was an invasion of Nayapāla's territory by king Karṇa of the West, who is obviously none other than the Kalachuri Karṇa. As Gāṅgēyadēva was ruling till A. D. 1040, this invasion cannot be placed in the reign of Karṇa himself. It seems to have taken place towards the end of Gāṅgēyadēva's reign. In that case Karṇa may have been obliged to patch up a peace with the king of Magadha as his presence was required elsewhere by the approaching end of Gāṅgēyadēva. From the description in v. 18 Gāṅgēyadēva seems to have exacted a heavy tribute from his vanquished adversary.

Gāṅgēyadēva's victory over the king of Kuntala is also referred to in other records. Both the Khairhā⁶ and Jabalpur⁷ plates state that 'wishing to run away in haste from him the king of Kuntala ceased to wield his spear'. Kuntala included the Southern Maratha country and

¹ Above, Vol. I, p. 97.

² See e.g. *Ind. Ant.*, Vol. XVIII, p. 217; above, Vol. II, p. 188.

³ *Ind. Ant.*, Vol. XVIII, pp. 33 ff.

⁴ *Catalogue of Sanskrit Manuscripts in the Durbar Library of Nepal*, p. 18.

⁵ Lévi, *Le Nepal*, Vol. II, p. 189. Babu Sarat Chandra Das gives A. D. 1038 as the date of Atiśa's visit to Tibet. *J. A. S. B.*, Vol. LX, p. 51.

⁶ Above, Vol. XII, p. 211, v. 11.

⁷ *Ibid.*, Vol. II, p. 6.

⁸ यथादकआदपयानमिच्छन्न कुलसः कुलसता व(न)भार ॥ (v. 11). Kielhorn's reading of the hemistich was incorrect probably owing to the unsatisfactory nature of the impressions supplied to him. The correct reading was first given by R. B. Hiralal while editing the Khairhā plates. But his translation 'wishing to run away from whom with dishevelled hair (the king of Kuntala) who was deprived of his country came to possess it again' (above, Vol. XII, p. 215) and his conjecture based on it that Gāṅgēyadēva restored the Kuntala country to its king who was defeated (*ibid.*, p. 205), do not seem to be correct. The hemistich apparently means 'wishing to run away from whom, the Kuntala ceased to be the Kuntala'. This involves contradiction, but it is only apparent, the figure being *vīrbāhāśā*; for the words really mean 'wishing to run away suddenly from whom the king of Kuntala ceased to wield his spear'. There is a pun on the second word *kuntala* here, (1) the king of Kuntala and (2) one who wields his spear, *kuntala* *latā*. For the second meaning compare a similar derivation of *krusala* (one who handles *kusa*) referred to in Mammata's *Kāvyaprakāśa* (II, 9). [The term in question is better explained by taking it as a compound of *kunta* and *latā* on the analogy of *asi-latā*.—Ed.] There is therefore no reference here to the deposition or reinstatement of the king of Kuntala.

the adjoining Kanerese districts and was at this time under the rule of the Later Chālukyas. The king of Kuntala, over whom Gāṅgēyādēva is said to have obtained a victory, was probably Jayasimha II¹ who ruled from about A. D. 1015 to 1042. From the Kulenur inscription² it seems that Gāṅgēyādēva had formed a confederacy with the Paramāra Bhōja and the Chōla Rājendra I to attack Jayasimha from three sides. Victory does not appear to have always attended the arms of the allies; for, the Kulenur inscription records the defeat of their elephant squadrons by Jayasimha's cousin³ Kandarāja and the Baḷagāṃve inscription⁴ states that Jayasimha searched out, beset, pursued, ground down and put to flight the confederacy of the Mālava.

In his war against the king of Utkala (Orissa) Gāṅgēyādēva was helped by the subordinate branch of the Kalachuri family established at Tummāṇa. The Amōdā plates of Prithvidēva I state that Kamalarāja vanquished the king of Utkala and gave his wealth to his lord Gāṅgēyādēva⁵. The king of Utkala was, it seems, one of the Guptas of Dakṣiṇa Kōsala, perhaps Mahā-Sivagupta-Yayāti who calls himself the lord of Utkala and Trikaḷiṅga⁶. In one of his grants⁷ Yayāti is said to have obtained a victory over the Chaidyas and devastated the Dāhala country. The war seems therefore to have continued for some time and victory sometimes leaned to one side and sometimes to the other. If Gāṅgēyādēva was ultimately victorious, he may have assumed the title *Trikaliṅgādhipati* after his success. We know that his son Karṇa mentions this title in his first grant issued just a year after Gāṅgēya's death⁸.

Gāṅgēyādēva's son and successor Karṇa is next eulogized in as many as twelve verses. Of these, six (*viz.* 22, 24, 26, 30, 31 and 32) were already known from the Goharwa plates. Of the remaining six, three contain a description of his achievements. The importance of the present inscription lies in this that it provides us for the first time with a contemporary record of some of Karṇa's victories; for, though two other grants made by the king had already been discovered, they contained mere conventional praise. Our knowledge of his achievements was, therefore, entirely derived from the records of his descendants and his adversaries. Verse 23 states that 'the ship of the king of the Eastern country, being driven by the storm of unparalleled arrogance, was submerged in the ocean of his (*i.e.* Karṇa's) forces, its joints being rent by (*dashing against*) the promontories of the mountains of his elephants.' Stripped of its metaphor, the verse means that Karṇa achieved a decisive victory over the king of the Eastern country, who lost his life in the fierce fight. Who was this king of the Eastern country? He could scarcely have been a Pāla king, for the kingdom of the Pālas, as shown by their own inscriptions and those of their contemporaries, was restricted to parts of Bihār and North-West Bengal. From the Bherā-Ghāt inscription of Alhanadēvi⁹, on the other hand, we learn that when Karṇa gave full play to his heroism, the Vaṅga trembled with the Kaliṅga. Karṇa's victory seems, therefore, to have been obtained over the king of Vaṅga or Eastern Bengal. The tenor of the description suggests that the dynasty of the latter was supplanted and his kingdom was either annexed by Karṇa or placed in charge of his own nominee. As a matter of fact we find the Varmans supplanting the Chandras in Eastern Bengal in the eleventh century A. D. Śrīchandra is the last king of the Chandra dynasty known from inscriptions found in Bengal. The name of one more king, *viz.* Gōvinda-chandra, is known from the Tirumalai rock inscription¹⁰ of Rājendra Chōla I, which mentions him

¹ [If Krishna Sastri's translation of verse 11 of the Khairhā plates of Yaśaḥkarṇadēva (*above*, Vol. XII, p. viii) is correct, the Kuntala king who was the adversary of Gāṅgēyādēva would be Vikramāditya (V).—N. L. R.]

² *Above*, Vol. XV, p. 330.

³ [It is doubtful if Kandarāja was a scion of the Chālukya family and hence a cousin of Jayasimha II (*see Karnatak Historical Review*, Vol. II, pp. 37 ff.)—N. L. R.]

⁴ *Ind. Ant.*, Vol. V, p. 17.

⁵ *Ibid.*, Vol. XIX, p. 79.

⁶ *J. B. O. R. S.*, Vol. II, pp. 45 ff.

⁷ *Above*, Vol. II, p. 309.

⁸ *J. P. A. S. B. (N. S.)*, Vol. I (1905), p. 4.

¹⁰ *Ibid.*, Vol. IX, p. 232.

⁹ *Ibid.*, p. 11.



as the ruler of the Vaṅgāla-dēśa. He was defeated in circa A. D. 1021 by Rājendra I, the illustrious Chōla Emperor (A. D. 1012-44). Either this prince or his successor was on the throne when Karṇa invaded Eastern Bengal. After the overthrow of the Chandra prince, Karṇa seems to have placed Vajravarmaṇ in charge of the newly acquired territory and given his daughter Virasrī to his son Jātavarmaṇ to cement the political alliance. The latter seems to have distinguished himself in the Aṅga country¹ in one of the later campaigns of Karṇa. The present inscription which is definitely dated shows that the dynastic revolution must have been effected before A. D. 1048-9 and thus furnishes us with a landmark in the mediæval history of Bengal.

Verse 25 refers to Karṇa's conquests in the South. 'Overrunning the district of Kāñchī he thoroughly enjoyed the Southern direction, in which the fortune of the Kuntala was shaken by forcible seizure and the low Pallavas were destroyed, as though covering the hips of a woman he was ravishing her, the beauty of whose hair was marred by forcible seizure and whose tender lower lip was wounded (*in kissing*).' The description here is evidently dictated by the poet's *penchant* for *double entendre*. The earliest verse of this type is traditionally ascribed to Mayūra² and is taken by some scholars³ to contain references to Harsha's expedition in the South. In later times poets composed such verses containing puns on names of countries to flatter their patrons in utter disregard of historical facts. For instance, three such verses, besides the aforementioned one ascribed to Mayūra, have been collected in the *Saduktikarṇāmṛita* of Śrīdhara-dāsa⁴. It is, therefore, difficult to say how far the description in v. 25 of the present inscription can be taken to be historically true. Besides, the Pallavas, over whom a decisive victory is claimed for Karṇa in the present verse, had long before ceased to be supreme in the South, their kingdom having been annexed by the Chōlas in about A. D. 890⁵. A branch of the Pallavas, no doubt, continued to rule in the Nolambavāḍī 32000 down to the eleventh century A. D.⁶, but they had no control over the territory round Kāñchī and a victory over them would not have brought much glory to Karṇa's arms. Besides, Karṇa's victory over the Pallavas is not referred to in the fairly long lists of his conquests intimated in the records of his descendants. So far as the reference to the Pallavas is concerned, the description in the present verse appears to be more fanciful than real.

The reference to the invasion of the district of Kāñchī is perhaps intended to signify the defeat of the Chōlas; for, though the capital of the Chōlas had been removed to Gaṅgāpuri or Gaṅgā-konḍachōlapuram since its foundation by Rājendra Chōla I, Sanskrit poets continued to mention Kāñchī as the Chōla capital⁷. Karṇa's victory over a Chōla king is intimated in a verse in the Karanbēl inscription of Jayasīmahadēva⁸. R. D. Banerji conjecturally identified the Chōla king defeated by Karṇa with Virarajendra Rājakēśarivarmaṇ, who was reigning between A. D. 1062 and 1067⁹. The reference to the invasion of Kāñchī in v. 25 of the present inscription, if historically true, would show that the victory had already been attained in A. D. 1048-9. Karṇa's adversary must therefore be identified with Rājādhiraḅa I, the son and successor of Rājendra Chōla I, who ruled from A. D. 1018 to 1054.

¹ N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 20.

² See No. 2515 of the *Subhāshīṭhāḅ* (Bom. Sk. series), p. 429. See also *Kavindra-vaḅana-samucchaya* (Sibl. Ind.), Introd., p. 68. The verse is ascribed to the poetess Vidyā in the *Saduktikarṇāmṛita* (Punj. Or. Series), p. 196.

³ *Ind. His. Quart.*, Vol. III, pp. 789-90.

⁴ See p. 497. Two of these are ascribed to the poets Śabdārpaḅa and Jayadēva.

⁵ K. A. Nilakanta Sastri, *The Chōlas*, Vol. I, p. 136.

⁶ Sewell, *Historical Inscriptions of Southern India* (ed. S. K. Aiyangar), pp. 371-2.

⁷ See, e.g. Bilhana's *Vikramāñkadēva-charita* I, 118; III, 76; IV, 28, etc. Bilhana mentions Gaṅgā-Kuṅḅapura also as a Chōla Capital. *Ibid.*, VI, 21-24.

⁸ *Ind. Ant.*, Vol. XVIII, p. 217.

⁹ Prof. K. A. Nilakanta Sastri gives A. D. 1063-1069 as the period of his rule. See *The Chōlas*, Vol. I, p. 293.

The account of Karṇa's conflict with the king of Kuntala is substantiated by other evidence. As already observed, Kuntala was then under the rule of the Later Chālukyas. Though the Kalachuris and the Later Chālukyas sometimes combined, as they did for instance when they overran the Mālava country some time after Bhōja's death¹, they frequently came into conflict with each other. Bīḥṇa records that Āhavamalla (Sōmēśvara I) utterly destroyed the power of Karṇa², while an Apabhraṃśa verse mentions Karṇa's victory over the mighty Vikrama³, evidently Vikramāditya VI, the son of Sōmēśvara I-Āhavamalla. The conflict referred to in the present inscription must have occurred during the early part of Āhavamalla's reign when his son Vikramāditya was too young to take the field against Karṇa.

Verse 27 of the present inscription states that 'when Karṇa approached (the Gūrjara country), tears mixed with collyrium flowed on the cheeks of Gūrjara women living in the neighbourhood and colour-marks indicative of thier non-widowhood slipped as it were from their foreheads.' This is, of course, too vague a description to indicate an actual conflict with the king of the Gūrjara country, but, unless it is altogether meaningless, it suggests that Karṇa's relations with the contemporary Gūrjara king were already strained. Later on the two kings seem to have combined for the common objective of crushing out of existence the kingdom of Mālwa, but their amicable relations did not last long; for, Hēmachandra records Bhīma's defeat of Karṇa⁴ while an Apabhraṃśa verse gives Karṇa credit for the extermination of mighty Gūrjara forces⁵. These

¹ cf. दक्षिन्वासव(व)श्रुतामुपगते राज्ये च कुल्याकुले
मद्यज्ञानिनि तस्य व(व)सुवदयादित्योभवद्रूपतिः ।
श्रीमदीश्वर्य महानर्षीपममिलत्कचोटकर्म[स]-
मुर्वीपालकदर्षिता भुवनिमा श्रीमहराहायितम् ॥ Verse 32 of the Nāgpur *prabasti*, above,
Vol. II, p. 185.

Dr. D. R. Bhandarkar has recently suggested (see his *List of Inscriptions of Northern India*, p. 291, n. 4) that Karṇa mentioned in this verse is the Chālukya Karṇa and not Kalachuri Karṇa. He takes the *svāmin* in the above verse to be Jayasīnha, the son of Bhōja. But the Chālukya Karṇa was not a contemporary of Jayasīnha; for, his father Bhīma was reigning till V. S. 1120 (above, Vol. XXI, p. 172), while Jayasīnha was succeeded by Udayāditya some time in V. S. 1116 (see Bhandarkar's *List*, Nos. 133 and 134). The later references to Jayasīnha are either doubtful (see above, Vol. XXII, p. 56, n. 3) or refer to some other Jayasīnha, perhaps the Chālukya Jayasīnha (*ibid.*, Vol. XXII, p. 57, n. 8). The Kalachuri Karṇa, on the other hand, was a contemporary of the Paramāra Jayasīnha. It seems that he invaded Mālwa at least twice. The first invasion occurred in circa A. D. 1055 about the time of Bhōja's death. Karṇa and Bhīma attacked Mālwa from the east and the west. Jayasīnha, the son of Bhōja, was then obliged to seek Sōmēśvara-Āhavamalla's help to turn back the invaders (see the *Vikramānka-dēvacharita*, III, 67). Karṇa's second invasion seems to have occurred about five years later. His ally this time was probably Sōmēśvara II, the elder brother of Vikramāditya VI. Karṇa achieved greater success this time. Jayasīnha was probably killed in battle and parts of Mālwa annexed to the Chālukya and Chādi kingdoms. In the Sūdi inscription of Śaka 996 (A. D. 1075) Sōmēśvara is described as a blazing submarine fire to the ocean, that is, the race of the Mālavyas. An Apabhraṃśa verse in the *Pingalānha-pradīpa* to which Dr. Sir R. G. Bhandarkar drew attention long ago (see his *Collected Works*, Vol. II, p. 339) clearly says that the Kalachuri Karṇa had by force uprooted the family of the king of Mālwa (इह च उज्जरगुज्जराशदलं दलदलिभबलिभमरदृङ्गलं । बलमीलिभमाखवरापकुला कुलउज्जलकरतुलिभब
पुला ।). Such statements could have been made only if Jayasīnha being killed in the battle, there was for some time no scion of the royal family on the throne of Mālwa. Though the Chālukya Karṇa also is said to have waged war on the king of Dhārā, he is nowhere credited with eradication of the family of the Mālava king.

² Bīḥṇa, *Kīrtanānandāchārīta*, Canto I, śl. 102-3.

³ श्रे. बंदिष्य, शोवादिभ्यः सस्य सइड सइडइड सभस्य परास ।

सुवदिकम-विकम जिदिष्य लुक्तता कस्य परकस्य कीह बुज्जम् ॥ *Collected Works of R. G. Bhandarkar*, Vol. II, p. 339.

⁴ Above, Vol. II, p. 303.

⁵ See n. 1 above.

statements show that the two kings must have measured swords before A. D. 1043 at the latest, each side claiming victory over the other. Verse 27 of the present inscription suggests that the battle may have been fought even before A. D. 1048-9.

The object of the present inscription appears to have been to record the construction of a temple of Śiva by a minister of Karṇa, who belonged to the Kāyastha caste. Verse 34, with which commences the second part of the record, states that the twice-born caste undertook the work of a minister to augment the *mantra-śakti* (power of good counsel) of kings who are possessed of the other two powers, viz., the *utsāha-śakti* (personal energy) and *prabhu-śakti* (power derived from their royal position). We next get an account of the origin of the Kāyastha caste. There was a great sage (*mun-īndra*) named Kāchāra who derived his holy birth from the three-eyed god Śiva. He made the town Kulāñchā an ornament of three worlds. A person of the fourth caste (*turiya-janman*) respectfully propitiated him on the bank of the heavenly river (i.e. Ganges). The next verse, which is partly mutilated, seems to describe the boon granted by the sage apparently to the Śūdra who had been serving him, that he would have a son of well-known and righteous deeds, who having his head sanctified by the dust of earthly gods (i.e. Brāhmanas) would become almost like the councillor of the lord of heaven (i.e. Brihaspati). The sage next declared that his caste would thereafter be known by the name of Kāyastha, since he had innumerable merits in his *kāya* (body). Verse 39, which is only partially preserved, refers to the birth of a son (apparently to the Śūdra) from whom sprang the caste of the Kāyasthas. We are next told that in his race were born wise, grateful, virtuous and meritorious diplomats, who gave security from fear to (all) beings. Verse 41 describes a personage of matchless prowess, who was distinguished among the rest as the Kaustubha is among all the gems produced from the milky ocean, but unfortunately his name is lost in the damaged portion¹. Verse 43 also mentions a person whose name again is illegible, but who was apparently an object of veneration to the illustrious king Lakshmanarāja as Vishṇu is to the three worlds. This personage seems to have been eulogized in the next two verses (44 and 45). The preserved portion of v. 46 states that Sōmēśvara who dedicated himself to the welfare of the people was born from the aforementioned personage. The next verse seems to have described some achievements of his through intelligence and personal prowess. From l. 26 the record has unfortunately been too much mutilated to yield any useful information. We have consequently lost even the names of the descendants of Sōmēśvara, of whom the last one mentioned in the present inscription seems to have been a minister of Karṇa. From the description of the white splendour of a temple in v. 54, that it was as it were due to the laughter of Śiva who rejoiced to have such an excellent abode, it seems that it was a temple of Śiva at which the present inscription was put up. This surmise receives confirmation from the statement in v. 58 that the person, who had caused the temple of the 'enemy of Smara' (i.e. Śiva) to be constructed, himself composed the present *praśasti*. The last verse seems to name him as the great poet Kāchāra, but the reading is not free from doubt. The record closes with the date 800 expressed in numerical figures only². This must evidently be referred to the Kalachuri-Chedi era and corresponds to A. D. 1048-9. In the absence of the necessary details it does not admit of verification.

As already observed, the present inscription, if it had been in a state of good preservation, would have proved valuable for the history of the Kāyastha caste. Even as it is, it clearly shows that the Kāyasthas had crystallized into a caste in the beginning of the eleventh century A. D.; but we have still earlier records which unmistakably prove the existence of the caste two centuries

¹ His name ended in *kara* and may have been *Prabhākara*.

² The first two figures of the date are certain. The third also is clear in one of the impressions.

earlier¹. The fanciful derivation of the caste name Kāyastha given here occurs also in the *Naiśādhīyacharita* (Canto XIV, v. 66). The present inscription seems to connect the caste with a sage named Kāchāra. The tendency to trace the origin of royal families to well-known legendary heroes or sages was widely prevalent in the middle ages, but the name of Kāchāra as an eponymous hero occurs nowhere in ancient mythological or legendary literature². It would seem, therefore, that an attempt has been made here to give a legendary explanation of the name of the caste which had become current in the eleventh century A. D.³ From the introductory verse of the second part of the present record, viz. v. 34, the poet's intention seems to have been to show that the Kāyasthas belonged to the Brāhmaṇa caste. It looks strange, therefore, that he should refer in v. 36 to a Sūdra (*turiya-janman*) as a Kāyastha and the progenitor of that caste and describe his son as having his head purified by the dust from the feet of earthly gods (i.e. Brāhmaṇas). Owing to the unfortunate mutilation of the lower part of the inscription it is now impossible to say how the Sūdra origin of the caste referred to in vv. 36-38 was reconciled with the claim to Brāhmaṇahood which seems to have been made in v. 34⁴.

The names of the distinguished members of this Kāyastha family, who seem to have served Kalachuri kings as their ministers, have been lost with the single exception of Sōmēśvara. The latter is eulogized in vv. 46 and 47, as one who had dedicated himself to the welfare of the people and distinguished himself by his prowess as well as by intelligence. The mention of Lakshmaṇarāja's name in one of the preceding verses suggests the identification of this Sōmēśvara with the homonymous son of Bhākamiśra, who was a minister of Lakshmaṇarāja as stated in the Kārītalāi stone inscription⁵. A careful comparison of the descriptions in the two records would show, however, that the identification cannot be upheld. For, Sōmēśvara of the Kārītalāi inscription was undoubtedly a Brāhmaṇa, as he is called Bhaṭṭa therein⁶ and is said to have belonged to the Bhāradvāja-gotra⁷. From the lengthy description of his accomplishments in that record we learn that he was proficient in various arts, but we do not find therein a single reference to his skill in the use of arms⁸. Sōmēśvara of the present inscription, however, was a Kāyastha distinguished as much for personal valour as for intelligence. Besides, he does not seem to have been a contemporary of Lakshmaṇarāja himself, but of his successor; for from vv. 43-46 we learn that he was the son of a person who was honoured by Lakshmaṇarāja. He is not, therefore, likely to have been identical with Sōmēśvara of the Kārītalāi inscription.

Of the geographical names occurring in the present record Baṅgāla, Kāśmīra, Kāūchī and Himālaya are too well known to need identification. Aṅga comprised the country round modern

¹ In his article 'The Nāgar Brāhmaṇs and the Bengal Kāyasthas' (*Ind. Ant.*, Vol. LXI, p. 48) Dr. D. R. Bhandarkar has drawn attention to the Sañjān plates of Amōghavarsha I (871 A. D.) and the Gurmha plates of Jayādityadēva II (870 A. D.) as the earliest records mentioning the Kāyastha caste.

² In the Ajayagaḍh inscription of Nāna, a minister of the Chandēlla Bhōjavarman, the origin of the Kāyasthas is traced to the sage Kāsyapa (see *J. A. S. B.*, Vol. VI, p. 882).

³ Is Kāchāra, like Khaçhāra (*Ind. Ant.*, Vol. XI, p. 31), identical with Khazar?

⁴ It is, of course, possible to take *turiya-janmā* in the sense of a Brāhmaṇa by dissolving the compound as *turiyārthak (yajūārthak) janma yasya sah*, i.e. one who is born for (the performance) of a sacrifice, a Brāhmaṇa. Both the *St. Petersburg Lexicon* and the *Vāchaspatyam* give this sense of *turiya*, citing the *Śatapatha Brāhmaṇa* IX, 2, 3, 11, etc. in support of it. But such an explanation would appear forced; since the word does not bear that sense in classical Sanskrit. Halāyudha gives *turiya-varṇa* in the sense of a Sūdra. Note also *agra-janman* (first born) which means a Brāhmaṇa. Besides, the expression *yō bhūmi-dēva-pada-pāntu-pavitra-maulīḥ* suggests that the son did not belong to the caste of earthly gods or Brāhmaṇas.

⁵ Above, Vol. II, p. 174.

⁶ *Ibid.*, v. 9.

⁷ *Ibid.*, v. 2.

⁸ It must, however, be stated that v. 16 of the inscription states that Sōmēśvara's deeds were praised by bards in the fore-front of the battle-field.

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The image shows a highly degraded and dark stone inscription with faint, illegible text. The text is arranged in approximately 30 horizontal lines, with line numbers 2 through 30 visible on both the left and right sides of the inscription area. The characters are too dark and blurry to be transcribed accurately.

- 9 [भवे प्रजानां*] [तेजोनिधौ] चेतसि व[र्त्त]माने च तत्त्वे(भे) परस्मिन्निव योगभा[र्त्त]ना
नितान्तमन्तस्तमसा प्रलीनम् ॥[१६॥] आक्रान्तकूर्त्त[र्त्त] प्र(भ)क्रान्तकूर्त्त[र्त्त] इत्युत्ति[र्त्त]
यमः । धत्ते यस्मिन्नुपचतारायाकारमन्व(भ)रि^१ ॥[१७॥^२] कारापञ्चरश्मिकीर-
नृपति[र्त्त]मोक्षलक्ष्मौचयैस्तस्मात्कुन्तलमन्वभङ्गि[र्त्त]सि[र्त्त]मो मा[र्त्त]व-
- 10 [दे*][वो]भवत् । येनाकारि करीन्द्रकुन्तलदलनव्याघारसारात्मना नि[र्त्त]स्त्रोत्कलम-
न्वि(न्वि)सोन्नि विजयस्तथा स्वकीयो भुजः[र्त्त] ॥ [१८॥^३] यस्मिन्नाचरचक्रवाक-
दलितच्छापालदन्तावलनेत्रीश्रीशित[र्त्त]किलो[र्त्त] परितः प्राप्ते[र्त्त] प्रायोनिधेः ।
दृष्यहारचदारचोदतम[र्त्त]संज्ञ[र्त्त]रिव [प्रा]लियाचलक[र्त्त]
- 11 न्द्रोदरदरी[र्त्त]द्विद्वेषु कण्ठीरवैः ॥[१९॥^४] यत्कुन्तप्रोतश[र्त्त]तदधिरसुरापाशमसप्रवृत्त-
देतालोत्तालतालारवभरितककुचक्रपर्यन्तश्रीचि । यन्वोन्वालच(च)वाचां समि[र्त्त]
सरभसं दत्तहस्तादि[र्त्त]प्राच्यापारिचामरी[र्त्त] वरवरचविधिः क[र्त्त]मासीमुह[र्त्त]-
म(म्) ॥[२०॥^५] अतिमनो[र्त्त]म[र्त्त]जने
- 12 [धनं दिशति] यच्च स कल्पतदस्तवः । रिपुयमःकुमुदाम्करभस्करः सुतमसुत स
क[र्त्त]नराधिपम् ॥[२१॥^६] आनन्दमन्दसुमनःसुमनोवकीर्त्त[र्त्त]संभामरुभुवि भूमि-
र्त्त[र्त्त] पुरस्तात् । वीरस्व वीरचरित[र्त्त] नकृते कव(व)न्वैर्त्त[र्त्त]इठप्रहकठोरभुज-
स्व यस्य ॥[२२॥^७] द्यैकसु[र्त्त]तरयेच सुभो यस्मादि-
- 13 — — ८ [वि]दोस्त्वसन्धिः । अन्त[र्त्त]दीयस्व व(व)लाभ्यु(भु)राणि[र्त्त]मन्व पूर्वाविनि-
राजपोतः ॥ [२३॥^८] ना[र्त्त] नाथ विपचनोवसति[र्त्त] स्वक्रपूर्वस्वितिर्यस्वा-
ख्यातुमितीव चेदिनृपतेर्दिक्चक्रमाक्रामतः । प्रागन्तव[र्त्त]रुधिनीकरिकरास्कासावहे-
लोत्तसत्कञ्जोलावलिवा(वा)इदंमुदधिव-
- 14 [क्रन्द सान्द्रस्वनेः ॥*] [२४॥^९] इठप्रहान्दोलितकुन्तलत्री[र्त्त]स्त्रव्यमानाधरपद्मवा च ।
आक्रान्तकाञ्चीविषयेच येन दिन्द्विचा संवु(वु)भुजे प्रकामम् ॥[२५॥^{१०}] आशा-
जये समदसिन्धुरमन्थरीषाद्यस्त्रीयदायतकराः[र्त्त] ककु[र्त्त] करौन्द्राः । पूत्कारमार्त्त-
मिव खेचरनायकस्व चक्र[र्त्त] कपोल-

^१ The Goharwa plates read the second half of the verse as मन्वे यस्मिन्नुपचतारायाकारतां नतं.

^२ In the Goharwa plates this verse occurs after नाहं नाथ विपचनोवसतिः (v. 24 below) and therefore describes Karṇa.

^३ The Goharwa plates have कुमनासी° which Dr. Hultsch proposed to change to कृम चासी°. Here the *aksharas* are clear except that the horizontal stroke in the square of the superscript *ak* has been obliterated.

^४ Restore कृटेवु.

^५ The Goharwa plates read आनन्द°.

^६ In the Goharwa plates this verse is placed before वलिन्युस्त्रैकप्रभवे etc. (v. 16 above) and is, therefore, intended to describe Kōkalladēva (II).

- 15 [मधुपध्वनिभिर्नि]राज्ञा[?] ॥[२६॥*] यस्मिन्समासीदति गूर्खरौ[षां] गण्डस्थले साध्वन-
का[ष]लिम्बाः । भालादवैधव्यविधानवर्षाः पर्यन्तभाजां खल्लिता इवासन् ॥
[२७॥*] हरिभिरजघिन[स्य] यस्मटालोजटालै[र्य]दप[रिमि]नख[ङ्ग] वारखैर्द्दीरुषं
यत् । विपिनमिव यदीयो दावव[ङ्गिस्तदुच्चै]रदह-
- 16 — — — — — कमेक[ः] प्रताप[ः] ॥[२८॥*] भूर्जत्वचः सङ्कलितेभदानपाथो-
मपीव[र्ष]विशेषभाजः । हिमाचले येन वशीकृतानां भुजिथपत्रास्थभवमृपा-
[षां] ॥[२९॥*] नीतेषु प्रमदावियोगविधिना द्राग्र(ग्र)ह्यचारित्र[त] सा[र्द्ध]
व(व)न्मुतया गृहस्थपद[र्वी] कारागृह[स्थापनात्] । वानप्रस्थपदं
- 17 [वनाश्रयवशाद्देवाश्च*] भिक्षो[ः] स्थि[तिं] येनै[व] चतुराश्रमैकगुरुता स्पष्टीकृता शत्रुषु
॥[३०॥*] यस्वार्थिप्रजवाब्धिताधिकफलप्राप्त्यै निशम्यात्मभूः प्राक्कल्पन्धरणीधरान्त-
रचर[स्कारस्फुरद्वोषणाः] । एतन्निर्मितमा[ः] पुरा परिमि[तं] त्र(त्र)ह्याण्डम[स्मिन्कथं]
संमास्वन्ति यथास्मिं [चे-]
- 18 [दिनृप*]तिरित्वाकुलो[भूचि]रं ॥[३१॥*] [किं] तस्य क[र्ण]नृपत(ति)र्वृत
वर्षयामो, तस्य द्विजातिजनशासनताम्र^३पटैः । उल्कीर्यंम्राणनिवि(वि)डाञ्जरचक्रवा-
लवाचक्षितैर्ष(र्ष)धिरभावमियाय विश्वम् ॥[३२॥*] यावद्भूचन्द्र चन्द्रो [रि]पुति-
ग्निरभिदा [शू]र शूरोस्ति याव[द्याव] — —^४ [रिचक्र^५प्रदहन दह]नी या[व]-
- 19 — — — — — यावदब्धि(ब्धि)[र्म]दधिपसमस्कन्ध यावन्नर[त्वां]-
स्तावन्नायस्य धाचीमिति पदमजनि त्र(त्र)ह्याणामाशि[षां] यः ॥[३३॥*] ॐ ॥
उष्णाहयक्तिप्रभुशक्तिभा[जां] प्रवर्धनायाखिलमन्त्रशक्ते[ः] । द्विजातिरे[षा] पृथि[वी]-
पतीनाममात्त्वधर्मस्व] व(व)भूव [हेतुः] ॥[३४॥*] रा-
- 20 — — — — — [विमलचिनेत्रात्यविच]जन्मा किल काशरास्यः । योसौ त्रिलोकीतिल-
कायमा[नां] पु[रं] कुलाश्रामकरोन्मुनीन्द्रः ॥[३५॥*] तमादरादात्मवि[दां] वरिष्ठमा-
राधयामास तुरीयजन्मा [१*] स्व[ः]सिन्धुकूले किल विश्वव[न्द्ये] — — — —
— — — — — ॥[३६॥*] — — — — —

^१ The Goharwa plates have प्राक्कल्पन्धरणीधरान्तरस्यपरत which Dr. Hultzsch proposed to emend as धरणीधरान्-
तरसापारात्

^२ Read यथास्मि.

^३ Read तावपटैः.

^४ Restore हृषा—.

^५ This akshara is superfluous.

- 21 — — — — — नमस्तस्मै नमस्तस्मै दिव्यवृत्तिवृत्तिवृत्तः । सो भूमिदेव-
प्रदपान्युपविच[मै]चि[स्त] स्वयंभुवचरितं सुतस्यमुहीति ॥४२३*॥ संख्याम-
नोत्थ कायु[स्त]स्वयं स्वयंभुवो[स्त]र । नमः[स्त] काय[स्त] शोभा[स्त]या
जाति[मात्माभि]² — — — — — ॥४२३*॥ — — — — —
कुले — — — — — प्रथि-
- 22 त — — — — — । [स]भो[स्त]नत्युचमनन्तकी[स्त] कायकर्मः नमस्तस्मै तस्मात् ॥
[४२४*] तस्मिन्नुचै नमविदः सुचिः सततः सव्यदाः सुकर्मिणे गुचिः
क्रमेण । प्रसु[स्त]र्[स्त]भूतु[स्त]मप्रति[स्त]भो[स्त]नसदतामयाः नमस्तस्मै ॥ ४२४*॥
॥४०॥*॥ — — — — — कुसेखिवेकः
- 23 उ^४ — — — — — [कर इति वृत्तितो] न(ब)भूत । [सर्वो] दुःखवृत्ता[वि]भूतु[स्त]र[स्त] रणेपु
कौमुदुम इवानुपमाभवाः ॥४२५*॥ पुः पुरो विद्वदुपवृत्तिवृत्तः विद्वत्तः[स्त]
पुरुषवरा[निहान्व]यि । चकार यः [प्रथितु]कल्पु ॥४२५*॥ — — — — —
— — — — — ॥४२५*॥
- 24 . [विभुवृत्त] । औक्ताभूत[स्त] इव श्रीलक्ष्मणसकृद्वृत्त ॥४२६*॥ [वि]त्ता[स्त] सत-
कवीन्द्र[स्त]या[स्त] वृत्तमिन्द्रपति[स्त] [सदा ?] । समाख्यावृत्ति वृत्तिवृत्ति कास्ति[की]
[स्त]श्व[स्त]दि[स्त]का[स्त] ॥४२६*॥ [कमल ?]किसलया जनादुपा[स्त] कस्तमू[स्त]ल ?
— — — — — ॥४२६*॥ [कसंकितकोटि-
कूटे ?^५] ॥४२६*॥
- 25 — — — — — य[स्त] तस्मात् । — — — — — [सो]श्व[स्त]तावृत्तस्य सोमि-
[स्त]रस्य महितस्य वरं च जन्म ॥४२७*॥ [प्र]ज्ञा[स्त]व[स्त]ला[स्त]जव[स्त]ला-
— — — — — रविरिव व[स्त]ला — — — — —
— — — — — [प्र]करपश्चिमतपुष्करीकाः ? त[स्त]श्व[स्त] ? नमस्तस्मै[स्त] ॥४२७*॥
॥४२७*॥

¹ Read पोपु-

² Restore यासति.

³ The name lost here may have been प्रमाकर.

⁴ Restore पुरःसरान्

⁵ I am not certain about the metre of this verse. If it is *Upajāti*, some *aksharas* have been dropped before कमल.

No. 14.—THE EPOCH OF THE KALACHURI-CHĒDI ERA.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

The first conjecture about the epoch of the Kalachuri or Chēdi era, which was found used in dating several records in the Central Provinces, was made by Dr. Fitz-Edward Hall who, in his article on the Bherā-Ghāṭ inscription of Alhanadēvi dated Saṁvat 907 and the Tēwar inscription of the time of Jayasīṁhadēva dated Saṁvat 928, showed that the unspecified era used in the Kalachuri records might have commenced about A. D. 250.¹ Subsequently in 1878 Sir A. Cunningham announced in the Introduction (p. vi) to his *A. S. R.*, Vol. VII, that he had found among the inscriptions collected by his assistant Beglar in the eastern part of the Central Provinces, two, which were specifically dated in the Chēdi Saṁvatsara, and two others in the Kalachuri Saṁvat. He identified the two eras, 'as the princes of Chedi were of the Kalachuri branch of the Haihaya tribe'. He also stated that he had examined some eight verifiable dates of the era and had found by calculation that the era began in A. D. 249, the year 250 being the year 1 of the Chēdi Saṁvat. The details of these eight dates were given by him together with the corresponding Christian dates in the *A. S. R.*, Vol. IX, p. 111 which showed that only four of them were found to be regular, with the epoch of A. D. 249. But Sir A. Cunningham felt satisfied with the result and stated in his *Indian Eras* that A. D. 249=0 and A. D. 250=1 was the true starting point of the Chēdi era.

Cunningham's conjecture about the epoch of the era was corroborated by the dates of the Nausāri plates and the odd Kāvi plate of the Gurjara king Jayabhāṭa III, which on calculation appeared regular with the epoch of A. D. 249-250. No definite suggestion about the month and the *tithi* when the era actually commenced was, however, made until Dr. Kielhorn published his article entitled 'the Epoch of the Kalachuri or Chēdi era' in the *Indian Antiquary*, Vol. XVII, pp. 215 ff. In that article Kielhorn showed by an examination of 12 dates of the later Kalachuris and their feudatories and of two dates of the Gurjara king Jayabhāṭa III, that 'the only equation which yields correct week-days for those Chēdi inscriptions in which the week-day is mentioned is Chēdi-Saṁvat 0=A. D. 248-249 and Chēdi-Saṁvat 1=A. D. 249-250; and that, if we wish to work out the dates by a uniform process we must take the Chēdi year to commence with the month Bhādrapada, and must, accordingly, start from July 28, A. D. 249=Bhādrapada śu. di. 1 of the northern Vikrama year 307, current, as the first day of the first current year of the Chēdi era'. In a note Kielhorn remarked that a year beginning with the month Āśvina would suit the dates examined by him as well as that beginning with Bhādrapada but he preferred the latter because 'Albērūnī does mention a year commencing with the month Bhādrapada'. As regards the arrangement of fortnights Kielhorn found that it was the *pūrṇimānta* one in which the dark half of a month precedes the light half.

Kielhorn's calculations made on the basis of the epoch of A. D. 248-249 showed that of the fourteen dates examined by him, in none of which the year was qualified either as current or as expired, eleven were found recorded in current years, two in expired years and one in a year, which is to be taken as expired if the Chēdi year commenced on Bhādrapada śu. di. 1, but as current if it began on Āśvina śu. di. 1. This proportion of current and expired years of the Chēdi era was, however, the reverse of what Kielhorn himself found in the case of other eras, such as the Vikrama, Śaka and Nēwār eras. It was pointed out by Dr. R. G. Bhandarkar among others that

¹ *J. A. O. S.*, Vol. VI. (1860), p. 501. The article was presented to the Society on October 26, 1859.

² *Ind. Ant.*, Vol. XIII, pp. 76-77. The grantor of the Prince of Wales Museum plates of the [Kalachuri] year 486 (above, Vol. XXIII, pp. 147 ff.) is the same as of the Kāvi plate. He should, however, be taken as Jayabhāṭa IV and not as Jayabhāṭa III.

“the Hindus’ usual, not invariable, way of expressing a date is not ‘in the year so and so’ but ‘after so many years had elapsed since such and such event had taken place’”.¹ The case of the Chēdi era, which seemed to be an exception to the general rule, was cited by Fleet² in support of his view that the years of the Gupta era, which were not qualified as current or expired, should be taken as current. This controversy about the general practice of the Hindus in dating their records in the middle ages led Kielhorn to revise his conclusion about the epoch of the Chēdi era. In his article ‘Die Epoche der Cēdi-Aera’ contributed to the *Festgruss an Roth*³ and in another on the Bherā-Ghāt inscription of Alhanadēvi in the *Ep. Ind.*, Vol. II, pp. 7ff. both of which were published in 1893, he expressed his opinion that in conformity with the common usage observed in the case of other eras, the epoch of the Chēdi era should be fixed in such a way that all or at least a great majority of the available verifiable dates would be in expired years. He, therefore, proposed A. D. 247-248 as the epoch of the era. As regards the beginning of the Chēdi year he drew attention to the following remark in Colebrooke’s letter written at Nāgpur on the 30th October 1799: “The new year begins here with the light fortnight of Āśvina; but opening in the midst of Durgā’s festival, the New Year’s day is only celebrated on the 10th lunar day⁴.” Kielhorn thought that the Āśvinādi year, which was current down to Colebrooke’s time in a part of the country previously included in the Chēdi kingdom, might be reminiscent of the Chēdi year and, as such a year suited all the twelve Chēdi dates known till then, he fixed the 5th September (Āśvina śu. di. 1) A. D. 248 as the first day of the first current year and the 26th August (Āśvina śu. di. 1) A. D. 249 as the first day of the first expired year of the Chēdi era. He next showed that all the twelve verifiable Chēdi dates in the inscriptions of the Later Kalachuris and their feudatories, which were known till then, were, without exception, in expired years. The two early dates, 456 and 486, of the Nausāri and Kāvi plates, however, presented difficulties which Kielhorn acknowledged in foot-notes to his *List of Northern Inscriptions*.⁵

Three more Chēdi dates containing the necessary data for verification were subsequently discovered and were calculated by Kielhorn before his death, viz., (1) the Sārnāth fragmentary stone inscription of the time of Karṇa⁶ dated *Sa[mvatsarē] 8[10] Āsvina (Āśvina) sudi 15 Ravau* (corresponding, for the expired Kalachuri year 810, to Sunday, the 4th October 1058); (2) Tahan-kāpār (first) plate of Pamparāja⁷ dated *Samvata(s) 965 Bhādrapadē vadi 10 Mṛiga-ri(ri)kshē [Sōma]-dinē* (corresponding, for the current Chēdi year 965, to Monday, the 12th August A. D. 1213); and (3) Tahan-kāpār (second) plate of Pamparāja⁸ dated *Samvat 966 Īsva(śva)ra-samvatsarē Kārti(rtti)ka-māsē Chitrā-ri(ri)kshē Ravi-dinē Sūry-ōparāgē* (corresponding, for the expired Chēdi year 966, to Sunday, the 5th October A. D. 1214). Besides, he found it necessary to change his reading and the corresponding Christian date in the case of one of the previously known twelve Chēdi dates, viz., (4) that of the Sheorinārāyaṇ image inscription which he now read as *Kalachuri-samvatsarē [898] Āsvina-sudi 7 Sōma-dinē*⁹ from a photograph supplied by Dr. (then Mr.) D. R. Bhandarkar and found by calculation to correspond, for the current Chēdi year 898, to Monday, the 24th September A. D. 1145.

¹ See *Collected Works of Sir R. G. Bhandarkar*, Vol. III, pp. 388-389. The paper was communicated to the *Bom. Br. R. A. S.* on the 1st August 1889.

² *Ind. Ant.*, Vol. XX (1891), p. 387.

³ See pp. 53-56.

⁴ See *Life of H. T. Colebrooke* by Sir T. E. Colebrooke, p. 163.

⁵ Above, Vol. V, Appendix p. 57, notes 6 and 7.

⁶ *A. S. I. As. Rep.* for 1906-7, p. 100.

⁷ Above, Vol. IX, pp. 129-130.

⁸ *Ibid.*, p. 129.

⁹ *Ibid.*, p. 130.

Kielhorn's final view that the epoch of the Chédi era is A. D. 247-248 was confirmed by these new dates; for while two of them (Nos. 1 and 3) might have been taken as current years with the epoch of A. D. 248-249, the other two (Nos. 2 and 4) would have appeared irregular according to that epoch. The latter dates again showed that "Kalachuri" years, occasionally and exceptionally, are quoted as current years.

Since 1893 scholars have generally accepted Kielhorn's conclusion that the Chédi era commenced on Āsvinā śu. di. 1 (corresponding to the 5th September) in A. D. 248. Mr. Sh. B. Dikshit alone, differing from Kielhorn, has suggested that the Chédi year might have commenced on the first *tithi* of the dark fortnight of the *pūrṇimānta* Āsvinā.

Since Kielhorn's time as many as thirteen new dates of the Chédi era have come to light and though they have been calculated and the corresponding Christian dates have, generally, been given by the scholars who have edited the records in which they occur, none has so far comprehensively dealt with them with a view to see how far they support or go against Kielhorn's view regarding the epoch of the Chédi era and the beginning of the Chédi year.

Having recently had to verify all the Chédi dates I have come to the conclusion that the epoch A. D. 247-248 finally fixed by Kielhorn is correct so far as it concerns the later Kalachuri dates; but taking all the dates into consideration I am convinced that with that epoch the Chédi year could not have commenced on Āsvinā śu. di. 1 as held by Kielhorn. On the other hand some of the lately discovered dates go to show that the year must have begun on some day between Āsvinā śu. di. 15 and Phālguna vs. di. 7. And since we do not know of any Hindu year beginning in any of the months from Mārgaśīrṣa to Phālguna as current in any of the provinces under the Kalachuris³, I think it probable that, like the Southern Vikrama year, the Chédi year also commenced on Kārttika śu. di. 1, especially because the era seems to have originated in Western India, where the Kārttikādi variety was the standard one.⁴

To prove my view I give below nine⁵ out of the thirteen lately discovered Chédi dates together with their corresponding Christian dates according to the epoch of A. D. 247-248. These dates are arranged below under two heads A.—Dates in expired years and B.—Date in current year. As according to my view the Chédi era commenced on the *pūrṇimānta* Kārttika śu. di. 1 in

¹ Above, Vol. IX, p. 130.

² See his *History of Indian Astronomy* (Bharatī) (first published in 1894), Second ed. p. 376.

³ Alberuni mentions a year beginning in Mārgaśīrṣa, but from the account he gives of it, it seems to have been current in the north-west of India from Multān to Sindh and Kanauj (see Sachse's *Tr.*, Vol. II, pp. 8-9).

⁴ Since this article was sent to the press, the Government Epigraphist has, at my request, sent me estampages of the Makundpur stone inscription dated [K.] 772. The existence of this inscription was known to Kielhorn. He has referred to it twice (*Ind. Ant.*, Vol. XX, p. 83 and above, Vol. I, p. 354), but had no opportunity to examine its date. The inscription refers itself to the reign of the Kalachuri King Gangyadeva and is dated Śaśvat 702 Kārttika śu. di. 12. P. (Su.) Śaśvat. This date, falling in the month of Kārttika, would have proved invaluable for fixing the later limit for the commencement of the Kalachuri year, but unfortunately the details do not work out satisfactorily. The nearest equivalent is Tuesday the 13th October A. D. 1019 when the twelfth *tithi* of the bright fortnight of Kārttika ended 11 h. after mean sunrise, *i.e.*, there is a mistake of one day. In A. D. 1020 the *tithi* fall on Monday and in A. D. 1021 on Friday. So neither of these would be more suitable. If we overlook the mistake of one day, this date would show that the Kalachuri year 772 was a current year and that it could not have commenced later than Kārttika śu. di. 12. If the above supposition is correct, this date and the dates Nos. 5 and 6 given below, p. 121, may be said to furnish the necessary evidence to prove that the Kalachuri era commenced on the *pūrṇimānta* Kārttika śu. di. 1 in A. D. 248.

⁵ I omit the following four dates for the reason stated in each case: (1) The Goharwā plates of Kāśhādēva, because they mention no year of the Chédi era; (2) the Khairhā plates of Yasodharā, because the date is found to be irregular; (3) the Ghotia plates of Prithvidēva II, because the numerals of the date are evidently incorrect and (4) the Amōdā plates of Jājalladēva (II), because the last figure of the date is uncertain.

A. D. 248 (corresponding to the expired Śaka year 170), to convert a current Chēdi year into an expired Śaka year we have to add 169 when the date falls in the bright fortnight of Kārttika or in any of the months from Māgadhāra to Phālguna and 170 in all other cases. Similarly, to convert an expired Chēdi year into an expired Śaka year we have to add 170 and 171 respectively in the same circumstances.

A.—Dates in Expired Years.¹

1. The Rewah stone inscription of the time of Karṇa (Bhandarkar's *List* No. 1226) (from an ink-impression with me) — *Saṃvatsāra* 812 śrīmat-Karṇa-prakāsa(śa)-vyavaharāṇayā navama-saṃvatsarē Māgha-sudi 10 Gurau, i.e., the year 812, the ninth year of the administration established by Karṇa, the tenth tithi of the bright fortnight of Māgha, a Thursday. The corresponding Christian date (for the expired Śaka year 812+170=982) is Thursday the 4th January A. D. 1061 when the tenth tithi of the bright fortnight of Māgha ended 3 h. 10 m. after mean sunrise.

2. The Sheorinārāyaṇ plates of Ratnadēva II (*Ind. Hist. Quart.*, Vol. IV, pp. 21ff.)—*Saṃvata*(s) 878 Bhādra-sudi 5 Ravau, i.e., the year 878 the fifth tithi of the bright fortnight of Bhādrapada, a Sunday. The corresponding Christian date (for the expired Śaka year 878+171=1049) is Sunday the 14th August A. D. 1127. On that day the fifth tithi of the bright fortnight of Bhādrapada ended 8 h. 50 m. after mean sunrise.

3. The Sarkhō plates of Ratnadēva II (above, Vol. XXII, pp. 159ff.)—*Tēn=ās(ś)ity-adhik-āshṭa-vatsara-tatē jātē dinē Gihpatēh Kārttikyām=atha Rōhiṇ-ibha-samayē rūrēś=cha yāma-trayē Śrīmat-Ratna-narētvarasya sadasi jyōtir-vidām-agratah sarva-grāsam=anushṇa-gōh pravadatā tirṇā pratiṇā-nadī* (v. 19), i.e., the expired Chēdi year 880 Kārttika śu. di. 15, a Thursday with a total eclipse of the moon when she was in the constellation of Rōhiṇī. The corresponding Christian date (for the expired Śaka year 880+170=1050) is Thursday the 8th November A. D. 1128. The moon was totally eclipsed in the third quarter of the night. The *nakshatra* Rōhiṇī commenced 13 h. 30 m. after mean sunrise on that day.

4. The Amōdā plates (first set) of Prithvidēva II (*Ind. Hist. Quart.*, Vol. I, pp. 409ff.)—1. 24, *Chaitrē Sōma-grahē sati*; 1. 33, *Saṃvat 900*, i.e., the Year 900 with a lunar eclipse in the month of Chaitra. The corresponding Christian date (for the expired Śaka year 900+171=1071) is Friday the 26th March A. D. 1149. On that day there occurred a lunar eclipse visible at Ratānpur.

5. The Amōdā plates (second set) of Prithvidēva II (*Ind. Hist. Quart.*, Vol. I, pp. 412ff.)—*Saṃvat 905 Āsvi(śvi)na-sudi 6 Bhaumē*, i.e., the year 905, the sixth tithi of the bright fortnight of Āsvina, a Tuesday. The corresponding Christian date (for the expired Śaka year 905+171=1076) is Tuesday, the 14th September A. D. 1154. On that day the sixth tithi of the bright fortnight of Āsvina commenced 1 h. 45 m. after mean sunrise. With the Chēdi year commencing on Āsvina śu. di. 1 in A. D. 248, this date should fall in A. D. 1152 if the Chēdi year is taken as current and in A. D. 1153 if it is taken as expired. But in A. D. 1152 the tithi ended 7 h. 30 m. after mean sunrise on Saturday (the 6th September) and in A. D. 1153 it ended 7 h. after mean sunrise on Friday (the 25th September). In either case it would have to be regarded as irregular.

6. The Jabulpore Kotwālī plates of Jayasīnha (above, Vol. XXI, pp. 91ff.)—*Saṃvat 918 Āsvina-sudi purnamāsyām tithau Sa(Sa)ni-dinē Tripuryām Sōma-grahaṇē*, i.e., the year 918 the fifteenth tithi of the bright fortnight of Āsvina, a Saturday, at Tripurī, a lunar eclipse. The corresponding Christian date (for the expired Śaka year 918+171=1089) is Saturday, the 30th

¹ For the verification of dates I have used throughout D. B. S. K. Pillai's indispensable work 'An Indian Epitome'.

September A. D. 1167. On that day the full-moon *tithi* ended 13 h. after mean sunrise and there was a lunar eclipse. With the Chēdi era commencing on Āsvina śu. di. 1 in A. D. 248, this date should fall in A. D. 1165 if the year is current, and in A. D. 1166 if it is expired. But in A. D. 1165 the *tithi* fell on Tuesday (the 21st September) and in 1166 it fell on Monday (the 10th October). Again in neither year was there a lunar eclipse on the given *tithi*.

7. The Rewah plates of the time of Vijayasinha (above, Vol. XIX, pp. 295ff.)—*Sahasat 944 Bhādrapada-sudī 1 Śukrē*, i.e., the year 944 the first *tithi* of the bright fortnight of Bhādrapada, a Friday. The corresponding Christian date (for the expired Śaka year 944+171=1115) is Friday, the 30th July A. D. 1193. On that day the first *tithi* of the bright fortnight of Bhādrapada ended 22 h. 20 m. after mean sunrise.

8. The Pendrābandh plates of Pratāpamalla (above, Vol. XXII, pp. 1ff.)—l. 26, *grāmō Makara-samkrāntau datatāḥ samkalpa-pūrvakāḥ*; l. 35, *Sahasat(ā) 965 de Lalasādā-sambhāndoi (ta-vi)jaya-katakē | Māgha-sudī 10 Mangala-dinē*]. As it stands, the date is irregular; for in none of the years 1212-1215 was the tenth *tithi* of the bright fortnight of Māgha connected with a Tuesday. If, however, *sudī* is taken to be a mistake for *vadī* it corresponds (for the expired Śaka year 965+170=1135) regularly to Tuesday the 7th January A. D. 1214. On that day the tenth *tithi* of the dark fortnight of the *pūrṇimānta* Māgha ended 10 h. 45 m. after mean sunrise. The Makara-samkrānti had taken place about a fortnight earlier on the 25th December, A. D. 1213.

B.—Date in Current Year.

9. The Amōdā plates of Prithivīdēva I (above, Vol. XIX, pp. 78ff.)—ll. 27-28, *Ghā(Phā)lguna-kṛishṇa-saptamyām Ravi-dinē*; l. 41 *Chēd-isa(ta)sya sam 831*, i.e., the year 831 the seventh *tithi* of the dark fortnight of Phālguna, a Sunday. The corresponding date (for the expired Śaka year 831+169=1000) is Sunday the 27th January A. D. 1079. On that day the seventh *tithi* of the dark fortnight of the *pūrṇimānta* Phālguna ended 7 h. 30 m. after mean sunrise.

A careful examination of these nine dates will show that—

(1) All these dates can be shown to be regular only according to the epoch of A. D. 247-248 finally fixed by Kielhorn; for though the dates 1-8 might also be explained as dates in current years with the epoch of A. D. 248-249, that epoch will not at all do for the date 9. This date, therefore, clearly proves the correctness of the epoch A. D. 247-248. There were only two such dates in current years¹ known to Kielhorn.

(2) The dates 2 and 7 clearly show that with the epoch of A. D. 247-248 the Chēdi year must have begun in some month later than Bhādrapada. There was only one date of this type² known to Kielhorn, which rendered his earlier view about the Chēdi year commencing in Bhādrapada impossible when he changed the epoch to A. D. 247-248.

(3) As seen above, an Āsvinādi year with the epoch of A. D. 247-248 will not at all suit the dates 5 and 6. For them a year beginning in some month later than Āsvina is required. Now the date 9 shows that the Chēdi year must have commenced before Phālguna va. di. 7. The beginning of the Chēdi year must, therefore, lie between Āsvina śu. di. 15 (the *tithi* of the date 6) and Phālguna va. di. 7 (the *tithi* of the date 9). Though it is not yet possible to settle this question definitely, I think it probable that the era commenced on Kārttika śu. di. 1 for reasons already stated.

¹ See above, p. 117, the dates 2 and 4.

² The date of the Rewah copper-plate inscription of Kirtivarman, *Ind. Ant.*, Vol. XVII, pp. 219 and 224ff.

(4) Among the nine dates there are only two (*viz.* the dates 8 and 9)¹ which fall in the dark fortnight. They corroborate Kielhorn's conclusion that the arrangement of fortnights in the Chēdi era was the *pūrṇimānta* one.

(5) The proportion of expired years to current ones is 8 : 1, which is in accordance with that observed in the case of the dates of other eras.

A Kārttikādi year will also suit almost all the dates known to Kielhorn. The only dates that require to be specially considered here are those falling in Āśvina. Only two such dates were known to Kielhorn, *viz.*, (1) the date of the Sārnāth fragmentary stone inscription of the time of Karṇadēva—*Saṃvatsarē 810 Āśvina-sudī 15 Ravau*, the corresponding Christian date being Sunday the 4th October A. D. 1058 ; and (2) the date of the Sheorinārāyaṇ image inscription—*Kalachuri Saṃvatsarē | 898 | Āśvina-sudī 7 Sōma-dinē*, the corresponding Christian date being Monday the 24th September A. D. 1145. Of these the former presents no difficulty. Only, it will now have to be considered as citing a current year and not an expired one as was supposed by Kielhorn. In regard to the latter it may be noted that its reading has been a matter of controversy for a very long time. Sir R. Jenkins first published it in the *Asiatic Researches*, Vol. XV, p. 505 as *Saṃvat 898 Ashwin shukh saptami*. Cunningham in his *A. S. R.*, Vol. IX, gave it as *in the Kulachuri Saṃvat in the year 898, Aswin sudī Some* on p. 86 and as *898 Asvina sudī 7, Monday* on p. 111. Subsequently in his *A. S. R.*, Vol. XVII, plate XX, he published a photozincograph of only part of it which reads *Kalachuriḥ saṃvatsarē 898*. He again referred to it in his *Indian Eras*, p. 6 where he remarked 'A fresh examination has shown the date to be *Aswin su. di. 2* (and not *Aswin su. di. 7*)'. Kielhorn at first accepted this last statement of Cunningham and on calculation found that the date corresponded to Monday, the 9th September A. D. 1146, on which day the second *tithi* of the bright fortnight of Āśvina ended 21 h. 54 m. after mean sunrise. As he was then of opinion that the Chēdi year was Bhādrapadādi and the era commenced in A. D. 249, he concluded that the year 898 of this date was a current year. Subsequently in his article on the era in the *Festgruss an Roth* he confirmed the aforementioned reading from a facsimile and gave the same corresponding date as before, but as he had then come to the conclusion that the Chēdi era commenced on Āśvina śu. di. 1 in A. D. 248, he took the year of the date as expired. Dr. (then Mr.) D. R. Bhandarkar next stated in his notice of the inscription in *P. R. A. S., W. C.* (p. 53) for 1903-4 that the inscription was dated 898 Kalachuri era, Monday, the 7th of the bright half of Āśvina. From a photograph of the inscription supplied by him, Kielhorn also finally read the inscription as *Kalachuri-saṃvatsarē | 898 | Āśvina-sudī 7 Sōma-dinē* and stated that it regularly corresponded, for the current Kalachuri year 898, to Monday the 24th September A. D. 1145, when the seventh *tithi* of the bright half of Āśvina ended 20 h. 57 m. after mean sunrise. This date seemed to confirm Kielhorn's opinion that the Chēdi year began in Āśvina, for it showed that the month of Āśvina fell, in any case, in the beginning of that year. But the recent discovery of the dates 5 and 6 noticed above, which show that the Chēdi year began in some month later than Āśvina, has rendered the accuracy of the date of the Sheorinārāyaṇ inscription open to question. There is of course no doubt about the reading of the date. I have satisfied myself that the reading finally adopted by Kielhorn is correct ; but with that reading the date appears to be irregular ; for, with the Chēdi year commencing in some month later than Āśvina, the seventh *tithi* of the bright half of Āśvina would, in the current year 898, fall on Saturday (the 14th September 1146) and in the expired Chēdi year 898, on Friday (the 3rd October A. D. 1147). In neither case was the *tithi* connected with Monday. The question, therefore, arises whether we should take the Chēdi era to be Āśvinādi on the authority of this date and treat the dates 5 and

¹[The actual reading in No. 8 is *sudī*.—Ed.]

6 as irregular or whether on the authority of these latter dates we should take the Chōdi year to have commenced in some month later than Āsvina (probably in Kārttika). I choose the latter course not only because a larger number of dates would otherwise appear irregular but also because the evidence on which Kielhorn relied for taking the Chōdi year to be Āsvinādi is, as shown below, questionable. As for the date of the Sheorjāsryan inscription the conjecture may be hazarded that owing to the similarity in the Nāgarī figures 2 and 7 of the twelfth century A. D., the writer or the engraver committed a mistake in recording the *tithi* and wrote or engraved 7 in place of 2. The confusion in reading the figure of the *tithi*, which persisted for a long time, shows that such a mistake is not unlikely. The intended date Monday the 2nd *tithi* of the bright fortnight of Āsvina regularly corresponds, for the current Kārttikādi Chōdi year 898, to Monday the 9th September A. D. 1346.

Let us next turn to the evidence on which Kielhorn relied for his view that the Chōdi year commenced on Āsvina śu. di. 1. As stated above he found the following statement in a letter written by Colebrooke at Nāgpur on the 30th October 1799: 'The new year begins here with the light fortnight of Āsvina, but opening in the midst of Durgā's festival, New Year's Day is only celebrated on the 10th lunar day.' Kielhorn took this usage as reminiscent of the Chōdi year, for according to him the country round Nāgpur was previously included in the Chōdi kingdom. But Colebrooke's statement is clearly due to some misunderstanding. He was appointed Resident at the Court of the Bhonsla Rājā of Nāgpur and he stayed at Nāgpur from the 18th March 1799 to the 19th May 1801. The statement referred to by Kielhorn occurs in the *Journal of Occurrences at Nagpur*, which Colebrooke privately kept and from which some extracts have been printed in the *Life of Colebrooke* by his son Sir T. E. Colebrooke. As the context shows, the statement in question refers to the festival of Durgā which is to this day celebrated with great eclat not only in the Central Provinces but in other parts of India also. In the Mahārāshtra the Dasrā or the Vijayā-dasrā, as the 10th day of the festival is called, was celebrated with great pomp and splendour during the Marāthā rule, as marking the end of the monsoon and the commencement of the season for military operations. Under the date 30th October 1799, Colebrooke gives in the *Journal* a graphic description of the Dasrā festival which he attended at the Rājā's invitation. He seems to have thought that the festival marked the beginning of the new year, but he was clearly mistaken in this.¹ The era current in the country round Nāgpur during the 18th century was the so-called Śālivāhana or Śaka era. That the Śaka year did not then begin in Āsvina even at Nāgpur there can be no possible doubt. Dates of contemporary state papers cannot unfortunately be cited to prove this; for the Bhonslas, like other Marāthā chiefs, almost invariably used the Muhammadan year in dating their records. But if proof is needed, it would be furnished by the following date which occurs in two Marāthī letters² written evidently at Nāgpur by Raghōji II, the Bhonsla Rājā of Nāgpur and by his brother, Khandōji alias Chimnāji Bāpu to record a mutual agreement, *viz.*, *Śakē 1791 Vikāri nāma samvatsarē miti Āsvina bahula pañchamī, Bhṛigu-vāsarē*. This date corresponds, for the *amānta* Āsvina, regularly to Friday, the 29th October A. D. 1779. The cyclic year for the Chaitrādi Śaka year 1701 was Vikārin according to the southern luni-solar system. This date clearly shows that the era current in Nāgpur in the time of Colebrooke was the Śaka era, its months were *amānta* and the year commenced in Chaitra and not in Āsvina.

¹ In a note added to the statement the Editor of the *Life of Colebrooke* remarks: 'It would appear too from a passage in Niebuhr's travels that the reckoning in use at Nagpur was followed in Bombay and Gujerat at the time of the traveller's visit. The year is said by him to begin with the month of Kārttika, evidently referring to the Autumnal Equinox.' The Editor is here evidently confounding the Durgā festival in Āsvina with the Divālī festival in Kārttika.

² See *Atihāsika Patra-vyavahāra* (Historical Letters, Marāthī, pub. in 1863), pp. 147-48.

Even supposing that in Colebrooke's time the year began at Nāgpur in the month of Āśvina it can have no bearing on the question of the commencement of the Chēdi year for the simple reason that the country round Nāgpur was probably never under the rule of the Kalachuris¹. No inscriptions dated in the Chēdi era have been found in the Marāthi-speaking districts of the Central Provinces and Berār. These districts which were evidently comprised in the three Mahārāshtras mentioned in the Aihole inscription of Pulakēsin II were successively under the Early Chālukyas, the Rāshtrakūṭas, the Paramāras, the later Chālukyas and the Yādavas, but never under the Kalachuris of Tripurī or of Ratanpur. In the present Central Provinces the use of that era was confined to the Chhattisgarh and the northern Hindi-speaking districts.

Kielhorn's view that the territory round Nāgpur was once included in the Chēdi kingdom was evidently due to his wrong identification of the kings Siṃhaṇa and Rāmachandra mentioned in the Rāmṭek Lakshmaṇa temple inscription with the homonymous kings of the Raipur branch of the Kalachuri dynasty². The inscription is fragmentary and has not been edited so far. Kielhorn's knowledge of the kings mentioned in it was derived from a faint rubbing which he obtained from Fleet. My examination of the inscription has convinced me that it belongs to the Yādava (and not the Kalachuri) dynasty; for l. 4 of it names the royal family as *Yādavō vamsaḥ*. The kings Siṃhaṇa and Rāmachandra mentioned in ll. 14 and 19 are evidently the well-known kings of the Yādava dynasty³. That the rule of the Yādavas extended in the east as far as Lāñji in the Bālāghāṭ District, about 100 miles north by east of Nāgpur, is clear from a fragmentary stone inscription of the dynasty, found at Lāñji⁴, which has now been deposited in the Central Museum, Nāgpur.

There is thus not an iota of evidence to prove that the Chēdi era was current in the Nāgpur District, nor to show that the Chēdi year commenced in Āśvina. On the other hand the testimony of some of the recently discovered Chēdi dates renders it probable that the Chēdi era commenced on Kārtika śu. dī. 1 (the 6th October) in A. D. 248.

No. 15.—A DUTCH MEMORIAL SLAB IN INDIA.

BY F. W. STAPEL, LIT. D., UNIVERSITY OF AMSTERDAM.

IN 1911, DR. J. PH. VOGEL, at present professor in the Leiden University, and at that time the officiating Director-General of Archaeology in India, noticed a memorial slab with a Dutch

¹ Some parts of Berār may have been under the Early Kalachuri king Kṛishnarāja as a hoard of his coins was found at Dhamōri near Amraoti in Berār, but these coins were used by other dynasties also.

² Kielhorn has incidentally mentioned this identification at the end of his article on the Khalari stone inscription of Haribrahmadēva of the (Vikrama) year 1470, above, Vol. II, p. 230. He may also have had in mind the fact that the Kalachuri king Karṇa made his Benares grant (above, Vol. II, pp. 297 ff.) after bathing in the Veṅg. Kielhorn at first identified this river with the Waingāṅgā which flows about 40 miles from Nāgpur, but later on he corrected himself (see, above, Vol. IV, p. 122 n.) and took it to be a tributary of the Ganges which it joins at Allahābād.

³ The late Ral Bahadur Hirala also, following Kielhorn, at first thought that the princes mentioned in the Rāmṭek Lakshmaṇa temple inscription belonged to the Haihaya dynasty, but he has not asserted that view in the second ed. of his *Inscriptions in C. P. and Berar*, p. 3. That these princes were of the Yādava dynasty is clear also from the fact that the first eight lines of the inscriptions, though much damaged, intimate the victories of these princes over Rudra, Āndhra, Chōla and perhaps Gurjarēndra also. It is clear that we have here references to the brilliant exploits of the Yādava kings Jaitugi and Siṅghaṇa. The petty kings of the Raipur branch of the Haihaya dynasty who ruled in the fifteenth century A. D. did not distinguish themselves in this way.

⁴ See Hirala's *Inscriptions in C. P. and Berar*, (Second ed.) p. 20.

inscription in the wall of the kachahri (court-house) at Chingleput. He drew the attention of the Government of the province of Madras to it, suggesting at the same time that it should be transferred to the Government Museum in Madras. Evidently this hint was taken, for the stone is now preserved in the aforementioned Museum.

The rectangular stone is well preserved, measures 1.40 m. by 50 c.m. and bears the following inscription in letters 3 c.m. high.

TEXT

- 1 Onder de Hoek van de Flank, hier naast deser Fortificatis, aangelegt
- 2 Door den heer, Coenraad Pieter Keller, lieutenant-dessave, en
- 3 ingenieur tot Colombo, ten tyde van Joannes Spits, en Philippus
- 4 Jacobus Dormieux, als opperhoofd, en secunde : is den eersten steen
- 5 geleg, door Catharina Elizabeth Dormieux, dogter van gem
- 6 Dormieux, en syn huysvrouw, Elizabeth Maria Mestral d' Meserie,
- 7 op den 14 May a[nn*]o 1749.

TRANSLATION.

Under the corner of the flank, next to this fortress, built by Mr. Coenraad Pieter Keller, lieutenant-dessave of Colombo, engineer, at the time of Joannes Spits and Philippus Jacobus Dormieux, chief and assistant, the foundation stone was laid by Catharina Elizabeth Dormieux, daughter of the mentioned Dormieux and his wife, Elizabeth Maria Mestral de Meserie, on the 14th of May Anno 1749.

So far nothing was known about its origin, but a recent search in the records of the Netherlands-East-India Company has revealed the following facts :

In 1747 and the following years a fierce struggle was going on in the Carnatic Lowlands among the native authorities. Owing to his advanced age, Nabob Annawardi-chañ (Nawab Anwar-uddin) wanted to hand over his office to his eldest son, Mahometh Mafus-chañ (Mahfuz Khan), but a number of visiadors (governors) strongly opposed this wish. The managers of the Netherlands factory at Sadraspatnam (usually called Sadras for short) situated about 35 miles south of the Madras city, viz., the Under-Merchant Joannes Spits and his assistant or deputy, the book-keeper Philippus Jacobus Dormieux, approached the Netherlands governor of Coromandel, Mr. Librecht-Hooreman, who resided in the castle at Negapatnam, asking his permission to build a fortress in order to be able to protect the Company's money and merchandise. The request was granted and in 1749 a small garrison was drafted from Negapatnam into Sadras, consisting of 1 sergeant-major, 2 corporals, 1 constable, 6 musketeers and 12 common soldiers, armed with a number of small guns. At the same time an order was placed for the building of a small fortress, which was erected by an engineer, named Coenraad Pieter Keller, "borrowed" for this purpose from the governor of Ceylon. The building was started in 1749, the memorial slab referred to was placed in it and towards the end of the same year the fortress was completed. A report was forwarded to the High Government in Batavia, who sent a message of thanks and satisfaction to Spits, for his tactful action through which he had succeeded in obtaining permission from the native ruler to build the fortress, and by way of reward promoted him to the rank of Merchant. Keller, however, came in for a rebuke, because he had built the fortress in so grand a style that the cost of it stood the Government in over 10,000 gold pagodas.

The way, in which the memorial slab, placed in the fortress, found its way to Chingleput, is described in pages 35f. in the book, written by Jacob Haafner: *Reize van Madras naar Ceilon* (Voyage from Madras to Ceylon) published in Haarlem in 1806. Haafner had been employed in the Company's office at Sadras since 1779. We get the following information from this work. Jacob Pieter De Neys was the chief there at the time. In the fortress there was then still a small garrison, not even 20 strong, in charge of a sergeant. Yet this garrison was sufficiently strong to hold it against the Callouris, a predatory tribe living in the Carnatic jungle. On the 17th of June 1781 De Neys had a party of all the qualified (higher) officials and their wives at his house, to celebrate a birthday. At the height of the revels the arrival of a British officer was announced. De Neys asked him to enter and join them. The young officer, however, was the bearer of a very distressing message. The British had received an intimation of a war that had broken out between England and the Dutch Republic. He had been sent by his chief, Captain George Mackay, the Commander of the strong garrison of Chingleput, situated 3 miles north-west of Sadras, who with the whole of his troops had marched to within a mile's distance. Mackay demanded the Dutch fortress and lodge to surrender at discretion. The alarm of the guests may be easily imagined. De Neys immediately held a meeting and all the persons present realised that it would be useless to offer resistance to the British, who outnumbered them; yet, a surrender at discretion was out of the question. Only if fair conditions of capitulation should be granted, would they open the gates. The assembled company stated their terms: A. the property of the officials and inhabitants should be held in respect; B. fair treatment of the prisoners-of-war should be guaranteed up to the conclusion of peace or the time of their exchange. Haafner being the only one who could speak English well, was sent to Mackay, who, at first, refused stubbornly and scornfully to sign the conditions of capitulation, but in the end proceeded to do so, when the Dutch stuck to their point.

The same evening the British troops marched into the fortress and now that it was in their possession, Mackay did not hold to the conditions he had signed. He had the prisoners taken to Madras without allowing them to take their possessions which they never saw again. Before their departure they witnessed how Mackay blew up the whole of the fortress. Though Haafner does not say anything about the memorial slab, it is obvious that the British troops took it as a trophy with them to Chingleput, where it was noticed in 1911 by Dr. Vogel.

It is common knowledge that in 1784, at the conclusion of peace in Paris, Sadras and the other conquered places, with the exception of the important settlement of Negapatnam, were restored to the Dutch Company.

In conclusion we are able to give the following information about the persons, whose names are stated on the tablet.

Coenraad Pieter Keller born in Steynfeld in Germany, sailed for the Indies as a lanspassaat (non-commissioned officer) on board the *Watervliet* in 1735. In the same year he entered the Civil Service in Batavia as an assistant and in 1737 was appointed assistant-surveyor in the same town. The High Government decided in 1740 upon sending him to Ceylon as an engineer, with the rank of Under-Merchant. He worked for several years in Colombo and in 1746 was appointed lieutenant-dessave (dessave being the title of the Governor of a province in Ceylon). On the 13th of September 1754 he was promoted to the rank of Merchant. Soon afterwards he went to Coromandel, where he took part in building a fortress at Bimlipatnam. In 1765 he got into trouble; the Governor suspended him and afterwards imprisoned him in consequence of an effort made by him to run away. On his trial the public prosecutor demanded that he should be executed, but the Governor not being convinced of his guilt, sent him to Batavia with all the documents bearing on the case. He came up for trial before the Superior Court of Law and finding the charges

against him not proven, his case was dismissed. On the 21st of March 1767 the Government decided to reinstate him in his former rank on the same salary. It is probable that his death must have taken place, because after 1767 his name does not occur anywhere in the registers of the Company.

Joannes Spits was born in Negapatnam about 1714, and in 1730 he entered the service of the Company as a soldier. Owing to his clever personality he obtained the rank of sergeant and after five years he finally entered the Civil Service as an assistant. In succession he occupied the following posts: 1705, book-keeper; 1708, senior clerk in the Negapatnam police office; 1712, Under-Merchant and Secretary in the same place; 1717, Adigee (Collector) of the sub-town; 1724, Chief in Palliacatta (Policat) and in 1726, Chief in Sadras. This last position he held for more than 20 years. In 1750, on the 12th of June, he was promoted to the rank of Merchant. At that time he was over 70 years old and soon afterwards he died. He was in the employ of the Company on the coast of Coromandel for about 55 years.

Philippus Jacobus Dormieux was born about 1708 in Porto Novo, where his father, who had a large family, was Secretary to the Company. In 1730 Philippus started life as a soldier, was soon given a clerical job, became a provisional assistant in 1733, and assistant in 1736 and a book-keeper in 1737, in which capacity he was employed in Sadras for many years. His term was for a long time, about 50 years, in the service of the Company on the coast of Coromandel. He rose to greater heights than Spits, although in the 18th century promotion was slower than in the 17th century. His record of service reads: 1751, Under-Merchant; 1761, Merchant; 1763, Chief in Palliacatta; 1769, titular rank of Chief-Merchant; 1775, substantive rank of Chief-Merchant, Senior Administrator at Negapatnam and Second in the Coromandel Government. In such his name is mentioned for the last time in 1777, when he was about 70 years old. Soon after that his death must have occurred.

The memorial tablet records the name of his wife, Elisabeth Maria (Martha) de Meerie, a name, which is not mentioned in the registers of the Company. Very likely she was not a Dutch woman, but probably the daughter of one of the many Frenchmen who lived along the coast at that time. For that matter the Dormieux, too, were supposedly of French origin.

No. 16.—NOTES ON THE NANDAPUR COPPER PLATE OF THE GUPTA YEAR 169.

BY JOGENDRA CHANDRA GHOSH, CALCUTTA.

The above grant has appeared in the *Epigraphia Indica*, Vol. XXIII, pp. 52-56. We congratulate Mr. N. G. Majumdar, the editor of the plate, for his fine critical acumen. Although he has not been able to identify the village of Ambala, from where the charter was issued, nor the village of Jaṅgōyikā, in which lay the donated land, the indication he has given of their locality has come very true. He, from a study of the nature of the script, the phraseology used in the Raigraṃ and other contemporary inscriptions discovered in North Bengal, and the standard measuring reed used, came to the conclusion that the land given away must have belonged to North Bengal, although the donee came from Nandapura in the Moughal District of Bihar.

We find that a village named Ambala or Anbala still exists in the Raipur of the Dinajpur District, in North Bengal. There is also a village named Jaṅgāra (Jaṅgā Nawāganj) of the same district. Raigraṃ is also in this district. The village of Jaṅgōyikā seems to be a very ancient one. Kautilya in the *Arthashastra* speaks of a variety of sandalwood, a variety of

¹ Village Directory, Dinajpur (1883).

agaru (resin of *aloe*) and also a kind of *tailoparnika* (leaves producing oil such as *Eucalyptus*) named *Jōngaka* which might have taken this name from its place of origin. The commentator says that all these are the products of *Kāmarūpa*¹. We do not know the time of this commentator. He might have flourished in the seventh century, when this part of Bengal was under *Kāmarūpa*. It is interesting to note that a variety of *agaru* is named *Dōngaka*, and a variety of *tailoparnika* as *Āśka-grāma*². This *Dōngaka* might be the same as the *Dōngā-grāma* in *Hemachandrikā*, occurring in the *Dāmodarpur* plate No. 4³. The commentator placed *Āśka-grāma* also in *Kāmarūpa*⁴, but we find a village of this name in *thānā* Gaṅgārāmpur of the *Dinājpur District*⁵.

We would now like to make some observations on some of the terms used in the first two lines of the plate. For ready reference, we give below the text and the translation by Mr. Majumdar :

TEXT.

- 1 Svasty-*Aravī*(*mbi*)*la*-grām-āgrahārāt=sa-viśvāsam=adhikaraṇām(ṇam) Jāṅgōyikā-grāmē Brāhmaṇ-ōttarān-samvyavahā-
- 2 ry-śāi-kuṭumvi(*mbi*)*naḥ* kuśalam=anuvārṇṇya bōdhayanti(ti) likhanti(ti) cha[!]*] Vijñāpayati naḥ viśhayaṣpati-*Chhatttramahaḥ*.

TRANSLATION.

(ll. 1,2). Hail! From the (*royal*) grant (*agrahāra*) of *Ambīla* village, our Head of the District (*Vishayapati*) *Chhatttramaha*, with confidence intimates, addresses in writing and informs the Court (*Adhikaraṇa*), as well as the *Brāhmaṇas*, the chief officers and others, and also the householders, at the village of *Jāṅgōyikā*, after having enquired about their well-being :

Agrahāra—This has been translated as ‘(*royal*) grant’. The word, no doubt, ordinarily conveys this meaning. But it is doubtful if it has been used here in the same sense. Charters are usually issued from some headquarters or camps. There appears no reason why the present charter should be issued from a village of royal grant. In the *Mallasārul* plate of *Vijayasēna*, issued in the third year of the reign of *Mahārājādhirāja* *Gōpachandra* (c. 508 A. D.), we find the designation of an officer as *Āgrahārika*. In the same plate the grant has been made by addressing several ‘*Āgrahāriṣo-mahattaras*’ of the neighbourhood⁶. So it seems that *Agrahāra* was meant to be the headquarters of a *Mahattara*, who was also an *Āgrahārika*, or *Agrahārin*.

Let us see what *agrahāra* literally means. It is derived from *agra*=first or prior and *kri*=to take. *Agra* here has to be taken in the sense of *agra-bhāga*, i.e., king’s share, because the king has got the priority or the first charge on the produce of land. *Agrahāra* means ‘one who takes or collects king’s share’. The *Sūkrantī* has used the words *bhāgahara* and *bhāga-grāhī* in this sense⁷. *Agrahāra*, therefore, means ‘the place of business or headquarters of the *Agrahāra* or *Agrahārin*’.

¹ *Arthasāstra*, Bk. II, ch. 11.

² *Ibid.*

³ Above, Vol. XV, p. 140.

⁴ *Arthasāstra* (Gaṇapati Śāstri’s ed.), p. 189.

⁵ *Vil. Diry.*, Dinājpur.

⁶ *Bangiya Sāhitya-Parishat-Patrikā* (B. S. 1344), pp. 17-21; above, Vol. XXIII, pp. 155 ff.

⁷ *Sūkrantī* (Venk. Press), ch. II, vv. 120, 419.

Now we shall try to see how *agrahāra* came to mean 'a grant made to a Brāhmana.' We have seen that in the Mallasārūl grant *Agrahāra*s were *Mahattaras* also. The title *Mahattara* implies 'a head-man of a village.' When he performs also the function of 'a revenue-collector,' he is called *Agrahāriṇa-mahattara*.¹ Manu says that the king should appoint a head-man for every village, every ten villages and so on. The head-man of one village will get as his remuneration what food and drink the villagers are to pay to the king every day. The head-man of ten villages will get land which requires six bulls to cultivate, and so on. Kautilya also says that the *Adhyakshas* or 'Superintendents of departments' should be endowed with lands. The *Sukranūti* again says '*grāmapō Brāhmaṇō yōjyaḥ*'² i.e., 'a Brāhmana should be appointed as the head-man or *Mahattara* of a village'. In this way the land granted as maintenance for the *Agrahāriṇa-mahattaras* who were invariably of the Brāhmana caste came to be known as *agrahāra*.

Sa-viśvāsam—This has been translated as 'in confidence'. No question of confidence comes in here. We think that Dr. Chakravarti, the Government Epigraphist, has rightly raised the point that after *agrahārāt* some officers should be mentioned. We take *Viśvāsa* to be the designation of some officer. '*Sa-karaṇān*', a word similar to '*sa-viśvāsam*', is found in the Khālimpur plate of Dharmmapāladēva, as '*jyēshṭha-kāyastha-mahōmahattara-mahattara-dātagrāmik-ādī-vishaya-vyavahāriṇaḥ sa-karaṇān*'³, i.e., 'the District-Officers such as the Jyēshṭha-Kāyastha, etc., with their *Karaṇas*, i.e., Sub-Departments or the officers constituting their respective Sub-Departments.' Here it appears that the *Mahattara* was an officer higher than the *Dātagrāmika* or the head of ten villages' and the *Jyēshṭha-Kāyastha* was at the head of the *Vishaya-Vyavahāriṇas* or 'officers of the district', probably employed in the work of revenue collection. *Viśvāsa* literally means 'trust,' hence 'any officer in charge of some work of trust.' Here it probably refers to the post of revenue-collector of the Ambila *agrahāra*.

Let us see if there is any evidence to show that there really existed any post of the name of *Viśvāsa*. The present-day surnames such as *Viśvāsa*, *Niyōgi*, *Bhāṇḍārī*, *Bisī* (*Vishayī*), *Majumdar* (correctly *Majmuādār*), *Munshī*, etc., are nothing but the names of posts, which were held by some forefathers, probably for some generations, of the present holders of these surnames. Arjuna Miśra, the Bengali commentator of the *Mahābhārata*, says that he wrote the *Mōkshadharma-nīrṭhadīpikā* under orders of the '*Gauḍēsvara-mahōmantri-trimad-Viśvāsa-rāya*'.⁴ Again Rāmachandra Guha, the poet of the *Aindavānanda-Nāṭaka*, says that he was the son of '*Gauḍēndra-mahōmātya-kavi-panḍita-prāpta-Viśvāsa-sthāna(khāna)-padavika*'.⁵ We find that both *Viśvāsa-rāya* and *Viśvāsa-khāna* held high posts under the king of Gauḍa. Rāmachandra clearly states that his father held the post (*padavī*) of *Viśvāsa-khāna*. *Padavī* literally means 'a situation, a place,' but surnames after the post-designations have become so very common in Bengal that *padavī* means 'a surname'. The term again is so very popular that surnames such as Banerji, Ghosh, etc., which are not strictly *padavīs* go by the name of *padavī*. *Viśvāsa-rāya* and *Viśvāsa-khāna* seem to be similar to the modern 'Lord Chancellor of the Exchequer.' After this there cannot be any doubt that *Viśvāsa* in the present plate has been used as the designation of an officer.

¹ [*Agrahāriṇa* of the Mallasārūl Plate evidently stands for *agrahāriṇika* and has been formed on the analogy of *grāmīṇa*.—Ed.]

² *Manu-smṛiti*, ch. VII, vv. 115-19.

³ *Arthashastra*, Bk. II, ch. 1.

⁴ *Sukranūti*, ch. II, v. 420.

⁵ Above, Vol. IV, p. 250, text l. 47.

⁶ *Notices of Sans. MSS.*, H. P. Sastri, 2nd. Series, Vol. I, No. 295.

⁷ *Des. Cat. of Sans. MSS.*, Tanjore, Vol. VIII, No. 4335.

Adhikarapam—This has been translated as ‘court’. We think it would be more suitable to say ‘department’ or ‘officers constituting the department’. Court ordinarily carries the sense of ‘a Court of Justice.’ Kaṭilya has used this word in the sense of ‘a department.’¹

Brāhmaṇ-ōttarān—This has been rendered as ‘the Brāhmaṇas and others.’ In the charters of the Śēna and the Varman kings of Bengal, we have ‘*Brāhmaṇān Brāhmaṇ-ōttarān*,’ which has been translated by Mr. Majumdar as ‘Brāhmaṇas, and the best or chief among Brāhmaṇas’.² Again in the Rāmapāl copper-plate of Śrichandra occurs only ‘*Brāhmaṇ-ōttarān*.’ This has also been rendered as ‘the best among Brāhmaṇas.’³ We think in the first case ‘*Brāhmaṇ-ōttarān*’ means ‘other than the Brāhmaṇas,’ and in the second case as ‘the Brāhmaṇas and others,’ as has been interpreted in the present case. No other rendering will be suitable to the context.

Sarhvyavahāry-ādi-kuṭumbinaḥ—This has been translated as ‘the chief officers and the householders’. In the Dāmōdarpur plate No. 3 a distinction has been made between the *adhikaraṇa-grāmika-kuṭumbinaḥ*, and the *-prakṛiti-kuṭumbinaḥ*.⁴ The first seems to refer to those, who by virtue of their position in society held some office, such as *mahattara*, etc., while the second are the lay or ordinary householders. In the present plate these householders are not the ordinary householders, but belonged to the first class.

Kusālam-anuvarṇya—This has been interpreted as ‘enquiring about the well-being of’. This is the same as ‘*kusālam=uktivā*’ of the Dāmōdarpur plate mentioned above. It should, we think, be translated as ‘after saying or wishing well-fare’ such as ‘*śubham=astu bhavatām*’. Manu ordains that *kusāla* should be enquired of the Brāhmaṇas only, and not of the other *varṇas*.⁵ Here in the assembly people other than the Brāhmaṇas were also present. So enquiring of *kusāla* of all would have been against law and etiquette.

No. 17.—SVALPA-VELURA GRANT OF GANGA ANANTAVARMAN.

BY B. CH. CHHABRA, M.A., M.O.L., Ph.D. (LUGD.), OOTACAMUND.

This grant is one of the nine sets of copper-plates which were acquired by Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, Calcutta, in the year 1935, and seven of which have already been published.⁶ Their exact find-spot is not known, but, as stated above,⁷ they were unearthed in a village of the **Badakhimedi Estate** in the Ganjām District.

The charter consists of **three copper plates**, each measuring about 7" × 2½". They were strung on a ring, about 3½" in diameter, to which was fixed a **seal**. This is now badly defaced, but it probably contained the figure of a recumbent bull. The plates together with the ring and the seal weigh 108½ *tolas*. The first and the last plates are engraved only on the inner face, while the second plate bears writing on both the sides. Their rims are left flat, still the inscriptions on them is intact. There are altogether thirty lines of writing, each face of the second plate containing eight and the other two seven each.

¹ *Arthashastra*, Bk. II, ch. IX.

² N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 24, 66, 78 and 90.

³ *Ibid.*, p. 8.

⁴ Above, Vol. XV, p. 136.

⁵ *Manu-smṛiti*, ch. II, v. 127.

⁶ Above, Vol. XXIII, pp. 73 ff.; 78 ff.; 141 ff. and 261 ff.

⁷ *Ibid.*, p. 73.

The characters belong to the northern variety of alphabet, which is generally found in the Gaṅga records. The script of the present inscription resembles to a great extent that of the Vishmagiri plates of Indravarmadēva,¹ and, at the same time, appears to be somewhat more archaic than the latter. It is, however, decidedly much later than that of the Dhanantara plates of Sāmantavarman.² With regard to the formation of individual letters, it may be observed that *k*, *dh*, *p*, *m*, *y*, *r*, *l*, *s* and *h* have two signs each, as found in the following examples: *Śvētaka* and *śakala* (l. 1); *-ādhiśhīhā°* (l. 1) and *°dhirāja* (l. 7); *°parika* (l. 10) and *janapa°* (l. 11); *māhēvarō* and *mātā* (l. 6); *pralaya* (l. 2) and *nāyaka* (l. 10); *°dhirāja* and *paramō°* (l. 7); *śakala* (l. 1) and *kamal-* (l. 4); *nivāsi°* (l. 3) and *sāmanta* (l. 5); *hētō°* (l. 2) and *māhē°* (l. 6). Similarly *ṛ* is represented by two distinct forms one of which is identical in shape with the same letter in Nāgarī, while the other looks like Nāgarī *v*. Both of them may be compared in *nivāsina* (l. 3). The same word also illustrates the two ways in which the medial *i* is expressed. The medial long *ī* is likewise denoted in two ways, cf. *śrī* (l. 3 *et passim*) and *kusalīh* (l. 8). Attention may be called also to *śrī* in l. 29 the form of which totally differs from the sign of the same word occurring several times in the rest of the inscription. As to the signs for initial vowels, *a* is met with in ll. 8, 22, 27, *i* in ll. 24, 26, 29, and *u* in ll. 18, 29. Here again, two diverse forms of initial *i* are seen in *īti*, appearing twice in l. 29. The sign for final *i* (ll. 15, 23) is equally noteworthy.

The language of the record is Sanskrit and the composition is in prose, except that five of the customary verses occur in ll. 19-26. Concerning orthography the following points are noticed: (1) In certain cases *sandhi* rules have been disregarded, as in l. 15. (2) In a few instances the *sandhi* observed is wrong, as in *°rājyō parama-* (l. 6). (3) *Anusvāra* has taken the place of a final *m*, as in *phalaṁ* (l. 20) and (4) occasionally also of a class nasal, as in *Kalīṅg-* (l. 6), (5) whereas in some cases it appears redundantly before a nasal, as in *Gaṁṅg-* (l. 7) and *bhavatānim=ētad=* (l. 13). (6) *Visarga* is sometimes omitted, as in *nivāsina* (l. 3), (7) while it is wrongly used in *kusalīh* (l. 8). (8) The letter *t* preceding *r* in *śakti-traya* (l. 4) and in *attra* (l. 27) is reduplicated. (9) A consonant after *r* is in most cases doubled, as in *Gōkarṇ°* (l. 3), and (10) left single in others, as in *-ārka* (l. 16). (11) As in many other records of this period, no separate sign for *b* has been employed in this inscription, it being invariably expressed by the sign for *v*. The composition of the record also shows a few mistakes such as wrong spellings or incorrect grammar, which have been rectified in the transcribed text.

The document is issued by the illustrious *Mahārājādhirāja-Paramēśvara-Paramabhāṭāraka Anantavarmadēva* from his capital or seat of government (*adhishhāna*) Śvētaka. Its object is to record the grant, made by the king himself, of a village called *Svalpa-Vēlura* (or *Svalpa-Vēlurō*), included in the district (*vishaya*) of *Khalgukhaṇḍa*, to one *Bhaṭṭa Nānaśarman* belonging to the *Vatsa gōtra*, the *Vājasanēya charaṇa*, and the *Kāpva śākha* (of the white *Yajurveda*). *Mahāsāmanta* *Asōkadēva* acted as the *Dūtaka* for this charter, while it was composed by *Mahāsāndhivigrahika* *Gōvindadēva*, registered (*lāñchhita*) by the chief queen (*Mahādēvī*) *Vāsabhāṭārikā* and engraved by *Mahindrabhīma*. The date of the record, which is given at the end, is the **fifth day of the bright half of the month of Phālguna in the nineteenth year** which, in all probability, refers to the regnal year of the king.

The donor, *M. P. P. Anantavarman*, belonged to the Early Gaṅga dynasty of *Kalīṅga*. One of the conventional attributes attached to his name describes him as 'one who wields the supreme power over the entire *Kalīṅga* (country) conquered by the strength and might of his own arms', but this in common with a number of other Gaṅga grants has no special significance

¹ Above, Vol. XIX, pp. 134 ff.

² *Ibid.*, Vol. XV, pp. 275 ff.

here. Although several of the Early Gaṅga kings are known to bear the same name Anantavarman,¹ none of them appears to be identical with the grantor of the present charter. Unfortunately there still prevails a good deal of uncertainty with regard to the chronology of the Early Gaṅga kings, in spite of the fact that the number of their known records, which was already not a mean one, has during recent years been appreciably augmented by fresh discoveries. From the varied and extensive data available divergent opinions have been formed in respect of the many vexed problems connected with the history of the Gaṅgas, which it will serve no useful purpose to repeat here. Hence a brief and relevant discussion may suffice.

It has been supposed that there were at least five collateral branches of the Early Gaṅgas, ruling over different parts of Kaliṅga. Even an attempt has been made to fix the genealogy of each of them.² A verse appearing in Vajrahasta's grants³ has been cited in support of that. There is indeed nothing against such a supposition. In fact, there is an additional piece of evidence in its favour. We know that there were various capitals from where the Gaṅga records have been issued. This diversity of capitals is better explained by accepting the above view than by assuming, with Mr. T. C. Rath, 'that the capital was changed from time to time'.⁴

Latterly, it has been suggested⁵ that one branch of the Early Gaṅgas had Śvētaka as its capital, whence it ruled over the surrounding territory. It may parenthetically be pointed out that Mr. M. Somasakhara Sarma asserts that the name of the city has hitherto been 'wrongly read as Śvētaka' but 'is really Śchētaka'.⁶ His assertion is based on his examination of the four grants then available to him. There is no gainsaying that the forms of conjuncts *śva* and *ścha* are often very similar to and hardly distinguishable from each other in those records, as is the case in many others for the matter of that. Again, the evidence of the Vishmagiri plates, as adduced by Mr. Sarma, even substantiates his alleged reading *Śchētaka*. In spite of all that the latter does not seem to me acceptable. Considering that the names of the other Gaṅga capitals are purely Sanskrit ones, one would expect in the present instance also a familiar Sanskrit word as *Śvētaka* rather than a quasi-Sanskrit term like *Śchētaka*. This in itself, I admit, is not a sufficiently cogent argument for the acceptance of the former reading, but, as we shall presently see, it is strengthened by concrete evidence. As remarked above, Mr. Sarma had only four charters for comparison, whereas we have now six or seven more issued from the self-same capital city. If the *śvē* of *Śvētaka* is not clear enough in any of the previously known four grants, it is absolutely clear in at least three⁷ of the latter group. It will be seen that the conjuncts *śva* and *ścha* there have distinct forms. We have, therefore, to treat the reading *Śchētaka* of the Vishmagiri plates as a mistake for *Śvētaka*.

Assuming now that the kings who issued charters from Śvētaka belonged to a separate branch of the Early Gaṅga rulers, we find that Anantavarman of the present grant is the only king of that name so far known in that line. The earliest known prince of this family is

¹ See above, Vol. III, pp. 17 ff.; Vol. XXIII, pp. 56 ff. *J. A. H. B. S.*, Vol. II, pp. 273 ff.

² *J. A. H. B. S.*, Vol. III, p. 38.

³ Above, Vol. IV, p. 189; Vol. IX, p. 96; Vol. XXIII, p. 71. The verse runs as follows :

पूर्वैः सूपविभिर्विमज्ज्य वसुधा या पञ्चभिः पञ्चषा मुक्ता भूषिपरान्नो मुजबलात्मिक एव स्वयम् ।

एकीकृत्य विजित्य अनुविबद्धान् श्रीवज्रहस्तशतशतारिंशत्तमल्युदारचरितः सर्वामरचीक्षमाः ॥

⁴ *Ibid.*, Vol. XV, p. 276.

⁵ *Journal of Oriental Research*, Vol. XI, pp. 60 ff.

⁶ *Ibid.*, p. 59 and n. 9.

⁷ Above, Vol. XXIII, plates facing pp. 80, 262 and 267.

Sāmantavarman, as would appear from his Dhanantara plates,¹ which are not dated but are assigned to the seventh century A.D. on the evidence of their more archaic characters. Two points are noteworthy in this last-mentioned record; firstly Sāmantavarman does not bear any royal title; secondly he is described as *sva-bhuja-bala-parākram-ākṛānta-sakala-Śvētaka-ādhirājya*. This latter epithet, we know, occurs in connection with many other Gaṅga kings, with the only difference that there it has *Kaliṅga* instead of *Śvētaka*. From the above observation we may conclude that Sāmantavarman must have been a petty chief, ruling over a small territory called Śvētaka after the name of the capital city. Incidentally, this last reference further supports the theory of the separateness of the Śvētaka branch of the Early Gaṅga kings of Kaliṅga. As will be seen below, Sāmantavarman later on rose from his humble position to considerable power.

Recently, an important discovery has been made in the shape of a copper plate grant.² The charter is likewise issued from Śvētaka. It is dated and records the gift of a village, named Phērava, to four Brāhmaṇas. The donor is *Mahārāja Sāmantavarman* who has been rightly identified with Sāmantavarman of the Dhanantara plates. The identification is vouched mainly by the similarity of the script used in both the records. It may be noticed that in the Phērava grant Sāmantavarman is styled *Mahārāja* and bears the more common epithet *sva-bhuja-bala-parākram-ākṛānta-Kaliṅg-ādhirājya*, whereas in his Dhanantara plates he bears no such title as *Mahārāja* and his corresponding epithet there contains *Śvētaka* and not *Kaliṅga*. This indicates that, during the interval between the times of the issue of his Dhanantara plates and Phērava grant, Sāmantavarman somehow or other managed to have his dominions expanded and thereby to acquire more authority. We have at present no means to ascertain either the exact duration of that interval or the circumstances that led to his success and achievements.

As has already been remarked, the Phērava grant is dated; and that is again a point inviting controversy. The date³ is expressed only by three numerical symbols which the editor, Mr. Sarma, has read as 185. The first and the last figures no doubt represent 100 and 5 respectively. The middle one, however, answers neither to 8 nor to 80, as a comparison of it with the known symbols of those numerals⁴ will prove. Mr. Sarma's reading of the date as 185 is thus not warranted. The precise value of the disputed symbol cannot be determined unless we come across the same sign used elsewhere in a Gaṅga record in a date expressed both in words and in numerical symbols. Tentatively, however, I propose to explain the sign under discussion as representing 6, because it closely resembles the symbol for ~~six~~ occurring in the Kōmārti Plates of Chaṇḍavarman of Kaliṅga.⁵ The date would thus be the year 165 and not 185. No era has been specified in the record, but the year 165 possibly refers itself to the Gāṅgēya era.

According to Mr. Sarma's reading of the date as the year 185 of the Gāṅgēya era, Sāmantavarman becomes contemporaneous with Guṇārṇava's son Dēvēndravarmaṇ, a Gaṅga king of Kaliṅganagara, whose records of the years ranging from 183 to 195 of the same era are known.⁶

¹ Above, Vol. XV, pp. 275 ff.

² This has been edited by Mr. M. Somasekhara Sarma in *Bhārati* (Telugu), Vol. XIV, Pt. I, 1937, pp. 223 ff. and *Plates*; and *J. O. B.*, Vol. XI, Pt. I, 1937, pp. 55 ff. (and *Plates*, *ibid.*, Pt. II).

³ The date portion has come out more distinct on the plates accompanying Mr. Sarma's article in Telugu.

⁴ For the signs of 8 and 80 see above, Vol. XVII, plate facing p. 333, text l. 23; Vol. III, plate facing p. 129, text l. 23, has the symbol for 80, and *Ind. Ant.*, Vol. XIII, plate facing p. 121, text l. 28, has that for 8.

⁵ Above, Vol. IV, plate facing p. 145, text l. 20. It will be seen that in both the cases the symbol is identical in form with the letter *ka* of the alphabet used, but that in the case of the Kōmārti Plates it has the sign of medial *ā* added to it.

⁶ See Bhandarkar's *List of Inscriptions of Northern India*, Nos. 1478, 1479 and 2048; also *L. H. Q.*, Vol. X, p. 301.

Mr. Sarma is inclined to believe that Sāmantavarman's subsequent rise was presumably due to a successful invasion by him on Dēvēndravarman's territory. This belief is not tenable in view of the fact that the reading of the date as the year 185 of the Phērava grant is not correct.

Besides *Mahārāja* Sāmantavarman and *M. P. P.* Anantavarman, the following are the names of the other Gaṅga rulers of the Śvētaka branch as known from their respective characters: *Mahārāja* Indravarman;¹ *Mahārāja* Pṛithivivarman, son of Mahindravarman;² *M. P. P.* Indravarman, son of Pṛithivivarman;³ *Mahārāja* Jayavarman;⁴ *P. M. P. Rāṇaka* Dānārṇava, son of Pṛithivivarman;⁵ *M. P. P.* Bhūpēndravarman;⁶ *Rāṇaka* Jayavarman;⁷ and *Mahārāja* Indravarman.⁸ Sufficient data are not yet available for determining the chronology of these kings.

As regards the localities mentioned in the present inscription, no satisfactory identification is forthcoming. Commenting upon Śvētaka, Mr. R. Subbarao says: "It would appear from the *Śhalapurāṇa* that the region round about Śrī-Kūrmam was called *Śvētaka Pushkaraṇi* (sic); and probably the donor had his capital at Śrī-Kūrmam".⁹ Mr. Sarma, on the other hand, identifies Śvētaka with the modern Chikaṭi Zamindari in the Sōmpēṭa taluk of the Ganjām District.¹⁰ *Khalgukhaṇḍa viśhaya* of the present grant is evidently the same as *Khalugakhaṇḍa viśhaya* occurring in the charters of Bhūpēndravarman and *Rāṇaka* Jayavarman,¹¹ but it has not yet been identified. The name of the granted village, *Svalpa-Vēlura*, suggests that there must have been two villages of the name Vēlura, one *svalpa* (small) and the other *brihat* (large). I am unable to offer any plausible identification of either.

Finally we may consider in brief the significance of the designations of some of the officers figuring in this record, as they illustrate in a way the administrative history of India. The list of officials to whom the charter is addressed is headed by *Mahāsāmanta* and *Śrīsāmanta*. From the context they appear to be some dignitaries rather than 'feudatory chiefs' as the term *sāmanta* ordinarily signifies. Moreover, I am inclined to take *śrī* in the latter term as an integral part of the designation and not as merely an honorific prefix. The first of these two ranks appears to be superior to the second one. May be they denote 'officers in charge of or posted on the frontiers'. *Daṇḍanāyaka*¹² is probably the same as *Sēnāpati* 'army-leader' or 'general'. *Daṇḍapāsika*

¹ Above, Vol. XIX, pp. 134 ff.

² *Ibid.*, Vol. XXIII, pp. 78 ff.

³ *Ibid.*, pp. 263 ff.

⁷ *Ibid.*, pp. 267 ff.

⁵ *Ibid.*, Vol. IV, pp. 198 ff.

⁴ *Ibid.*, pp. 261 ff.

⁶ *Ibid.*, pp. 265 ff.

⁸ He is known from a recently discovered copper-plate grant which has not yet been published. As the characters of this record are much earlier in appearance, *Mahārāja* Indravarman of this does not seem to be identical with either of the two rulers of the same name mentioned in the above list.

⁹ *J. A. H. R. S.*, Vol. III, p. 184.

¹⁰ *J. O. R.*, Vol. XI, p. 58. It may be recalled that Mr. Sarma reads *Śchētaka* instead of *Śvētaka*. The latter reading may not upset his identification of the place with Chikaṭi, *śvē* being equally transmutable into *chī* through the supposed intermediary forms *śē* (which actually occurs in one instance, see above, Vol. XXIII, p. 266) and *chē*. He observes that "the term *Śchētaka* can be explained philologically to be the same as the modern Chikaṭi the intervening forms being, *Śchēkata* (through metathesis), *Chēkata* *Chēkaṭa* and finally Chikaṭi in popular parlance." Further on in his essay he also connects *Sōdā-* or *Sōdā-maṇḍala* with *Śchētaka* (*op. cit.*, p. 61).

¹¹ Above, Vol. XXIII, pp. 266 and 268.

¹² Mr. N. G. Majumdar thinks that *Daṇḍanāyaka* means 'a judge'. *Inscriptions of Bengal*, Vol. III, p. 185. The same term has been rendered by R. G. Basak as 'magistrate'. Above, Vol. XII, p. 43. The title *Mahā-daṇḍanāyaka*, which denotes a higher rank than that of *Daṇḍanāyaka*, appears also in the famous Allāhābād Pillar Inscription of Samudragupta, where Fleet takes it for a military title and discusses its significance in detail. *C. I. I.*, Vol. III, p. 16, n. 5. Prof. Vogel, however, renders this *Mahādaṇḍanāyaka* by 'prefect of police' in *Antiquities of Chamba*, Pt. I, p. 123, where he discusses the title *Kumārāmātya*.

may mean 'an officer entrusted with the punishment of criminals'.¹ The term *Antaranga* is not of frequent occurrence and has been subjected to much discussion. It possibly signifies 'a court physician'.² The title *Kumārāmātya* has been explained as to denote 'councillor of the crown prince'.³ No satisfactory explanation of the term *Uparika* has yet been found, though it is met with in many inscriptions and several scholars have discussed it.⁴ The office of *Uparika* seems to have existed even in very olden days, for we find it defined by so ancient an authority as Brihaspati who is quoted by Viśvarūpachārya in his commentary *Bālakriṣṇa* on the *Yājñavalkyasmṛiti* while commenting on the verse 307 in the *Bhṛgudharma-prataroga* of this work.⁵ The definition runs as follows: *avikāryō-vibhāṅgādriyāḥ pratāpavān subhāgāḥ sumukhō-kṛpāṇō-praṇādī dakṣhō dākṣhiṇya-chāritra-rakṣheṣ-ārtham-adhikarāṇa-samāhāra-vicēka-kṛid-uparikaḥ syād, i.e., 'a man who is resolute, sane, energetic, blameless, merciful, generous, vigilant, dextrous and capable of administering justice in legal disputes should be (appointed as) Uparika in order to maintain impartiality and morality'. The office of an Uparika may thus correspond to that of 'a magistrate'. *Viśayapati* and *Grāmāpati* are 'district-officer' and 'village-head' respectively. The meaning of the terms *Bhāgin* and *Bhōgin* is not very clear. They are apparently the same as *Bhāgika* and *Bhōgika*, occurring elsewhere.⁶ They possibly denote 'collectors of revenue'. Explaining the latter designation Mr. Vaidya writes: "the collector of the Bhōga, i.e. the state share of the land produce taken in kind, as a rule, one sixth. The term Bhōga is still in use in Kathiawad for the share usually 1/4th which land-holders receive from land-cultivating tenants".⁷ The *chāṭas*, *bhāṭas* and *vallabhas* belong to the inferior staff. The first two have often been rendered as 'irregular soldiers' and 'regular troops' respectively. Prof. Vogel has, however, shown that the office of *chāṭa* still exists in the Chamba State where the corrupt form *chār* is used and it means 'the head of a *pargaṇā*', while *bhāṭa* is taken in the sense of 'an official subordinate to the head of a *pargaṇā*'.⁸ *Vallabhas* are mentioned also in Kauṭilya's *Arthasāstra* where the word is translated as 'courtiers'.⁹*

TEXT.¹⁰

First Plate.

- 1 Ōm¹¹ Svasti [h*] Śvōtak-ādhiṣṭhānād-bhagavataś-char-āchāra-gu[ḥ] śakala-
- 2 śaśāṅka-śekhara-dharasya sthity¹²-utpatti pralaya-kāraṇa-hētō-
- 3 r-Mmahēndr-āchala-śikhara-nivāsina[h*] śrīmad-Gōkarṇṇēśvara-bhaṭṭāraka-
- 4 sya charaṇa-kamal-ārādhan-āvāpta-punya(nya)-nichayasya¹³ śakti-tṭraya-

¹ Above, Vol. XXIII, p. 254, n. 2; J. Ph. Vogel, *op. cit.*, p. 129.

² N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 183; N. N. Das Gupta, *A Note on the Term 'Antaranga'* in *Indian Culture*, Vol. I, pp. 684 ff.

³ J. Ph. Vogel, *op. cit.*, p. 123.

⁴ *Ibid.*; N. G. Majumdar, *op. cit.*, p. 183, here also see under *Antaranga*.

⁵ *Yājñavalkyasmṛiti* with the commentary *Bālakriṣṇa* edited by T. Ganapati Sastri (Trivandrum Sanskrit Series, No. LXXIV), pp. iv and 184.

⁶ See J. Ph. Vogel, *op. cit.*, p. 130.

⁷ C. V. Vaidya, *History of Medieval Hindu India*, Vol. I, p. 157.

⁸ J. Ph. Vogel, *op. cit.*, pp. 130 ff.

⁹ R. Shamasastri's English translation, *Kauṭilya's Arthasāstra* (2nd edition), p. 52.

¹⁰ From ink-impressions.

¹¹ Expressed by a symbol.

¹² The letter *t* in this conjunct appears to be doubled, but in reality it is single; cf. the same in **kṛiṣya*, l. 17.

¹³ Read *-nichayāḥ*.

- 21 datē(tt=ē)ti pārthivāḥ [*] sva-dānēt-phalam-anantyaṁ para-datt-ānupā-
nam(nē) [2 1*] Śa(Śha)hṛtī(śhṛi)-
22 m=varsha-sahasrāṇi svargē mōdati bhū(bhū)ṁśidaḥ [*] a(ā)kshēptā ch-ānūmantā
cha tāny=ē-
23 va narakam=v[r]ajēt [13] Sva-dattām-para-dattām-vā yō harēti(ta) vasuṁddharām¹
[*] sa

Third Plate.

- 24 viśthāyām kṛmir-bhu(bhū)tvā pitṛibhi[h*] saba pachyatō || [41*] Iti kamala-da-
25 l-āmvu(mbu)-vā(bi)ndu-lōlām śriyam-anuchiatya manushya-jī(ji)vita²mū-cha sakalam=i-
26 dam=udāhṛitāñ=cha vu(bu)ddhvā na hi puruṣai[h*] para-kirttayō vilōpya(pyāḥ)
[151*] iti |
27 du(dū)takō=ttra mā(ma)hāsāmanta-śrī(śrī)-³Aśōkadēvaḥ | likhitañ=cha mā(ma)hā-
28 sandhivigrihī(ghrahi)ka-Gōvindadēvēna | laṁ(lā)ñchhita[m] mā⁴(ma)hādēvyā śrī-Vāsa-
bhaṭṭā-
29 rikaya iti⁵ | utkirṇaṁ=cha śrī-Mahindrabhīmēna⁶ iti [1*] samva⁷ 19
30 Phāla⁸śudi 5 [11*]

TRANSLATION.

(Lines 1-8) Om Hail! From the (*capital*) city of Śvōtaka, the illustrious Mahārājādhirāja-Paramēśvara-Paramabhāṭṭāraka Anantavarmadēva, who has a store of religious merit acquired by worshipping the lotus-like feet of the illustrious lord Gōkarṇēśvara-Bhāṭṭāraka (*i.e.*, Śiva), who² is the cause in bringing about the creation, preservation and destruction³ (*of the universe*) (*and*) who⁴ resides on the summit of the mount Mahēndra, who⁵ has the entire circle of feudatory chiefs loyally attached (*to himself*) through the excellence of his⁶ three-fold power⁷, who⁸ has the supremacy over the whole Kāliṅga (*country*) conquered by the strength and force of his⁹ own arms, who¹⁰ is a devout worshipper of Mahēśvara (*i.e.*, Śiva), who¹¹ has meditated on the feet of his¹² parents, (*and*) who¹³ is an ornament of the pure family of the Gaṅgas, being in good health, (ll. 8-12) duly honours and commands the present as well as the future (*officers*) of the district and of the country, headed by the Brāhmanas, (*namely*) Mahāsāmanta¹⁴ Śrīsāmanta, Daṇḍa-

¹ Read *vasuṁddharām*.

² Here the *anusvāra* is redundant.

³ *Śandhi* has not been observed here.

⁴ This *mō* is engraved over an erasure.

⁵ Read *rikaya-iti*.

⁶ Read *anant*. The sign after *anant* cannot be read as final *t*, because the form of this letter occurring in the present inscription is altogether different as may be seen in l. 15 and l. 23. No doubt the sign in question is to be read as the numeral 1, while the next one is the numerical figure 9.

⁷ This evidently stands for *Phālguna*.

⁸ This refers to Gōkarṇēśvara-Bhāṭṭāraka.

⁹ The order in the original is: preservation, creation and destruction. The same is seen also in the other known Gaṅga records wherever the phrase in question occurs. The proper order, however, should be as given in the translation.

¹⁰ This refers to Anantavarmadēva.

¹¹ The three *śaktis* are *prabhū-śakti* (majesty), *mantra-śakti* (good counsel) and *veśā-śakti* (energy).

¹² The significance of this and the following titles has been discussed in the introduction.

nāyaka, Daṇḍapāṭika, Antaraṅga, Kumārāmātya, Uparika, Vishayapati, Grāmapati, Bhāgin Bhōgin and so forth, as well as others belonging to the class of *chāṭas, bhāṭas* and *vallabhas* in the district of **Khalgukhaṇḍa** (as follows) :—

(ll. 12-18) “Be it known to you that this village of **Svalpa-Vēlura** (or **Svalpa-Vēlurō**), belonging to this district (of **Khalgukhaṇḍa**), (and) marked by (its all the) four boundaries, has been donated by Us, after making it rent-free, with libations of water to **Bhaṭṭa Nānaṭasārman** of the **Vājasaneyā charaṇa**, the **Kāṇva śākhā**, the **Vatsa gōtra** (and) the **Bhṛigu-Ūrva-Chyavana-Apnavāna-Jamadagni pravara**, to last as long as the moon, the sun and the earth (endure) ; wherefore seeing the copper charter and out of respect for the *dharma* no one should become an obstacle (to it).

(ll. 18-26) “Moreover, it is declared in the *dharmaśāstras* : [Here follow five of the customary verses.]”

(ll. 27-30) The *Dūtaka* here is the illustrious **Mahāsāmanta Aśōkadēva**. And (it) is written by **Mahāsandhivigrahika Gōvindadēva** (and) registered by the illustrious chief queen **Vāsabhaṭṭārikā**. And (it) is engraved by the illustrious **Mahindrabhīma**. The year 19, the 5th day of the bright fortnight of **Phālguna**.

No. 18.—CHURA GRANT OF PALLAVA VIJAYA-VISHNUGOPAVARMAN.

By C. R. KRISHNAMACHARLU, B.A., MADRAS.

The grant edited below is engraved on three copper-plates strung on a circular ring bearing an oval seal. The plates were forwarded to the late Rao Bahadur H. Krishna Sastri, Government Epigraphist for India, by J. N. Roy, Esq., I.C.S., Collector of Guntur, in 1913 and were reviewed in the *Annual Report on Epigraphy*, Madras, for the year 1913-14.¹ Though a set of impressions was forwarded to Professor Hultzsch in October 1913, no article appears to have been contributed by him on the record. I am now editing it for the first time here from the original plates recently borrowed for the purpose and from the impressions preserved in my office.

The plates measure 6 inches by 2½ inches each and the ring is ¼ inch in thickness and 3 inches in diameter. The seal measures approximately 1½ inch by 1 inch. The plates are very much worn out and slightly damaged also. Some holes are visible in the first and the third plates, while a portion in the top margin of the first plate is broken. The ring attached to the plates was not cut when they were first received for examination. The oval seal, into the bottom of which the ends of the ring are fixed, is slightly broken and on its face bears in relief the figure of a couchant bull facing the proper right. The first plate is engraved on one side only, while the second and the third plates are engraved on both the sides. The plates together with the ring and the seal weigh 31 tolas.

The Revenue Divisional Officer of Narasaraopet, who secured the plates at the first instance, reported that they were brought to him by Mulla Sheik Mirem of Narasaraopet who said that the plates were granted to his ancestor (!) one Mulla Abdul Fateh, “as title-deed for some *Jaghir* in **Daggupāḍu**, a village of the **Bapatla taluk**”. It is probable that the plates were originally discovered in **Daggupāḍu** itself or its vicinity, since **Ḷagubamṛu** (evidently modern **Daggupāḍu**) figures among the boundaries mentioned in the grant.

¹ No. 3 of App. A ; vide also page 6, para. 9 and page 82, para. 1.

The inscription is composed in Sanskrit language and the characters belong to the Southern class of alphabets. As remarked by Krishna Sastri, though the record is full of mistakes, it is important enough for supplying information for Pallava genealogy prior to the time of the Simhavishnu line of Conjeevaram. A few Telugu expressions occurring in the description of the boundaries are noticed below. The mistakes in *sandhi*, etc., are corrected in foot-notes accompanying the text. The following orthographical peculiarities deserve to be noticed:—

The *avasthāna* is often replaced by the class *nasal* which is joined on to the following consonant in a conjunct letter: e.g., *Jitam-bhagavatā*, (l. 1), *Pallavānā-dharmasa*, (l. 16), *gama-dhāna-na bhūtan-na* (l. 31), *pōpan-na bhūtan-na* (l. 32), etc. In this respect this record resembles the Māngadūr grant of Simhavarma. The letter *ja* is often miswritten as *jā* with the central cross-bar elongated. Consonants following *r* are doubled in certain places (e.g., *bal-ājjit-ājjita*, in l. 2, *maryādasya* in l. 3, *varmma* in ll. 10, 16, etc. and *dharmma* in ll. 8, 16, etc.), but not in others (e.g., *nidhēr-vidhī* in l. 3, *niartana* in l. 25). The word *pūrva* is invariably written as *purva* (ll. 19, 28) and *utara* as *utara* (l. 22). The following corrupt forms are worthy of notice: *Kandavarma* (ll. 4 f.), *rātrē* (ll. 16 f.), *soḥcharavikā* (ll. 17 f.), *grahatāna-tāta* (l. 24), *pauvutra* (l. 26), etc. The expression *naiyāvika*¹ (l. 17) appears to be meant for *naiyāvika* derived from *niyama* and used for *naiyamika* or *niyāmika* signifying 'law officers'. The word *kshētra* is wrongly used in the masculine form (l. 24) and *kshētran* for *kshētram* in l. 25. The *upadhāniya* is employed in *yaśah-prakāśah* (ll. 12-13). The use of the Telugu expressions *muyūru* (*r*)-*kūruva* (i.e., the meeting-place of three villages) and *mēlūtāpa* in l. 21 are also noteworthy. *Mēlūtāpa* is perhaps used in the sense of a stepped platform to stack ploughs (*mēlī*—modern *mēḍi*). *Mudīti-taṭākah* (l. 24) is another mixed expression probably meant to indicate an ancient (*mudī*) tank.

The inscription records the gift of one hundred and eight *vinastanas* of land and a house-site with a garden (*śālikā*) in the village of *Śharā* in *Karvama-nāḥra* by the *Dharmma-mahārāja Vijaya-Vishnugōpavarman* of the Bhāradvāja line and the Pallava family, to the Brāhmaṇa *Chēsamiśarman*, who was the son of *Dvēdaya-Vidhātārman* and grandson of *Vishnuśarman* and was a resident of *Kundūra*, who belonged to the *Kātyāya-gōtra* and was well-versed in the four Vēdas, as a *brahmadāya*, exempting it from all obligations or endowing it with all exemptions (*parihāras-upēta*) on the occasion of the *Uttarōyāna*. The gift was made for the increase of the King's life, strength and success.

The record commences with salutation to the *Bhagavat* as in some other early Pallava copper-plates, and this is followed by the name of the place of issue, viz., *Vijaya-Palātka-ādhishtāna*, i.e., the prosperous capital *Palātka*. The genealogy of the king is given thus:—

Kandavarman (Skandavarman)

Vishnugōpavarman

Simghavarman

Vijaya-Vishnugōpavarman

¹ Cf. (1), *script* of the Hirehadagali plates (above, Vol. I, pp. 5 and 8) and (2), *script* of the Chendalūru plates of Kumāravishnu II (*ibid.*, Vol. VIII, p. 235).

² The village name *Dvēdaigōmapuram* occurs in the *Tandantōṭam* plates of *Vijaya-Nandivikramavarman*: *S. I. I.*, Vol. II, pp. 519 and 532 and in certain *Chōḷa* inscriptions: *S. I. I.*, Vol. II, pp. 259 and above, Vol. XXII, p. 54. *Dvēda* and *Dvēdaya* are perhaps corrupt but *vēda* forms of *Dvēda*.

Comparing this table with the list of succession given in allied Pallava grants, the king would appear to be the son of Simhavarman, who issued the Pikira, Māṅgaḍūr and Uruvupalli grants and also the Ōṅgōḍu grant¹ discovered by me in 1916, although the last is only a copy. Of Vishnugōpavarman we have no copper-plate grants known so far besides the one under review which again from its palaeography clearly appears to be a copy made some time in the beginning of the seventh century A.D. and has, therefore, some value as such.² A closer comparison of the letters would reveal great affinity between these and the letters of the Koṇḍaṅgūru grant of the Eastern Chālukya Indravarman³ and the Īpūru plates of Vishṇuvardhana III.⁴ It would, therefore, be accurate to assign the writing of the present grant to the early part of the seventh century A.D. Vishnugōpavarman, the donor of the present grant, may be designated Vishnugōpa III of the Pallava dynasty.

We are not in a position to guess the actual political or natural causes for the origin of the copies of grants of this king and his father Simhavarman (i.e., the Ōṅgōḍu grant). It is possible that the intrusion of the Eastern Chālukyas into the Karmma-rāshṭra in the first quarter of the 7th century under Kubja-Vishṇuvardhana was one of the circumstances that contributed to the loss of the original grants and the subsequent issue of their copies which have been left to us.

Krishna Sastri mentions a difficulty in the identification of *Mahārāja* Vishnugōpavarman, the grandfather of Vijaya-Vishnugōpavarman of our grant, with *Yuvarāja* Vishnugōpa of the Māṅgaḍūr, Pikira, Uruvupalli and Ōṅgōḍu grants.⁵ But beyond the difference in the title there is no insurmountable difficulty in the understanding of the succession list. We have a similar analogy in the Eastern Chālukya line in the instance of Maṅgi-Yuvarāja, always being mentioned as a *Yuvarāja* in the dynastic lists, though we have definite evidence to show that he ruled for 25 years under the royal name or title 'Vijayasiddhi'.⁶ Moreover, in the light of the present grant applying to Vishnugōpa the title '*mahārāja*', we will have to give up the supposition made by Dr. Hultzsch⁷ that the king never ascended the throne.⁸

The title *Dharma-mahārāja* applied to the early Pallava⁹, Gaṅga and Kadamba¹⁰ kings is somewhat interesting and seems to call for some remarks. The title occurs also in the form *Dharma-mahārājādhirāja* applied to the early Pallava king Śivaskandavarman in his Prakrit Hirehadagadi plates¹¹ and to the early Kadamba king Śivakhadavarmanan Hāritiputta in his Prakrit Malavalkī pillar inscription.¹² The title was borne also by the early Western Gaṅga king Satyavākya-Kuṅgapavarman.¹³ This king is also given the title *Dharma-mahādhirāja* in another

¹ Above, Vol. XV, p. 252.

² *Madras Epigraphical Report for 1913-14*, page 82, para. 1. [The late Rao Bahadur H. Krishna Sastri while reviewing this grant in the *Epigraphical Report* assigned it to the 7th century A.D. but held that this Vishnugōpavarman was a later member of the Pallava line. Subsequently he modified his opinion and considered that the plates under publication could not be used for the purpose of obtaining a continuous Pallava succession after Simhavarman I as they were 'decidedly later by reason of their palaeography and were otherwise also untrustworthy'. (See above, Vol. XVIII, p. 143)—Ed.]

³ Above, Vol. XVIII, No. 1 and plate opposite page 2.

⁴ *Ibid.*, No. 6 and plate opposite page 60.

⁵ *Madras Ep. Rep.* for 1914, page 82, para. 1.

⁶ Above, Vol. XVIII, pp. 58 ff.

⁷ *Ibid.*, Vol. VIII, p. 160.

⁸ See n. 2 above.

⁹ Above, Vol. XV, p. 252.

¹⁰ *Ibid.*, Vol. XVI, pp. 265, 269, 270, etc.

¹¹ *Ibid.*, Vol. I, p. 5.

¹² *Ibid.*, Vol. X, App. No. 1196.

¹³ *Ibid.*, Vol. VIII, p. 58 and Vol. X, p. 56, f. n; 2.

epigraph.¹ The early Kadamba kings Kṛṣṇavarman, his son Viṣṇuvarman, and Ravivarman also bore the title *Dharma-mahārāja*.² Similarly the early Kadamba king Vijaya Śiva-Māndhātṛivarman is entitled *Dharma-mahārājaḥ*.³ The title *Dharma-Yuvamahārāja* also occurs in some Pallava inscriptions.⁴ Dr. Fleet commenting upon the significance of the title '*Dharma-mahārājādhirāja*' says that it means 'a *mahārājādhirāja* by or in respect of religion' or by free translation 'a pious or righteous *mahārājādhirāja*'.⁵ Aśoka is believed to have borne the surname or title *Dharmarāja*.⁶ But the titles *Dharma-mahārāja*, *Dharma-mahādhirāja* or *Dharma-mahārājādhirāja* are not known to have been applied either to him or assumed by any other early king in North or South India besides those noted above. They are not known either to the Epics or the *Purāṇas* which deal with the most pious kings. These titles appear, in my opinion, to have been based upon or evolved from the earlier title *Dhamma-mahāmāta* of the Asokan inscriptions.⁷ These officials, according to the monarch's own statement, were appointed by him for the first time and they were primarily 'officials in charge of morality'. It appears to me that the early Pallava, Gaṅga and Kadamba kings, having succeeded to the sovereignty of the territories over which Aśoka might have appointed some of his *dhamma-mahāmātas* (*dharma-mahāmātras*) assumed the titles *dharma-mahārāja* or *dharma-mahārājādhirāja* as and when their political circumstances permitted. This explanation seems also to be borne out by the context in which the title occurs in the early Kadamba inscription of Śiva-Māndhātṛivarman in the form '*Vaijayantyaṃ Dharma-mahārājaḥ*',⁸ even before the family of the king is introduced. Just as in the Vijayanagara times vassals or ministers who were originally entitled '*mahārāja*' assumed the paramount title '*mahārāja*' when they gained sovereignty,⁹ so too the successors of the Asokan *Dharma-mahāmātras* must have adopted the title *Dharma-mahārāja* or *Dharma-mahārājādhirāja* when they became independent kings but were willing or even proud to maintain the earlier traditions of their political power and associations with the great Mauryan emperor's time.⁹

The grant was issued from Vijaya-Palātkatādhishṭhāna, i.e., the victorious capital Palātkatā. Palakkada-sthāna was the place of issue of the Urvupalli plates of Simhavarman, the father of the present king.¹⁰ Whether we can definitely identify Palātkatā with Palakkada as suggested by Krishna Sastri¹¹ and assumed also by Professor Dubreuil¹² is doubtful, though the possibility of the identity is not altogether precluded. Prof. Dubreuil suggested once personally to me that Palakkada might be identical with the modern village of Peda-Palakalūru in the Guntur taluk. It is also possible that Palukūru in the Kandukūr taluk of the Nellore District might be the ancient Palakkada or alternatively Palātkatā. From the Postal Directory we see that in the vicinity of Kandukūr town are villages of the name Pallava, Pallava-Bālagōpālapuram and Pallava Bhuvanagirivāri-khandrika. These names definitely point to the association of this tract with the Pallavas.

¹ Above, Vol. XII, p. 50, Text, l. 4.

² *Ibid.*, Vol. VI, p. 18 and Vol. VIII, pp. 30 and 147.

³ *Ibid.*, Vol. VI, p. 14.

⁴ *Ind., Ant.*, Vol. V, p. 51; above, Vol. VI, p. 15, f. n. 1.

⁵ Above, Vol. V, p. 163, f. n. 2.

⁶ *Ibid.*, Vol. VIII, p. 167.

⁷ Hultzsch, *Inscriptions of Asoka*, Gir. V; Kal. V, XII, etc.

⁸ *E.g.* Tirumala I.

⁹ [There is not sufficient evidence to support this view.—Ed.]

¹⁰ *Ind. Ant.*, Vol. V, p. 51.

¹¹ *Madras Ep. Rep.*, 1924, p. 82, para. 1.

¹² *Pallavas*, table on p. 73.

The boundary villages **Lagubairū**, **Pāgūhūru** and **Nāgoḷāmi** mentioned in the inscription may be identified respectively with the modern villages Daggupāḍu, Pāvulūru and Nāgaḷla, all in the Bapatla taluk of the Guntur District. The gift-village **Churā** would therefore be the deserted village shown in the New Atlas sheets between Nāgaḷla and Daggupāḍu. In the older sheets this is shown as Sūrāvāripālem. **Irāḍi-mahāpātha** cannot be identified. **Kamma-rāshṭra** of the inscription is very well known in early Eastern Chāḷukya inscriptions and in still later epigraphs it is known by the name Kamma-nāḍu. But attention may be drawn to the fact that it was still earlier known as Kammāka-raṭha in the Jaggayyapēṭa Prākṛit inscriptions of the Ikhāku king Sirivira Purisadata.¹

TEXT.²*First Plate.*

- 1 Jitam=Bhagavatā[ta³] [*] Svasti [*] Śrī-vijāya⁴-Palātkaṭ-ā[dhishṭānā]t⁵=pa-
- 2 rama-brahmaṇyasya sva-bāhu-bal-ārjjit-ōrjjita-kshātra-tapō-ni-
- 3 dhē[r*]-vidhi-[vi]hita-sarvva-maryyādasya sthiti-sthi[ta]sy=amitt-ā]tmanō⁶ ma-
- 4 h[ā]rājāsya⁷ pratāp-ōpanata-rājā-maṇḍalasya⁸ śrī-Ka⁹
- 5 ndavarmanāḥ pra-pautraḥ siddhi-sa[m*]pamna(nna)sya vasudhā-tal-aika-vi-
- 6 rasya ¹⁰mahārājāsya śrī-Vaṣṭugōpava[r*]manāḥ putra[h] dēva-dvi-
- 7 jā-guru-vṛidh-āpachāyino¹¹ [vivṛi]rddha-vanayasya nēka¹²-gō-

Second Plate ; First Side.

- 8 hiraṇya-bhūmy-[ā]di-pradānāḥ pravṛiddha-dharma-saṅchayasya
- 9 prajā-pālana-pakshasya¹³ lōkapālān[ā]m pañchamasya [lōkapālasya*] satya(ty-ā)tma-
- 10 nō mahārājāsya śrī-Siṅgha[va*]rmanāḥ putra[h] bhagavat¹⁴-bha[kti]-sa-
- 11 dbhāva-sadbhā(sambhā)vita-sarvvā(rva)-kalyāṇa-sa[m]dōga¹⁵ satata-satra-
- 12 vrata-dikshītō anēka¹⁶-samara-sahas-avamarddha¹⁷ -labdha-vijaya-yasa¹⁸.
- 13 ḥ-prakāśa[ḥ*] Kali-yuga-dōsh-āvasa[nna]-dharm-ōddharaṇa-nitya-sannaddhō rāja-
- 14 rsha(rshi)-guṇa[ḥ*] bhagavat-pad-ānudhyā[tō] bappa-bha[ṭ*]ṭāraka-pāda-bhakta[ḥ*] pa-

¹ Lüders' *List of Brāhmī Inscriptions*, Nos. 1202 to 1204 ; Hultzsch, above, Vol. IX, p. 50.

² From the original plates and ink-impressions.

³ Read *Bhagavatā*. The last letter looks like *ta* without the top-bar. As it is not small in size it cannot be read as *t*. It might even be read as *Om* or *Siddham*.

⁴ Read *vijaya*.

⁵ Read *adhishṭhānā*.

⁶ Read *āmī-ātmanō*.

⁷ Read *mahārājāsya*.

⁸ Read *rājā-maṇḍalasya*.

⁹ The original shows an accidental and superfluous stroke after *Ka*.

¹⁰ Read *mahārājāsya śrī-Viṣṭugōpa*.

¹¹ Read *dvija-guru-vṛiddh-āpachāyino*. This is the expression adopted in the Uruvupalli grant, while others read *vṛiddhōpasēvinō* (vide above, Vol. XV, p. 254, text, line 10 and f. n. 8).

¹² Read *vivṛiddha-vinayasy-anēka*. The traces in the impression seem to give *vivṛiddha*.

¹³ Read *dakshasya*.

¹⁴ Read *bhagavad-bhakti*.

¹⁵ Read *sandōhaḥ*.

¹⁶ Read *-dikshītō-nēka*.

¹⁷ Read *sahas-avamardda*.

¹⁸ Read *yasaḥ*.

Second Plate; Second Side.

- 15 rama-bha(bhā)gavatō Bha(Bhā)radva(dvā)jah śrī-nīlayānā[m*]. anēk-Āsvamēdhānā[m] Pa-
 16 llavānān-dharmama-mahārājāh¹ śrī-Vijā(ja)ya-Vishṇugōpavarmma² Karmma-r[ā]-
 17 tr[ō](shtrā) Chaturā-nāma-[grāmā*] grāmāyakaṅ-atr-ādhih(dhi)kṛita-sarvvē(rvva)-
 nāyāvi(mi)kā[n*]=sa-
 18 ūcharantakā nājavahbha³-ch-ājūāpaya[y*]-asya gramē(grāmāya) paśchima-
 takā
 19 ḷagubaruru-nāma-grāmāh tasya pu(pū)rvva-śmā pu(pū)rvva-tatākē purvata⁴
 20 Irāḍi-mahāpatha-sa[m*]yukta[h*] dakṣhiṇata[h*] Pāguh[ū]r[u]-grāma-simāh(mā)-
 21 svarita-muyurur⁵-kuṭuva mēlitāpaḥ paśchimata(tō) Nāgōlāmi-gr[ā]-

Third Plate; First Side.

- 22 ma-simā[h]⁷ u[t*]tara-[sīmā] ū(u)[t*]tara-tatāka ū(u)[t*]tara-taḥ ēva[m] chatur-avadhi-
 dhri[taḥ](tam)
 23 aśtō[t*]tara-sata⁸-nivarttana-kṣētras⁹-[ta]mīna-ēva grāmē madhyama-vaṭā-gr[ā*]ma-
 24 madhy-[ō]pētā¹⁰ dakṣhiṇata grāha-śhāna-śhīta-kṣētraḥ Muditi-tatāka[h*]
 25 [da]kṣhiṇata(tō) vātika-śhāna-śhīta-śhāna¹¹-nivarttana-kṣētra[r*] Kupa-
 26 r-vva(vvā)stavyāya [Kā]jya(śya)pa-gōtr[ā]ya¹² Vishṇusarmmana pūvutra Dvēdaya-
¹⁴Vṛidhaśa-
 27 [r*]mmana[h*] putr[āya*]chatru-vvēdiya[tē]¹⁵ Chēsarmisarmmapā¹⁶ ūtarayana-nimi-
 28 t[ē] udaka¹⁷purvvaṅ dattam brahmadēya¹⁸mayyadayā sarvva-parihārai-

Third Plate; Second Side.

- 29 r-[u]pētō¹⁹ āyu[r]-bala-vijā(ja)y-ābhivṛiddhayē(vṛiddhayē)=smiṅ-sampri(mpra)ttō²⁰
 yaś-ch [=aitāḍ-a]-
 30 [ama]śchāsanaṅ(ch=chāsanaṅ)=atāramēts sa pāpa[h] śārīraṅ danda[m-arhatī] [h*]
 [śhātya-a]-
 31 pi ch-ātr-āmbā²¹ ślōkāḥ [h*] Bhūmi-dānāt-paraṅ-[dā]nāt[ā]na-na bhūtan-na bhavi-
 32 shyaty-asy(bhaviśhyati)asy=aiva haraṅāt-pāpan-na bhūtan-na bhaviśhyati [h*]
²²Bhū-

¹ Read mahārājāh.² Read varmma.³ Read sañchārakān rājavallabhāns. The Uruvupalli grant of Simhavarman the father of the present king, reads sañchārakās=cha as in our grant. The draft for the latter was perhaps adopted from the former. Sañchārakas must denote 'circuit officers'.⁴ Read tatākā.⁵ Read purvata.⁶ Read -muyuru-kūva or kūdika.⁷ Read -sīmā.⁸ Read -sata.⁹ Read kṣētraṅ kāmīna-ēva.¹⁰ Read opētam dakṣhiṇāram grāha-śhāna-śhīta-kṣētraṅ.¹¹ Read kṣētraṅ.¹² Read vātika-śhāna-śhīta-aika.¹³ Read Vishṇusarmmanāḥ paśtrāya.¹⁴ Read Vṛiddhasarmmanāḥ.¹⁵ Read chatur-vēdavātē.¹⁶ Read Ūtarāyana-nimittas.¹⁷ Read purvvaṅ.¹⁸ Read -mayyadayā.¹⁹ Read =upētam.²⁰ Read samprattam.²¹ Read ślōkāḥ.²² This verse occurs with a slight variation in the Pikira grant of Simhavarman: above, Vol. VIII, p. 162.

i.

2
 4
 6

iii.

8
 10
 12
 14

ii.

16
 18
 20

33 *ai-dānāt-para[n-dā]nam(dānam)-iha lōkē na vidyatē [i*] yaḥ prayachchati [bhā]-*
 34 *mā hi sarvān-kāmān-dad[ā]ti saḥ [†*] Bahubhir-vvasuda(dhā) dattā bahubhi-*
 35 *ś-ch-ānupālītā [i*] yasya yasya yadā bhūmī[ḥ*] tasya tasya tadā phalaṁ [†*]*

No. 19.—SIRODA PLATES OF DEVARAJA.

BY C. B. KRISHNAMACHARLU, B.A., MADRAS.

The subjoined inscription is engraved on three copper plates strung together on a ring which bears a circular seal fixed on to it. The plates belong to Mr. Gopala Sinai Gudo and they were discovered during casual excavations made at the village of Siroda de Ponda in the Portuguese territory of Goa. They are rectangular in shape and measure about 5½" by 1½". The ring passes through a hole near the proper right-hand top corner of the plates and the circular seal attached to it has the relief figure of a swan executed in a conventional style and facing our left.

The plates were first brought to my notice by Mr. Panduranga Pissurlencar, M.A., Archaeologist to the Portuguese Government of Goa in August 1933, at the suggestion of Mr. G. V. Acharya, Curator of the Prince of Wales Museum, Bombay. In spite of his best efforts Mr. Pissurlencar could not obtain a loan of the original plates for my examination but sent me only photographs of the inscribed sides of the plates. The photographs were not quite clear and the ink-impressions which Mr. Pissurlencar supplied later on were also not distinct and therefore not helpful. However, at his urgent request I furnished Mr. Pissurlencar, in March 1934, with a short note on the contents of the grant and a tentative transcript of it so far as it could be made out from the photographs. Mr. Pissurlencar utilised this note and transliteration for a note on the grant published by him in Portuguese language in *O Oriente Português* in 1934. But from the early nature of the grant and its mention of a hitherto unknown dynasty, viz., Gōmins, I intended to examine the original plates. With the permission of the Director General of Archaeology in India I visited Nova Goa in July 1934 and verified the text of the grant with reference to the plates, but for want of facilities I could not get good ink-impressions of these. Subsequently attempts were made in January 1937 through the Government of India to obtain a loan of the plates from the Portuguese Government but these were of no avail as their owner was unwilling to part with them. So the illustrations accompanying the present article had to be based on photographs only. A brief note on these plates was recently contributed by me to the Ninth All-India Oriental Conference under the caption 'A New Dynasty of the West Coast.'

The characters of the inscription belong to the archaic variety and from their general shape and style of execution they somewhat resemble the script of the Mayidavōlu Plates of the Pallava king Sivaskandavarman¹ and more closely that of the Koṇḍamudi Plates of Jayavarman². There is also a slight resemblance between the characters of this grant and those of the plates of the Pallava kings Vijaya-Skandavarman and Vijaya-Buddhavarman³. All the above charters are written in Prākṛit, while the present plates though written in Sanskrit, have some Prākṛit ex-

¹ Above, Vol. VI, pp. 84 ff. and Pls.

² *Ibid.*, pp. 315 ff. and Pls.

³ *Ibid.*, Vol. VIII, pp. 143 ff. and Pls.

pressions interspersed here and there. On this account the inscription may be assigned to the period following the age to which the Prākṛit charters of the Pallavas have been ascribed i.e. to the period of the mixed Prākṛit charters like the Maṭṭepāḍ Plates of king Dāmōdaravarman¹. The late Rao Bahadur Krishna Sastri has, on valid grounds, ascribed these latter to about the 4th century A. D.², to which period may be assigned the present inscription also.

The following Prākṛit forms used in the record may be noticed :—*shatthim* (l. 12), and *tiff-hati* (l. 13). Of orthography the use of the *jihvāmūliya* in the expression, *Kōṭṭikkayyā* (l. 3) and of the *upadhmaniya* in *amātyah-puṇyō* (l. 5) and *krītaḥ-parama-* (l. 14) deserve to be noticed.

In his article Mr. Pissurlencar states that the emblem on the seal is a peacock. But I have to differ from him and suggest that it is only a swan in a very conventionalised style. It is noteworthy that similar objects in tile or wood are adopted as house-top crests or gable-ornaments in Nova Goa even at the present day.

The charter is addressed by (king) Dēvarāja of the Gōmins from the prosperous Chandrapura to the future *bhōgikas*, *āyuktakas* and *sthāmyas* (?) (ll. 1 and 2). The object of the inscription is to record the gift of tolls, etc. (?) in (the village) Thānniyarka-Kōṭṭikkayyā in the country or division of Jiyayā, to two Brāhmins named Gōvindasvāmin and Indrasvāmin of the Bhāradvāja-gōtra, with the income accruing (?) in the village (*parivṛitta*) and also the income realised on things brought (*ānīta*) into it, evidently articles of merchandise, together with a house-site (*griha-sihāna*) and pasture-land for cows (*gō-prachāra*) to each (ll. 3 to 7). The charter further enjoins on the proper supply to the donees of the grass from the pastures and of fuel (*kāshṭha*) (ll. 7 and 8).

From the wording of the record it appears as if the king proclaims his ratification or sanction of the above-mentioned gifts made by Prabhu Nāga-Bhōgikāmātya, for the acquisition of (his own) spiritual salvation (*puṇya*) (ll. 4f.).

The executor of the grant (or the royal ratification) is the *Sarvatantrādhipikṛita* (Superintendent of all Departments) Amarōśvara, who was a very righteous man (*parama-dhārmika*) and one devoted to truth (*satyasandha*) (ll. 14 and 15).

The charter was written or composed (*likhitom*) by the *Rahasyādhipikṛita*⁴ (Private Secretary) Prabhākara (ll. 15 and 16).

The inscription is dated in the twelfth year of the victorious and prosperous reign of the king, on the twelfth day (*dvādaśī*) of the dark fortnight of the month of Māgha (ll. 17 and 18). At the end comes the invocation of prosperity which partly reminds us of the closing expression in the Hirehaḍagalli Plates of the early Pallava king Śiva-Skandavarman⁵.

The king Dēvarāja who is compared to Indra (*Dēvarāja*) is not known from other sources so far. The family of the Gōmins is also new and may be the one with which the patronymic Gōmāyana is connected.

¹ Above, Vol. XVII, pp. 327 ff.

² *Annual Report on Epigraphy*, Madras, 1920, page 95, para 1. See also above, Vol. XVII, p. 328.

³ The original reads *sthāmy-ādayō* which may be a clerical mistake for *grāmy-ādayō* cf. *grāmika* (*C. I. I.*, Vol. III, p. 112n) and *grāmēyakāḥ* (above, Vol. XVII, p. 327). Or it may be a mistake for *sthāmyas* derived from *sthāman* meaning 'a seat' or 'place' and denote the 'local officials'. This may correspond to the *sthānādhipikṛitas* of the later inscriptions (cf. above, Vol. III, p. 323) and *sthānādhipikṛitas* (*ibid.*, Vol. VI, p. 135n).

⁴ For other early instances of this officer being employed to compose copper-plate charters see above, Vol. I, p. 7 and Vol. VI, p. 13.

⁵ Above, Vol. I, page 7, Text I. 52.

SIRODA PLATES OF DEVARAJA.

i.

2
4

ii. a.

6
8

ii. b.

10
12

iii.

14
16
18

The localities mentioned in the inscription are Chandrapura, the town from which the charter was issued, the territorial division Jiyayā and (the village granted) Thānniyarka-Kōṭṭikayyā. It is not possible to identify any of them definitely. Regarding these Mr. Pissurlencar informs me that the places are in Goa, chiefly in Salsette. He is not able to identify or explain Jiyayāsu which evidently indicates some local territorial division but thinks that Salsette may represent it. He thinks that Chandrapura is Chandor of Goa and identifies Thānniyarka-Kōṭṭikayyā with Tanem-Kuttal in Salsette.

TEXT.¹

First Plate.

- 1 ☉* [Svasti] [I*] [Śrī-vijaya]-Chandrapurād=Gōminām Dēvarāja-vachanāt
- 2 bhavishya[d-bhōgik]-āyuktaka-sthāmy-āda[yō] vaktavyāḥ [I*]
- 3 Jiya[yā]su Thānniyarka-Kōṭṭikayyā-parivṛi-
- 4 ttēna ch-ānīthēna² yan=nishpadyatē [tat*] Prabhu-Nāga-

Second Plate; First Side.

- 5 Bhōgik-ānītyaḥ(tyāiḥ)=puṇy-ōpachayāya Bhāradvāja-sa-
- 6 gōtrā[bhyāḥ Gō]vi[nda]svām-⁴Indrasvamībhyām dattam grīha-sthāna-
- 7 ũ=cha gō-prachārāv=ātataḥ⁵ || Gō-prachāra-trīṇa-kāśṭh(shṭh)-ādika-
- 8 ũ=cha [su]-prati[ba]ddhavyam || Yō=amat-kul-ābhyantarō=nyō vā

Second Plate; Second Side.

- 9 rāga-dvēsha-lōbha-mōh-ābhibūtō hi[m]syāt sa pañchabhir=mmahā-
- 10 *bātakar=upapātakais=cha sa[m]yuktāḥ syāt || Uktañ=cha || Bahubhi-
- 11 r=vvasudhā bhuktā rājabis=Sagar-ādibhiḥ [I*] yasya yasya yadā
- 12 bhūmis=tasya tasya tadā [pha]lam | Shatṭhīm⁷ varsha-sahasrāṇi
- 13 svarggē tiṭṭha(shṭha)ti bhūmidāḥ [I*] ⁸āchhētā ch=ānumantā cha

Third Plate.

- 14 tāny-ēva narakē vrajēd=iti⁹ || Sarvvatantrādhikritāḥ=parama-
- 15 dhārmikās=satyasandhō-marēsvara¹⁰ ā[jña]ptiḥ [I*] Rahasyādhikritē-
- 16 na Prabhākaraṇa [Dē]varāja-pratimasyā¹¹ [Dē]varājasy=ājñayā likhi-
- 17 tā [pa]ṭṭikā [I*] Vijaya-pravarddhamāna-rājya-samvatsarē dvādaśamē
- 18 Māgha-bahulā-dvādaśyā[m] [I*] Svasty=astu dhāraka-vāchaka-śrōṭṛibhya¹² iti ||

¹ From a photograph supplied by Mr. Pissurlencar.

² The spiral at the commencement of the line probably stands for 'Śrī'; see above. Vol. XVIII, p. 349, n. 9.

³ Read =ānīthēna.

⁴ Read =Indrasvamībhyām.

⁵ Read =ātata or =prachārāv=ch=ātataḥ.

⁶ Read =bātakar=.

⁷ Read =Shatṭhīm varsha-sahasrāṇi.

⁸ Read =āchhētā or =āchhēptā.

⁹ Read =vrajēd=iti.

¹⁰ The name is Amārēsvara.

¹¹ Read =pratimasya.

¹² The Hirānagarī plates have the expression Svasti gō-brāhmaṇa-lēkhaka-vāchaka-śrōṭṛibhya iti; see n. 5,

No. 20. KOSAM INSCRIPTION OF THE REIGN OF MAHARAJA VAISRAVANA OF THE YEAR 107.

BY THE LATE MR. N. G. MAJUMDAR, M.A., F.R.A.S.B., CALCUTTA.

This inscription, which is engraved on a small stone pillar, was discovered in January, 1938, near Kosam (ancient Kauśāmbī) in Allahābād District, where I was camping at the time for conducting excavation. It was found lying in the house of a Muhammadan Zemindar named Gulzar in the village of Hasanpur or Hajiapur, about a mile and a half to the north-west of the Kosam Pillar. The actual findspot could not, however, be ascertained, although there is little doubt that it came originally from the immediate neighbourhood of the place of discovery. The pillar has now been deposited by me in the Indian Museum, Calcutta, with the consent of the Director General of Archæology in India.

The pillar, which has four faces, is 3' 9" in height, and measures 8" square at the top with a maximum width of 9½" at the base. The inscription is engraved on one of the faces, covering a space of about 2' 2" by 7", and the size of the letters generally varies between ¼" and 1½". In all there are 16 lines of writing. The pillar is broken into two halves, one containing lines 1 to 12 and the upper part of line 13 and the other containing the rest of the record. A few letters have partially broken off from the beginning and end of line 1, while some of the letters of line 13 are damaged owing to the crack running through its entire length. But there is no difficulty in restoring almost the entire text.

The characters belong to the Northern class of alphabets, which developed in this region out of such forms as those in the Kosam inscription of Kanishka.¹ Palæographically, the present record appears to belong to the same group as the Giñja inscription of Bhīmasēna and the Kosam inscriptions of Bhādrāmagha, Śivāmagha and Bhīmavarman, the dates of which range between the years 51 and 139 of some unspecified era.² The forms of the letters *ma*, *la*, *sa* and *ha* of this record are clearly akin to those appearing in the Gupta inscriptions. It contains also the looped form of *n* together with the more archaic form of the letter in which it has bent base line. The letter *s* is uniformly of the looped type and *h* is of the form which is usually taken to be characteristic of the Eastern variety of the Gupta alphabet. Judging from palæography the inscription may be assigned to the fourth century A.D.

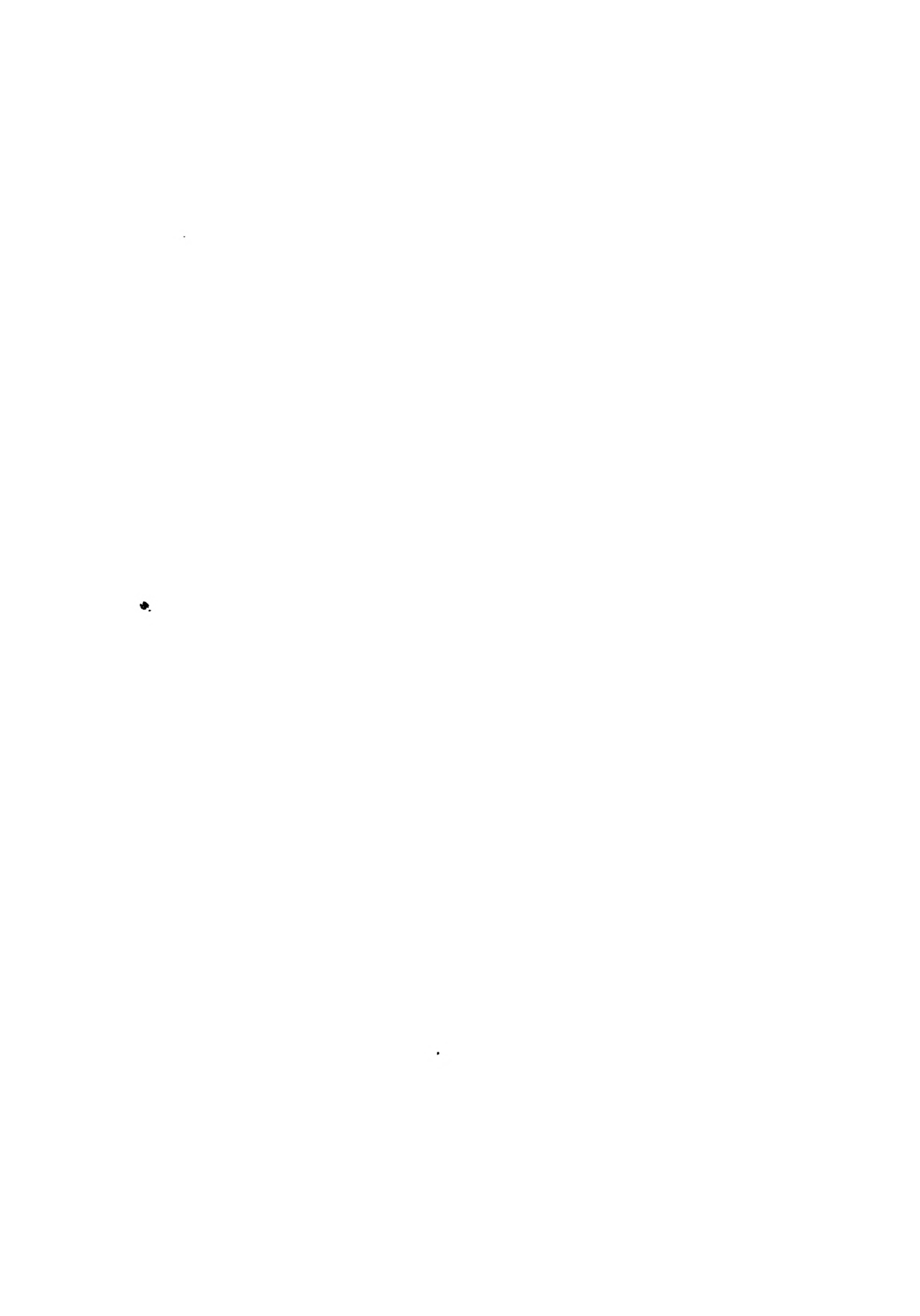
The language of the inscription is a mixture of Sanskrit and Prākṛit. The Prākṛitic forms occurring in it are : *śatime* for *śatatamē*, *grīshma* for *grīshma*,³ *etāya puruvaya* for *śasyām pūrvāyām*, *negamasya* for *naigamasya* and *Sorathakasya* for *Saurāshṭrakasya*. The form *puruvaya* is found also in a few other inscriptions discovered in Kosam. The term *negama* occurs here probably in the sense of 'the merchant' and is similarly used, along with a specification of the domicile of the donor⁴, in the Kanheri inscriptions. As regards orthography, it may be noted that the medial *ā* stroke is frequently omitted, e.g. in *Badarikaramē* (ll. 10-11). Such spelling,

¹ See *Ind. Hist. Quart.*, Vol. X, pp. 575-76. A good facsimile of the inscription has not yet been published.

² Sahni, *Ep. Ind.*, Vol. XVIII, pp. 159, 160; cf. A. Ghosh, *Indian Culture*, Calcutta, Vol. I, pp. 715 ff. and Vol. III, pp. 177 ff.; G. Chatterji, *Jha Commemoration Volume*, pp. 101 ff. and above, Vol. XXIII, pp. 247 f. I am informed by Dr. N. P. Chakravarti that a set of inscriptions recently discovered in the Rewah State, which are being edited by him, are dated respectively in the reign of Bhīmasēna (year 51), his son Poṭhasiri (year 86) and grandson Bhādadēva (year 90). These years, as well as those of the Kosam inscriptions, are perhaps to be referred to the same reckoning.

³ Both *śatime* and *grīshma* occur in the inscription of Bhīmavarman of the year 130.—*Indian Culture*, Vol. III, p. 182.

⁴ In the present inscription the term *Sorathaka*, originally denoting 'an inhabitant of Surāshṭra', is used as a personal name. Such instances are not rare.



KOSAM INSCRIPTION OF THE REIGN OF MAHARAJA VAISRAVANA
OF THE YEAR 107.

2
 4
 6
 8
 10
 12
 14
 16

[The inscription consists of approximately 16 lines of text in an ancient script, likely Brahmi or Kharosthi. The text is heavily obscured by large black redaction boxes. The visible fragments of text are as follows:
 Line 2: ...
 Line 4: ...
 Line 6: ...
 Line 8: ...
 Line 10: ...
 Line 12: ...
 Line 14: ...
 Line 16: ...

however, should perhaps be regarded as a linguistic feature and not necessarily an orthographic irregularity. Separate signs are used to denote *b* and *v*, e.g. in *Buddha* in ll. 12 and 15, and the letter *v* following a superscript *r* is invariably doubled.

The purpose of the inscription is to record the establishment of an umbrella (i.e. a stone umbrella) in honour of the lord Buddha by the merchant Māgha, son of the merchant Śurpāya (Śūrpāya) and grandson of the merchant Sōraṭhaka (i.e., 'one who hailed from Surāshṭra'), an inhabitant of Śuktimatī. The donor is described as a *śrāvaka*, i.e. a lay hearer. The umbrella was installed within a temple called Pūrvvasiddhāyatana in Badarikārāma. The small pillar on which the record is engraved probably represents the staff of the umbrella which is missing. The inscription refers itself to the reign of the Mahārāja Vaiśravaṇa and is dated in the year 107, the first day of the 7th fortnight of the summer. The year is expressed in words as well as in symbols.

Mahārāja Vaiśravaṇa, obviously one of the rulers of Kauśāmbī, is known from this inscription for the first time. The year 107, when he was reigning, is referable, judging from the palaeography of the inscription, to the Kalachuri era of 248 A.D. and is thus equivalent to 355-56 A.D. I am unable to identify Śuktimatī which was probably in the neighbourhood of Kauśāmbī. Badarikārāma, where the umbrella was dedicated, is mentioned in the introductory portion of the *Tīrtīya-Jātaka*¹ as a locality situated in the vicinity of Kauśāmbī. The first epigraphical reference to this locality occurs in the present inscription. Another *ārāma* adjoining Kauśāmbī was the Ghōshitārāma which is well known from Buddhist literature, being the place where the Buddha spent some time during his sojourn in the Vatsa country.

TEXT.

- 1 [Ma]h[ā]r[ā]jasya² śrī-Vaiśrava[ṇasya]⁴
- 2 saṁvatsarē sapt-ōttara-śati-
- 3 [mē]³ 100 7 grī(grī)shma-pakshē sapta-
- 4 mē 7 divasē prathamē⁵ [!]⁶
- 5 etāya puruvaya Śukti-
- 6 mati-va(vā)stavyasya negama-
- 7 sya Soraṭhakasya naptā ne[ga]-
- 8 masya⁷ Śurpāya⁸-putrō vani(ṇi)ja-
- 9 kaḥ aviruddha-ār[ā]vakō Māghaḥ
- 10 Pūrvvasiddh-[ā]yatane Badari-
- 11 k[ā]r[ā]mē bhagavatō(taḥ) pitāma-

¹ [Śuktimatī or Śuktisāhvaya is mentioned in the *Mahābhārata* as the Chēdi capital—see Sørensen, *Index to the Names in the Mahābhārata*, etc., p. 221. In Pāli literature this city is mentioned as Soththivati-nagara—see *Chetiya-jātaka* (No. 422).—Ed.]

² Fausboll, *Jātaka Text*, Vol. III, p. 64: *Kosambiyam nisāya Badarikārāme*. [Also mentioned in the *Tīrtīya-jātaka* (Text, Vol. I, p. 160) and *Samyutta-nikāya* (ed. P. T. S.), pt. iii, p. 126.—Ed.]

³ There are only traces of the upper portion of the letter *mā* on the stone.

⁴ This portion is damaged; only traces of the letter *ṇa* and a part of the subscript *y* are visible.

⁵ The left portion of the last letter is damaged.

⁶ Usually one should expect here the numeral 1 after *prathamē*. If it originally existed it has peeled off.

⁷ For the reading of the first two letters I am indebted to Dr. N. P. Chakravarti.

⁸ The name perhaps represents *Śurpāya* of uncertain meaning.

- 12 hasya sammyak¹-sambuddhasya dasa²
 13 lam(?)=ashtābhijñāsyā pūjārtham]
 14 chhattraṃ pratishthāpayati [*]
 15 nama(mō)=stu sarvva-Buddhēbhya[h*] [*]
 16 punyam(nyam) varddhatu [*]

TRANSLATION.

(Ll. 1-4) (In the reign) of the *Mahārāja Vaiśravaṇa*, in the year one-hundred-exceed-ed-by-seven, 107, the seventh fortnight of the summer, 7, on the first day.

(Ll. 5-14) On this (date) as aforesaid, the merchant *Māgha*, the unobstructed lay hearer³, a son of the merchant *Sūrpāya* and grandson of the merchant *Sōraṭhaka*, who is an inhabitant of *Suktināṭi*, consecrates an umbrella in the temple of *Pūrvasiddha* in *Badarikārāma*, for the worship of the lord, the *pitāmaha*,⁴ i.e., the Buddha, who is perfectly enlightened and experienced in the Eightfold (*Pañc*).

(Ll. 15-16) Salutation to all the Buddhas! May virtue increase!

[*Postscript*: I am obliged to Mr. Krishnadeva, Archaeological Scholar, for having drawn my attention to certain Kosam coins which partly preserve the name of *Vaiśravaṇa* (Allan, *Catalogue of the Coins of Ancient India*, pp. 156-57). Evidently these are to be attributed to *Mahāvājja* *Vaiśravaṇa* of this inscription. Recently his name has been traced also in an inscription discovered in the Rewah State.—N. G. M.]

No. 21.—CUTTACK MUSEUM PLATES OF MADHAVAVARMAN.

BY THE LATE MR. N. G. MAJUMDAR, M.A., F.R.A.S.B., CALCUTTA.⁵

The actual provenance of this copper-plate charter, which is edited here for the first time, is not known. It appears to have been for a long time in the custody of the Mohant of Kenduā-pādā Math in Cuttack District, Orissa, and was shown in an exhibition held at Banki in the same district in February, 1937. Subsequently it came into the hands of Pandit Artatran Mīśra, who has now presented it to the Provincial Museum, Cuttack. I take this opportunity of thanking the authorities of the Museum for having placed the record at my disposal for publication.

It consists of three sheets of copper each measuring about 8·7" × 4·7". They are held together by means of a copper ring, to which is affixed a seal, bearing in relief the figure of a seated bull and below it the legend *śrī-Sainyabhūtasya*, i.e., 'of the illustrious (King) Sainyabhūta'. *Sainyabhūta* was the *biruda* of some of the kings of the Śailōdbhava dynasty of Kōngōda. In the present case it refers to Mādhavavarman who, as will be seen below, issued this charter.

¹ Read *samyak*.

² It is not clear if the reading should be *dasā* or *dāśa*. There may have been another letter at the end of the line where the stone has flaked off. Could the word be *Datābala*, a name of the Buddha, and the reading intended *Dasabalasy-āshṭbhijñāsyā*?

³ [*Aviruddha* I would take in the sense of 'free (from greed, passion, etc.)'. For an explanation of this term see *Mahāvastu* (ed. P. T. S.), p. 239.—Ed.]

⁴ The title *pitāmaha* as well as *samyak-sambuddha* is applied to Buddha also in a Mathurā inscription of the reign of Kanishka (*Ep. Ind.*, Vol. XIX, p. 97). Paleographically it is impossible to refer this inscription to Kanishka I, that is to say to the Early Kushān period, as its alphabet shows predominantly 'Gupta' forms.

⁵ [I record with deep regret that Mr. Majumdar had met with his tragic end in his exploration camp at Nai Gaj in the Dādū District of Sindh before the proof of this article reached him. By his death we have lost a promising scholar and a valuable contributor to the pages of this journal.—Ed.]

Two other grants of his, namely the Buguḍā and Purī plates,¹ have already been published. The inscription consists of 46 lines of writing which is engraved on the inner face of the first and third plates and on both the faces of the second or the middle one. Although a few letters are worn out and damaged here and there, the inscription is on the whole in a good state of preservation.

The characters of the inscription are a variety of the Northern alphabet which are hardly distinguishable from those of the Gañjām plates of Mādhavarāja of the Gupta year 300, i.e., A. D. 619-20 and his Khurdā plates.² Its style of writing, so far as reflected in the engraving, is quite dissimilar to that of the Purī plates of Mādhavarman. In the former letters are formed by continuous lines, while in the latter by sharp and detached strokes. The alphabet of the Purī plates cannot therefore be regarded as quite normal, while in the characters of this record we should recognize the writing typical of Orissa in the first half of the seventh century A. D. In spite of this difference in style of engraving the characters of the two sets of copper-plates do not reveal any material difference in palæography. In this connection it should be noted that the alphabet of the Buguḍā plates of Mādhavarman is definitely of a later type, which Kielhorn thought could not be placed earlier than the tenth century A. D. A contrary view is expressed however by Dr. Basak who has edited the Purī plates. According to him the characters are assignable to the seventh or eighth century A. D., and "mostly resemble those used in the Buguḍā plates".³ Although Kielhorn's opinion is not acceptable, it must be admitted that there is a marked difference in form between some of the important letters occurring in the Buguḍā plates and the two other records. Letters such as *n*, *m*, and *l*, have a decidedly later appearance in the Buguḍā plates. The enigma presented by these plates is to be attributed, however, to a factor not yet taken note of by epigraphists. As pointed out by Kielhorn, the Buguḍā plates 'originally bore another inscription, the letters of which probably were beaten in to make room' for the inscription which they now bear.⁴ It is possible that the original inscription engraved in the reign of Mādhavarman was re-engraved on the same plates in a subsequent period for some reason or other, a practice of which there are several well-known examples. The text of the document, as we find it now, presents many inaccuracies and lapses of the scribe, to which due attention has been drawn by Kielhorn. These presumably might have occurred in the process of re-engraving. If this view be accepted, the apparent incongruity in the palæography of the three copper-plate grants of Mādhavarman could be satisfactorily explained.

The language of the inscription is Sanskrit. Excepting a few lines of prose it contains as many as twenty-two verses, seven of which (vv. 2, 5, 6, 7, 15, 16 and 22) are quite new. Of the remaining fifteen verses three are the customary donative ones and twelve occur in other land-grants of the Śailōdbhava dynasty. Among those that are common notable textual variations appear in vv. 13, 14, 20 and 21 of the present record. In v. 20 the word *lēkhita* is used in the sense of *lēkhaka*, which probably has to be taken as an instance of *matvarthīya ach*.⁵ It is so used also in v. 16 of the Purī plates and in v. 18 of the Buguḍā plates.

¹ Above, Vol. VII, Pls. between pp. 100-101, and Vol. XXIII, Pls. between pp. 128-29. The Purī plates are dated in the regnal year of Mādhavarman which has been doubtfully read as 23 (Basak, above, Vol. XXIII, p. 124). An examination of the original shows that the figures cannot be anything but 13.

² Above, Vol. VI, Pls. between pp. 144-45; *J. A. S. B.*, Vol. LXXIII (1904), Part I, p. 283 and Pl. VI.

³ Above, Vol. XXIII, p. 123.

⁴ I have not had the occasion to examine the original plates which are kept in the Madras Museum. But judging from a set of excellent photos kindly supplied to me by Mr. T. N. Ramachandran I can definitely endorse the opinion expressed by Kielhorn. [I had an occasion of examining the original plates. There are certainly a few traces of an earlier inscription and this also seems to have been a Śailōdbhava record.—Ed.]

⁵ *Makābhāshya*, under Pāpini, 3, 4, 67. [The word is probably *lēkhita*, the nominative singular form of *lēkhāri*.—Ed.]

As regards orthography we should note particularly the following: the same sign is used for *b* and *v*; consonants following a superscript *r* are doubled in the majority of cases; the letter *t* preceding a subscript *r* is often doubled e.g., in *itrugdvīntati*, 1.30; occasionally a *visarga* is omitted e.g., *bhaviṣṭyata(h)* 1.27; the sign of *avagraha* is never used; before *s* and *h* a guttural nasal is used for *anusvāra* e.g., in *vaṣṭaḥ*, 1.14 and *Jayasinhēna* 1.44; and final *n* is changed into *anusvāra* in *vishayē-smiṁ*, 1.27. Orthographic irregularities and scribal errors have been duly pointed out in the body of the text.

The document opens with the formula *Om svasti* followed by a verse asking for the benediction of the god Śiva in communion with Pārvatī. Verse 2 mentions the Māhendra mountain and the Eastern Ocean, the two prominent topographical features of Kāṭyāga introduced in the next verse (v. 3), which refers to Pulindasēna, an inhabitant of this country. He worshipped the god Svayambhū (v. 4), as a result of which was born out of rocks (v.5) the victorious king Śailōdbhava (v.6). The dynasty was so called after him (v. 7); and in it was born (A)rapabhīta (v. 8) whose son was Sainyabhīta (v. 9). In the latter's lineage was born King (A)yaśōbhīta (v. 10). Ayaśōbhīta's son Sainyabhīta (II) issued the present land-grant. Vv. 11-13 give an eulogistic account of the royal donor, which are, however, not of any historical interest. The following verse (v. 14) states that he was called also Mādhavavarman and that he resided in the city of Mādhavapura. It may be noted in passing that Mādhavavarman had an additional title 'Śrīnivāsa', which is mentioned in his Puri and Buguḍā plates.¹ It is repeated also in the Koṇḍeḍḍa and Nivīnā plates of Dharmarāja,² a later member of the family, but does not occur in the present record.

In vv. 15-16 are addressed the various officers, Brāhmaṇas and others of the Jayapura-vishaya. Then begins the formal part of the grant which is in prose (ll. 29-36). Herein we are told that the village of Tamataḍā situated in the Vyāghrapura-bhukti of this vishaya, consisting of twenty-three *timpīras* of land, was granted by means of this charter to the undermentioned Brāhmaṇas: Skandādityasvāmin, Rudrasvāmin, Daddasvāmin, Vēdasvāmin, Mahēndrasvāmin, Khadirādityasvāmin, Pradyumnasvāmin, Pāṇḍaramātrīsvāmin, Ādityasvāmin, Yajñasvāmin, Agrasvāmin, Chharampasvāmin, Kāyavarasvāmin, Śarvasvāmin, Mātṛichandrasvāmin, Vōntēlvādityasvāmin, Gōlasvāmin, Madhasvāmin, Mātṛichandrasvāmin (II), Dattasvāmin, Dharmīnasvāmin, Vāmādēvasvāmin, Śrīsvāmin and Svāmīchandrasvāmin. The prose portion conveying this information is followed by three of the customary stanzas (vv. 17-19). Then in v. 20 are mentioned Guhachandra, a *ritvik* and *upādhyāya*, who served as the *dūtaka*, and also Upēndrasīnha, son of Kuṇḍabhōgin, who acted as the scribe or draughtsman of the record. This Upēndrasīnha, son of Kuṇḍabhōgin, drafted also the Puri and Buguḍā plates. V. 21 speaks of the charter (*tāmra-paṭṭa*) as having been engraved by Skandabhōgin and 'heated' by Jayasīnha. The two other documents mention that they were *lāñchhita*, i.e., 'endowed with the *lāñchhana* or emblem' by Jayasīnha. This seems to convey the same idea as that suggested by *tāpita* i.e., 'heated' occurring in the present charter. The latter evidently refers to the process of soldering the seal containing the royal emblem to the ring of the plates, which could be done only by means of heating.

Verse 22 of the record states that the king issuing this charter resided in the city of Śrīdhara, evidently the same as Mādhavapura mentioned in v. 14. It further describes him as a friend of the Lōkanātha who had been graciously disposed towards him. By the term *lōkanātha* we are probably to understand the paramount sovereign to whom Mādhavavarman owed allegiance. It

¹ V. 10 and v. 11 respectively.

² Above, Vol. XIX, p. 268, v. 9, and Vol. XXI, p. 38, v. 10.

is not clear, however, which dynasty at this time held paramount sway over Orissa. The first time that we hear of a Śailōdbhava prince ruling over this part is in the Gañjām plates, dated in the Gupta year 300, *i.e.*, A.D. 619, which mention his overlord *Mahārājādhirāja Śasānka*, undoubtedly the same king who is described as 'the lord of Gauḍa' in Bāṇa's *Harshacharita*.

The last line of the charter, immediately after v. 22, specifies the date of the grant the 24th day of Śrāvapa of the year 50. As already pointed out, the present record palæographically resembles the Gañjām plates of Mādhavarāja of A. D. 619-20. I consider this Mādhavarāja and Mādhavavarman of the present charter to be identical, and would refer the year 50 to the Harsha era of A. D. 606 which makes the date equivalent to A. D. 656.

¹In the Khurdā and Gañjām plates Mādhavarāja's father is stated to be Ayaśōbhīta. This is also the name of Mādhavavarman's father as given in the Purī, Buguḍā and the present copper-plates. The Khurdā plates mention Ayaśōbhīta's father to be Sainyabhīta, and the king mentioned immediately before Ayaśōbhīta in the dynastic lists in the Buguḍā, Purī, Parikud and the present grants is also Sainyabhīta, but these records state that Ayaśōbhīta was born 'in the lineage of' Sainyabhīta, without specifying further that the relationship between the two was that of father and son. From this circumstance some scholars are disposed to regard Mādhavarāja and Mādhavavarman as two distinct persons.¹ But it is significant that the three names Sainyabhīta, Ayaśōbhīta and Mādhavarāja or Mādhavavarman occur exactly in this order in all the copper-plates and the presumption is that this Sainyabhīta was really the father of Ayaśōbhīta and that Mādhavavarman and Mādhavarāja are identical. It may be added further that both Mādhavarāja and Mādhavavarman had the *biruda* 'Sainyabhīta'. As regards the possibility of the name Mādhavavarman appearing as Mādhavarāja, there are similar instances elsewhere, as in the case of the Chālukya kings Vijayavarman and Kīrttivarman who in some of their copper-plates are called Vijayarāja and Kīrttirāja respectively.² I do not therefore think that the identification of Mādhavavarman with Mādhavarāja of the Khurdā and Gañjām plates involves any real difficulty.

Jayapura-*vishaya* may be the same as Jayakaṭaka-*vishaya* of Kōṅgōda-*maṇḍala* mentioned in the Dharakota plate of Śubhākaradēva.³ It may be identified with the present Jeypore estate contiguous to the Gañjām District in Orissa. The rest of the localities mentioned in the grant I am unable to identify.

TEXT.⁴

[Metres : Vv. 1, 2, 4, 6, *Śārdūlavikrīḍita* ; vv. 3, 8, 9, 11, 12, 17, *Vasantatilaka* ; vv. 5, 14, 22, *Āryā* ; vv. 7, 15, 16, 18-21, *Anuṣṭubh* ; v. 10, *Indravajrā* ; v. 13, *Sragdharā*.]

First Plate.

- 1 Ōm⁵ svasti [*] Indōr=dhauta-mṛiṇāla-tantubhir=iva ślishtāḥ karaiḥ kōmalair=vva(bba)ndh-āhēr-arunaiḥ
- 2 sphurat-phaṇa-maṇēr=digdha-prabhāsō=ñ(m)śubhiḥ [*] Pārvvatyā sa-kacha-graha-vyatikaravyāvṛitta-vandhaḥ(bandha)-
- 3 ślathā Gaṅg-āmbhaḥ-pluti-bhinna-bhasma-kaṇikāḥ Śambhōr=jaṭāḥ pāntu vaḥ || [*] Prāchy-āmbhōnidhi-ruddha-

¹ Basak, *History of North-eastern India*, 1934, p. 171 ; above, Vol. XXIII, pp. 125-126. See also R. C. Majumdar, *Journal of the Andhra Historical Research Society*, Vol. X (1937), p. 3.

² *Ind. Ant.*, Vol. VII, pp. 252-253.

³ B. Misra, *Orissa under the Bhauma Kings*, p. 21.

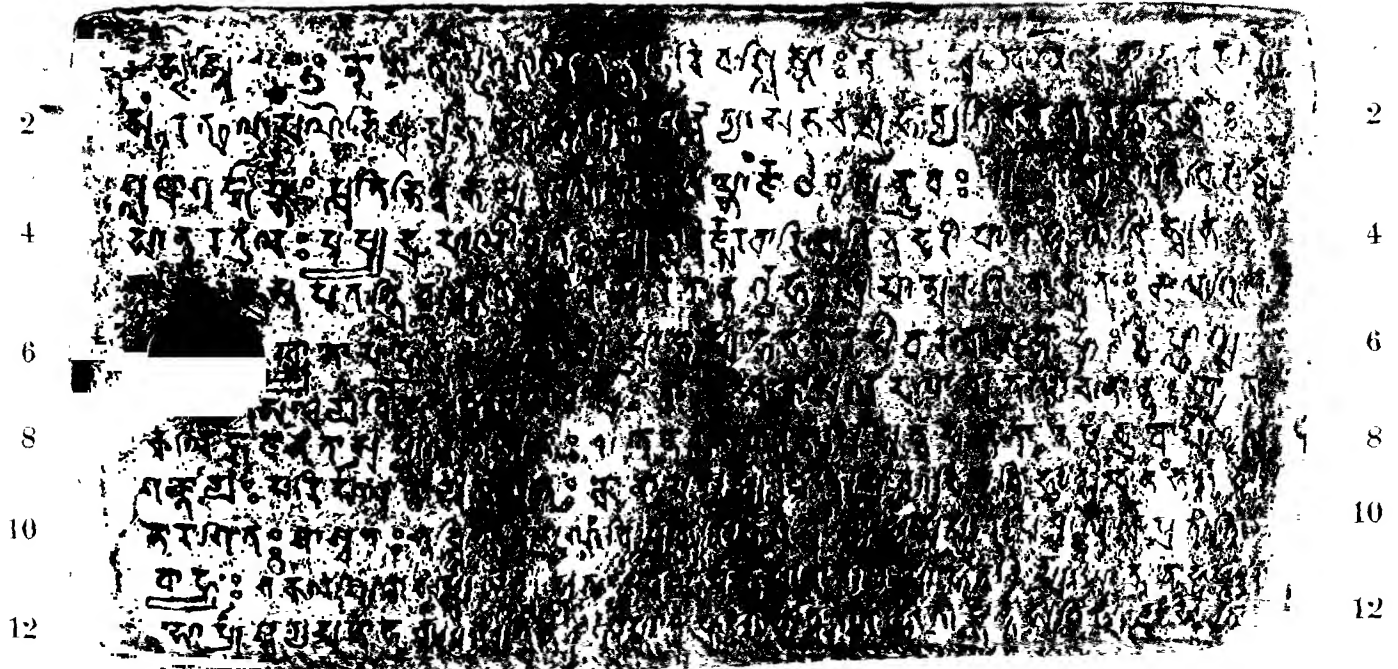
⁴ From the original copper-plates.

⁵ Expressed by a symbol.

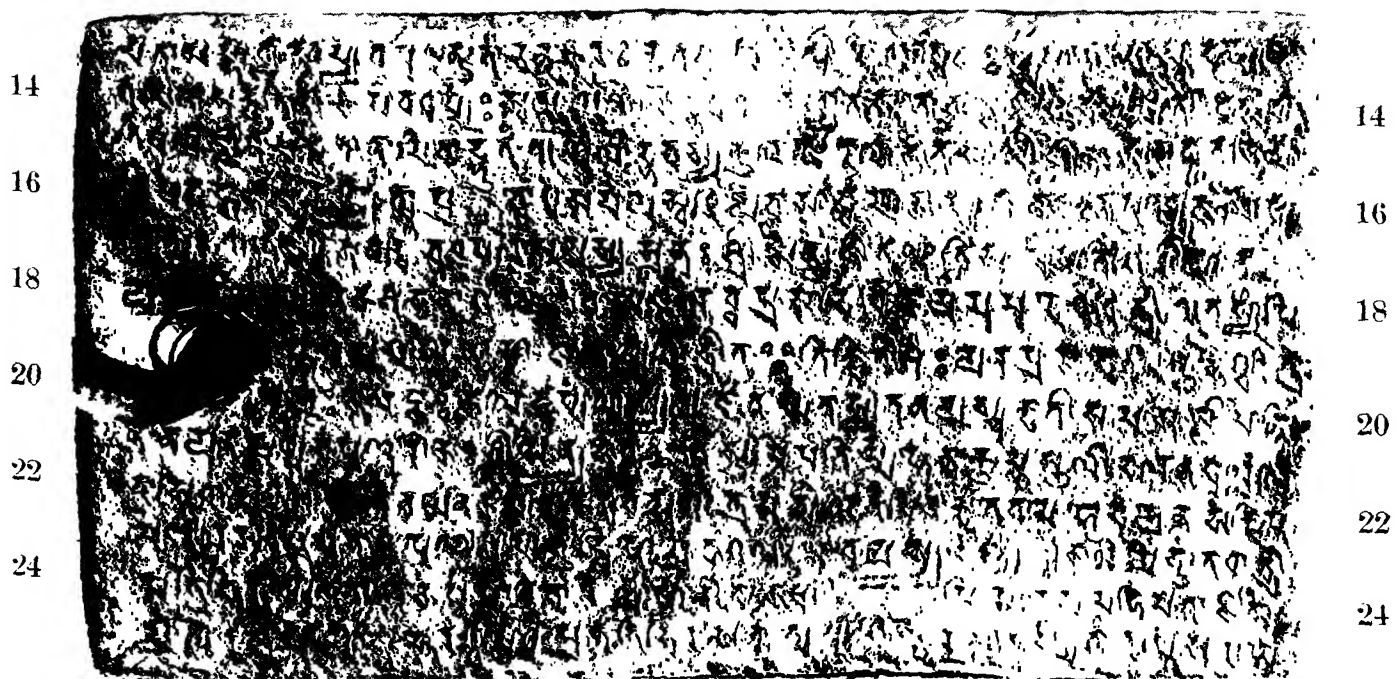
- 4 s̄anur=atulaḥ pushya-drum-āli-vritah syandān-mr̄jjhara-vāri-dārīta-dārī-pāta-skhalan-
[n]isvanah [1*]
- 5 svāna-ttrasta-patattri-valgu-virutair-apurit-antar-guhah śrīmān-Mērūr-iv-ōdgataḥ kula-
giriḥ
- 6 khyātō Mahēndrah kshītau || [2*] Prān(m)śur-mmah-ēbha-kara-pivara-chāru-vā(bā)huh kri-
shṇ-āsma-
- 7 sañchaya-vibhēda-visāla-vakshāḥ [1*] rājīva-kōmala-dal-āyata-lōchan-āntah khyāta[h]
- 8 Kaliṅga-janatāsu Pulindaśmān || [3*] Tēn-ēttham gunin-āpi satva(ttva)-mahatā n-
ēshām bhuvō maṇḍalam
- 9 śaktō yah paripalanāya jagataḥ kō nāma sa sya(syā)d-iti [1*] pratyāchīṣṭa-vibh-ūtsavēna
bhāgavā-
- 10 n=ārāgi(dhi)taḥ śāsvatāḥ tach-chitt-ānugunam vidhīsur-ādīśad-vāñchām Svayambhūr
=api || [4*] Lōka-pratīti-
- 11 vā(bā)hyaḥ śakala-śrī-sampūtāt=prasūta iva [1*] dēva-kumār-ānyatāmō [Hara]-
nirmān[ā]t-tatō drīshṭah || [5*]
- 12 Sō=py=āschārya-manōbhuv=ādhipatinā Sambhōḥ prasādāt=kshānam bhūt-ōdbhrānta-sa-
visma[ya]-sthīti-
- Second Plate : Obverse*
- 13 matā sambhāvya saumyam vapuḥ [1*] bhūt-ānanda-karah kṛtas=cha vijayī Śailōdbhavaḥ
kshāmāpatīḥ śāstā dushpatha-
- 14 gāminām sukṛitīnām rūp=iva dharmmah svayam(yam) || [6*] Śailōdbhava iti khyātas-tatō
vañ(m)śah śubhaḥ kshītau [1*] utsav-ā-
- 15 tīśaya-sthānam=adbhūtānām=iv=ādbhutam(tam) || [7*] Śailōdbhavasya kulajō-rapabhīta
āsīd=ya(yē)n=āsakṛit-kṛta-bhiyam
- 16 dvīśād-aṅganānām [1*] jyōtsnā-pravō(bō)dha-samayē sva-dhiy-āiva sārddham-ākam-
pitō nayana-pakshma-jalēshu
- 17 chandraḥ || [8*] Tasy=ābhavad=vīvu(bu)dhapāla-samasya sūnuḥ śrī-Sainyabhīta iti bhū-
mipatir-gariyān [1*]
- 18 yam=prāpya naika-sata-nāga-ghatā-vighaṭṭa-lav(b)dha-prasāda-vijayam mumudē dharitṛi
|| [9*] Tasy=āpi
- 19 vañ(m)śē=tha yath-ārtha-nāmā jātō=yaśōbhīta iti kshītīśah [1*] yēna prarūdhō=pi śubhaś-
charitṛai-
- 20 r=mr̄ishṭah kalaṅkah Kali-darppanasya || [10*] Jātas=sa tasya tanayas=sukṛitī samasta-
sīmā(ma)nti-
- 21 nī-nayana-shaṭpada-puṇḍarikah [1*] śrī-Sainyabhīta iti bhūmipatir-mmah-ēbha-kumbha-
sthālī-dalana-durlhali-
- 22 t-āsi-dhārah || [11*] Jātēna yēna kamalākaravat=sva-gōttram=unmlitam dinakṛit-ēva ma-
hōdayēna [1*] samkshipta-
- 23 maṇḍala-ruchās=cha gatāḥ prapāśam=āsu dvīśō graha-gaṇā iva yasya di[pt]yā || [12*]
Kāleyair=bhūta-dhātṛi-
- 24 patibhir=upachit-ānēka-pāp-āvatārair-yēśhām nīta kath=āpi pralayam=abhimatā kirtti-
- 25 mā(pā)lir=aja[sram] [1*] yajñais=tair=Aśvamēdha-prabhṛitibhir=asakṛit-mā(sa)myag-īśṭair
=akāri sphītam triptim śūrō(r-au)gha[h*]

CUTTACK MUSEUM PLATES OF MADHAVAVARMAN.

i.



ii, a.



ii, b.

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iii.

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44
46

Seal



Second Plate : Reverse.

- 26 pratihata-va(ba)lavach-chhattra(ttru)-pakshēṇa yēna || [13*] **Mādhavapura**-vihita-sthitir-
amv(b)uda-nirmukta-chandra-sita-kīrttiḥ [*]
- 27 sa śrī-**Mādhavavarmā** ripu-māna-vighaṭṭanaḥ kuśalī || [14*] Vishayē=smim(n) **Jayapurē**
varttamāna-bhaviṣyata[ḥ] [*]
- 28 dvijāti-pūrvvān=nrīpatin=rājasthāniya-samyutān || [15*] Kumārāmātyam=āyuktāt(n)=
karaṇ-ōparikān=api [*]
- 29 tathā janapadaṁ sarvvam=arhayaty=ānupūrvyataḥ || [16*] Vidadam=astu bhavatām=ētad-
vija(sha)yā-samv(b)addha-**Vyāghrapura**-
- 30 bhuktau **Tamataḍā**-grāmas=chatuḥ-simnā ttra(tra)yōviṁ(m)ṣati-timpīra-parimāṇaḥ Skandā-
dityasvāmi-Rudra-
- 31 svāmi-Daddasvāmi-Vēdasvāmi-Mahēndrasvāmi-Khadirādityasvāmi-Pradyumnasvāmi-Pāṇḍa-
ramātri-
- 32 svāmy-Ādityasvāmi-Yajñasvāmy-Agrasvāmi-Chharampasvāmi-K[ā]yavarasvāmi-Śarvvasvāmi-
Mātri-
- 33 chandrasvāmi-Vōntēlvādityasvāmi-Gōlasvāmi-Madhasvāmi-Mātrichandrasvāmi-Dattasvāmi-
- 34 Dharmmasvāmi-Va(Vā)madēvasvāmi-Śrīsvāmi-Svāmichandrasvāmibhyō dvijātibhyaḥ mātā-
pittrōr=ātmanas=cha
- 35 puṇy-ābhivṛddhayē pratipāditaḥ tad=ētach-chhāsana-darśanād=ēshām yath-ōchitam tām-
vra(mra)-paṭṭa-dānam
- 36 datvā(ttvā) bhuñjānānām dharmma-gauravān=[na] kēnachid=vighātai(tē) varttitavyam=
api cha || Vidyud-vilāsa-
- 37 taralām=avagamyā samyag=lōka-sthitim yāsasi ma(sa)kta-manōbhīr=uchchaiḥ [*] ēsha
dvij-ā(ō)pakṛiti-

Third Plate.

- 38 mā(ttra)-ratair=bhavadbhir=ddharmm-ānurōdhana-parair=anumōditavyaḥ || [17*] Uktam
cha Mānavē dharmma-śāstrē ||
- 39 Va(Ba)hubhir=vvasudhā dattā va(ba)hubhiḥ=ch=ānupālītā [*] yasya yasya yadā bhūmis=
tasya tasya tadā phalam(lam) || [18*]
- 40 Api [cha] | [Mā] bhūd=aphala-śānkā vaḥ para-datt=ēti pārvhivāḥ [*] sva-dā[nā]t=phalam=
ānantyam para-dān-ānupā-
- 41 lanēm(nē) || [19*] Abhūd=ritvig=upādhyāy[ō] Guhachandrō=ttra dūtakaḥ [*] lēkhit = 0.
- 42 pēndrasim(m)has=cha tanayaḥ Kuṇḍabhōginah || [20*] Utkīrṇas=tāmra-
- 43 paṭṭō=yam durita-pratighāta-kṛit [*] Skandabhōginā(nā) samyak¹
- 44 Jayasi(m)hēna tāpitaḥ || [21*] Jayati Jayanta-pratimaḥ prasabha-samākṛiṣṭa-
- 45 ripu-nrīpa-śrīkaḥ [*] **Śrīdhara**-[pō(pau)]raḥ kshitiḥ varadīkṛita-lōkanātha-
- 46 sakhaḥ || [22*] **Samvat 50 Śrāvāṇa-dina 20 4**

No. 22.—TINNEVELLY INSCRIPTION OF MARAVARMAN SUNDARA-PANDYA II.

By K. V. SUBRAHMANYA AIYAR, B.A., COIMBATORE.

The inscription edited below is engraved on the inside of the north wall of the second *prākāra* of the Nelliappar temple at **Tinnevelly**. It was copied by the Epigraphical Department in

¹ This *pāda* is short by one letter. [I see faint traces of the letter *śrī* at the beginning of this *pāda*.—Ed.]

1894. A text of it is given, in Tamil, in the *South-Indian Inscriptions*, Volume V, pp. 170-171. On account of the important information which it furnishes, it is taken up here for publication. It may be noted also that no inscription of this king with the introduction *Pū-malar-tiruvum* has yet been edited in the pages of this journal.

The record contains 24 lines of writing and is in Tamil, verse and prose. Here and there a few Sanskrit words are found written in Grantha characters. The verse portion is almost free from mistakes; and the few errors of spelling that are found in the record are corrected in foot-notes. The introductory portion is purely eulogistic and calls for no remark.

The only words of lexical interest are *mudal* (ll. 11 and 14), *kār* (l. 14) and *tiramam* (l. 15). Of these *mudal* is used in the sense of 'yield' or 'produce'. This sense is preserved in the usage *kaṇḍu-mudal* which is current in several places of the Tamil districts. *Kār* is used to denote the paddy harvested in the *kār* season, i.e., the months of Āvaṇi and Puraṭṭāśi. The word *tiramam* is derived from *dramma*, 'a coin.' The ordinary meaning of *pō* in Tamil is 'to go'. In lines 7 and 15, its participle, i.e., *pōy* is used with *Vēdamum Sāstramum* meaning 'learned in the *Vēdas* and *Sāstras*'. This use of it is not common in Tamil. We have the use of the word *pōy* with *Vēdamum Sāstramum* qualified by *poruṭpaḍa* in another inscription where the meaning is clearly 'having learnt, with meaning, the *Vēdas* and *Sāstras*'.¹

The object of the inscription is to register the grant of a *brahmadēya* village. In the 8th year and 988th day of the reign of the Pāṇḍya king Māḍavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, when he was seated on Maḷavarāyaṇ in his palace at Madura on the eastern side of Māḍakkulam in Madurōdaya-vaḷanāḍu, 224 Chaturvēdi-Bhaṭṭas, versed in the *Vēdas* and *Sāstras* and capable of expounding them, approached him and said that Kūḍalūr in Murappu-nāḍu and the villages comprised in Kīlai-Kūḍalūr—with the exclusion of 4 mā of land forming the *paḷlichchanda* (i.e., land granted to Jaina or Buddhist shrines), as well as the old *dēvadāna* and the lands purchased by Uḍaiyaṇ Kūttāḍuvāṇ alias Villavadaraiyaṇ of Vaḷugūr residing in Kulaśekhara-pperunteru at Paṭṭina-Marudūr in Śūraṅguḍi-nāḍu and given as *dēvadāna* to the temple of Ulaguyyavanda-Iśvaramuḍaiyār—might be constituted into a new village called Pōśaḷa-Vīra-Sōmidēva-chaturvēdimaṅgalam after the name of the king's uncle (*māmaḍi*) and given as a *brahmadēya*, divided into 244 shares, so that the 224 Chaturvēdi-Bhaṭṭas mentioned above might have a share each, and 20 shares might be assigned to those that had to do service in the *dēvadāna*. As regards the assessment of the lands of this new village, it is stated that the king's uncle had enjoined that the lands should be measured by the rod called *Sundara-Pāṇḍiyaṇ-kōl* of 24 feet length, the kind of crop raised should be examined, and for such of the lands as had yielded produce, tax should be levied at the following rates, on each mā :—

- (1) $\frac{1}{4}$ *kāsu* for *antarāya*, *vinīyōga*, *achchu*, *kāriyavārāyechchi*, *veṭṭi-pāṭṭam*, *pañchupīli*, *sandhivighrahappēru* and all other payable dues, and three *kalam* of paddy for *kār*;
- (2) half of this rate shall be charged for lands sown in *Tulā* and crops realised;
- (3) 2 *tiramam* (*dramma*) shall be paid on lands on which *varagu*, *tiṇaiippul* and *iruṅgu* had been harvested;
- (4) for *paśāṇam*, the above rates should prevail.

One of the most salient rules framed in early days with regard to land revenue is that the assessment should be charged only on lands that had been cultivated and borne crops, and that the charge should be made after inspecting the crops raised, and determining the extent of cultivation by a measuring rod of fixed length. The land-tax was paid both in kind and in money.

¹ S. I. I., Vol. V, No. 446, text-lines 6 and 13.

In the case of wet lands on which two crops were generally raised in a year, one in *paśāṇ* and the other in *kār*, the assessment appears to have been paid in two instalments, the first in the month of Chittirai when the *paśāṇ* yield was secured, and the second in the month of Aippasi when the *kār* crop was harvested.¹ The money payment was made to cover a number of small duties. In the present instance, it is stated that $\frac{1}{4}$ *kāśu* covered the duties of *antarāya*, *vinīyōga*, *achchu*, *kāriyavārāyčchi*, *veṭṭi-pāṭṭam*, *pañchupili*, *sandhivighrahappēru* and all other payable dues. It is learnt from this record that the revenue paid in kind was three *kalam* of paddy on each *mā* of land. That this was the prevailing rate is also known from other epigraphs. A Tiruviḍaimarudūr inscription states that 5 *kalam* and 3 *kuṟuṇi* of paddy was the assessment (*dēvar-kaḍamar*) on one *mā* and three *kāṇi* of land.² This works out to 3 *kalam* for each *mā*. No. 272 of the Madras Epigraphical collection for 1907 states that for each *vēli*, the paddy determined to be given was 60 *kalam*.³ This also yields three *kalam* on each *mā*, since 20 *mā* equalled one *vēli*. The fractional terms *mā* (one-twentieth) and *kāṇi* (one-eightieth) are still in use in some of the Tamil districts but their extents vary according to localities as do the *kalam* and *vēli*. Therefore, they are not of much value in giving us an idea as to the rate of assessment of lands in ancient times. One of the medieval Pāṇḍya inscriptions of Tinnevelly states in clear terms that a *mā* is the extent of a square field measuring 288 feet in length which works out to nearly one acre and 90½ cents.⁴ Therefore, the assessment of 3 *kalam* in *paśāṇ* and 3 *kalam* in *kār* on such a field, paid in kind, and that too when the crops had been raised, could not have caused much hardship to the land owner. Besides, he had no necessity for immediately converting his produce into money to pay off the land revenue.

The present inscription furnishes an instance of the formation of a new village and the grant of it as a *brahmadēya* to a number of Brāhmanas. It is stated that the village of Pōśāḷa-Vira-Sōmidēva-chaturvēdimaṅgalam in Murappu-nāḍu was formed out of the lands which had originally belonged to a number of villages—with the exclusion of a small extent that had been previously endowed to temples. In the constitution of the new village, the donees, it is said, desired that the previous owners (*muṇṇ-uḍaiyār*) of the lands, the old names (*paḷam-peyar*) of the villages and their lands, their cultivating ryots (*uḷavu*) and the head of classification (*mudal*), should be removed; that all the lands should be clubbed into one single village with a single *puravu*; that these lands should be divided into the required number of shares, and that with the right to build houses in the *nattam* fit for residential purposes, specified in writing, the new village should be granted as a *brahmadēya*. There is no doubt that the procedure herein briefly described should have involved considerable labour and work in the actual carrying out. The removal of the previous owners must necessarily have been followed by providing them with other sites or by awarding adequate compensation after ascertaining the correct extent of their lands and their yield. The division of the lands into equal shares and the entry of the changes of classification in the departmental and village registers could not but have taken some time.

¹ See Nos. 438 and 439 of *S. I. I.* (Texts), Vol. V, p. 162.

² No. 130 of the Madras Epigraphical collection for 1895. We note the words used “nilan oru-mā muk-kāṇiyum aiṅjavadu-varai payir-chelav-iṅṅiyēy kollaiyāy kiḍandamaiyil ivaṅ taṅ svam iṭṭu-ttirutti nivanda-ttukku nel aiṅ-kalanēy mu-kkuṟuṇiyum dēvar-kaḍamaikku nellu aiṅ-kalanē mu-kkuṟuṇiyim-āga nellu-ppadiṅ-kalanēy tūṇi-ppadakkum āṭṭāṇḍu-tōrum iruppadaḡa viṭṭa nilam kuḷi nūṟṟēbatt-aiṅchināḷ nilaṅ oru-mā muk-kāṇi (*S. I. I.*, Vol. V, No. 694).

³ This is an inscription of the time of Vikrama-Chōla and the text runs as follows:—Tiruviḍaimarudūḍaiyār Śrī-Kōyil-ppurambil periya-tirumūṟṟattu Ekanāyakan tiruveḍuttikkattiyil..... muppattettāḍadu vēli oṅṟukku nellu aṟupadiṅ kalamāga nichcheyitta nellu.

⁴ See *S. I. I.*, Vol. V, No. 411, dated in the 5th year of the reign of Māṟavarman Kulaśēkhara. The words used are “padiṅṅēṭṭ-āḍi-kkōlāl padiṅṅarukku-ppadiṅṅaru koṇḍadu oru-māvāga” meaning “land measuring sixteen by sixteen of the rod measuring eighteen feet in length being one *mā*.”

The whole course of action described here may be compared with the procedure that is being adopted at present in the working of the Act for the acquisition of lands for specific purposes. That the owners of the lands, who were dispossessed of their holdings should have been given other lands in exchange, is made plain by a statement in the Tiruvālaṅgāḍu plates¹, where it is noted that when Paḷaiyaṅūr—which was previously given as a *brahmadēya* to the members of the assembly (*sabhaiyār*) of Siṅgaḷāntaka-chaturvēdimaṅgalam—was converted into a *dēvadāna* of the temple of Tiruvālaṅgāḍu, the *sabhaiyār* were promised to be given another village in exchange. The same plates may be referred to explain the meaning of the phrase *mudal tavirndu* occurring in lines 11 and 19. The actual words employed in the Tiruvālaṅgāḍu plates *viz. Savaiyārkku brahmadēyamāy varuṅiṅṟapaḍi * * * * tavirndu vellāṅ-vagaiyil mudalāna * * * * Paḷaiyaṅūr* in one place,² and *Paḷaiyaṅūr vēru-mudalāy brahmadēyamāy varuṅiṅṟapaḍi tavirndu vellāṅ-vagaiyāy brahmadēyam-iṅṟaṅgi* in another place,³ make it plain that *brahmadēyam* and *vellāṅ-vagai* are two different heads of classification. This sense of the word *mudal* is not common in modern usage. The other uses of the word *mudal* in the inscription under publication are found in *ivv-āṅḍu-mudal* (ll. 15 and 22) and *mudal Vīrapāṇḍiyaṅḷ nelli mukkalamum* (ll. 14 and 22), the former meaning 'commencing from this year' and the latter 'the yield of three *kalam* of paddy as measured by the measure *Virapāṇḍiyaṅ*'.

Different views have been expressed in the *Annual Reports on South Indian Epigraphy* regarding the identity of Māṅavarman Sundara-Pāṇḍya, whose inscriptions begin with the introduction *pū-malar-tiruvum*. Remarking on the very inscription under publication, the late Venkayya declared that he must be different from, and later than, the Māṅavarman Sundara-Pāṇḍya of the Tiruppūvaṇam grant which has the introduction *pū-maruviya-tirumaḍandai*.⁴ This view was at first adopted by the late Krishna Sastri, who, later on, finding the mention of the seat Maḷavarāyaṅ in his records as in those of Māṅavarman Sundara-Pāṇḍya I, came to the conclusion that the king with the *pū-malar-tiruvum* introduction must be the same as the one that had the introduction *pū-maruviya-tirumaḍandai*, *i.e.*, Māṅavarman Sundara-Pāṇḍya I. Add to this, it may be noted that some of the signatories that figure in the records of Māṅavarman Sundara-Pāṇḍya I. figure also in the records of *pū-malar-tiruvum*. These are reasons sound enough for holding the view expressed by Krishna Sastri. It was accordingly adopted in subsequent Epigraphical Reports and by Swamikkannu Pillai in his *Indian Ephemeris*. In reviewing certain inscriptions of Māṅavarman Sundara-Pāṇḍya with *pū-malar-tiruvum* introduction and of the Hoysaḷa king Vīra-Sōmēśvara found at Aḷagarmalai, in the *Annual Report on South Indian Epigraphy* for 1929-30, I pointed out some valid objections to this view and showed that Māṅavarman Sundara-Pāṇḍya with *pū-malar-tiruvum* introduction is the second of that name and different from Māṅavarman Sundara-Pāṇḍya I. The paragraph alluded to is extracted hereunder as it decides the question once for all:—

"No. 291 (of the Madras Epigraphical collection for 1929-30) from Aḷagarmalai states that, at the request of his *māmaḍi* (*i.e.*, uncle) Hoysaḷa Vīra-Sōmēśvara, the Pāṇḍya king Māṅavarman Sundara-Pāṇḍya ordered the assignment of the revenue of the village of Tirukkōṭṭiyūr in Kēraḷaśiṅga-vaḷaṅḍu to the temple of Tirumāliruṅjōlai-niṅṟaruḷiya-Paramasvāmin for conducting the Vīra-Sōmēśvaran-*śandī* instituted in it by the Hoysaḷa king. This order was issued in

¹ The words used *viz.*, "*Savaiyārkku brahmadēyamāy varuṅiṅṟa Paḷaiyaṅūriṅ talaimāṅṟu ṅṟ kuṅṟapaḍāya*," may be noted.

² See text-lines 63-66 on p. 403 of *S. I. I.*, Vol. III.

³ *Ibid.*, p. 402, ll. 10-19.

⁴ *An. Rep. on Epigraphy, Madras, for 1900, p. 6, paragraph 13.*

the 8th year and 988th day (*i.e.*, the 11th year) of the Pāṇḍya king's reign. From a record of Vira-Sōmēsvara himself found in the same temple, we learn that this service was instituted in the 10th year of his reign, *i.e.*, in A.D. 1243-4.¹ As such, the grant made to it by Māṇavarman Sundara-Pāṇḍya in compliance with the Hoysala king's request, must have been a subsequent event. If, as held by Mr. Sastri, the introduction *pū-malar-tiruvum* belongs to Māṇavarman Sundara-Pāṇḍya I. who ascended the throne in A.D. 1216, the date of the Aḷagarmalai inscription would fall in A.D. 1227, *i.e.*, 16 years prior to the establishment of the service itself. It is thus evident that inscriptions with the introduction *pū-malar-tiruvum* do not belong to Māṇavarman Sundara-Pāṇḍya I, but are clear records of Māṇavarman Sundara-Pāṇḍya II whose accession took place in A.D. 1238. In this case, the date of the epigraph under consideration will be A.D. 1249, which is about five years after the institution of the service. Another decisive proof for saying that the records with the introduction *pū-malar-tiruvum* are not those of Māṇavarman Sundara-Pāṇḍya I. is afforded in the omission in them of the conquest of the Chōḷa country (*Ṣōṇāḍu koṇḍaruliya*) which is invariably mentioned in inscriptions definitely attributable to him."

The different introductions *pū-maruviya-tirumaḍandai* and *pū-malar-tiruvum* which do not in any way recount the same historical facts, and the results of calculation of the details of dates furnished in Pāṇḍya inscriptions of Māṇavarman Sundara-Pāṇḍya, having definitely pointed out the existence of two kings bearing the same name, one closely following the other, there is reason for the same officials figuring as signatories in the records of both the kings. The names of seats and halls cannot be made use of to prove the identity of kings, for two kings not far removed from each other in time may occupy them one after the other.

To understand the political situation of the various powers of South India at the time of our record, it is necessary to follow closely the trend of events consequent on the Pāṇḍya civil war and the dynastic connection which existed between them. The outstanding political event of the century commencing with the end of the reign of Māṇavarman II, is the civil war alluded to above, which, while it lasted, did not confine itself within its own limits, but threw the whole of South India into a restless state and rudely disturbed its peace. Begun at first between two rival parties of the royal house of the Pāṇḍyas, it soon made the heads of all the chief kingdoms to range themselves on a side which seems to have been weak but just, while the other was very strong and derived its support chiefly from the foreign country of Ceylon. It exhausted the resources of the Chōḷas, sowed seeds of discontent among their chieftains and turned them into open rebellion and brought about the destruction of the mighty empire which had been built up by the military genius of the members of the revived Chōḷa line of Vijayālaya and the aid of "the victorious standing army" that won laurels wherever it was sent. The permanent outpost of the Hoysalas in the Tamil country was also an offshoot of this war. In about A.D. 1167 two hostile branches of the Pāṇḍya family put forth rival claims to the throne of Madura. At first, the parties were headed by Parākrama-Pāṇḍya and Kulaśēkhara. The Sinhalese chronicle gives indeed a very full description of the help which the Ceylon king Parākramabāhu gave to Parākrama-Pāṇḍya and his son Vira-Pāṇḍya, and recounts the many deeds of valour performed by the Sinhalese army.² From this very account, which is naturally one-sided, one does not fail to gather that the cause of Kulaśēkhara was espoused by other kings of the mainland, principal among them being the Chōḷa, whose country was threatened with immediate danger. Inscriptions of Rājādhirāja II tell us that the Chōḷa supported the cause of

¹ No. 292 of the Madras Epigraphical collection for 1929-30.

² *Mahāvamsa* (Wijesinha's transl.), Chs. 76 and 77.

Kulaśekhara.¹ The hostility between the parties of Vira-Pāṇḍya and Kulaśekhara continued in the reign of Rājādhirāja's successor Kulōttuṅga III (A.D. 1178-1217). The position was the same. Vira-Pāṇḍya, who was now joined by his son, was supported by the Sinhalese, while Vikrama-Pāṇḍya, probably the son of Kulaśekhara, applied to and obtained the help of the Chōlas. The earliest mention of this war in the records of Kulōttuṅga III is dated in the 4th year of his reign,² i.e., in A.D. 1182. It states that the son of Vira-Pāṇḍya was defeated with the allied forces of the Sinhalese, that he was deprived of his kingdom and crown and forced to flee from the field of battle, that his country and crown were taken by the Chōla and given to Vikrama-Pāṇḍya, and that a pillar of victory was set up in the Pāṇḍya capital Madura. Later records tell us that Vira-Pāṇḍya, sometime after his first flight, revolted and tried another chance with Kulōttuṅga III but was defeated again at a place called Neṭṭūr.³ The treatment meted out to Vira-Pāṇḍya and his son in this war by the Chōla king was anything but satisfactory. The Pāṇḍya queen was made to enter the harem of the Chōla and when the Pāṇḍya king himself, along with his ally the Chēra, came, bowed, and sat down at the foot of the Chōla throne, the Chōla king placed his feet on his head and dismissed him. It is impossible to expect the defeated party to put up with the extreme humiliation and insult meted out to him, for any length of time. Now, if there was a counter-invasion of the Chōla country, directed against the very sovereign that behaved in a most remorseless manner in the treatment of a fallen adversary appearing before him with all humility, it would not be difficult to find out who the invader must have been, and what the cause of the invasion was. The invader Māṇavarman Sundara-Pāṇḍya I, who, in the last years of Kulōttuṅga III, did unto him and his son all that had been done to the latter's Pāṇḍya adversary a few years previously, might in all probability be the unnamed son of Vira-Pāṇḍya, who, along with his father, was ignominiously treated by Kulōttuṅga III. In our opinion, it will be extremely unnatural, and impossible to a high degree, that Māṇavarman Vikrama-Pāṇḍya, a weakling who owed his very being as a monarch to Kulōttuṅga III, or a son of his, would, without any cause, ever rise against the Chōla benefactor. Thus, it will be seen that the civil war begun by Parākrama-Pāṇḍya in about A.D. 1167 was pursued by his son Vira-Pāṇḍya, and pushed to a decisive end by Māṇavarman Sundara-Pāṇḍya I. The other hostile party counted Kulaśekhara and his son Māṇavarman Vikrama-Pāṇḍya and perhaps one other member. In the account of the Pāṇḍyan civil war that has come down to us, both from the Sinhalese source and from South Indian epigraphs, we are able to see very clearly that the side of Parākrama-Pāṇḍya,—represented mostly by Vira-Pāṇḍya, his son, and Māṇavarman Sundara-Pāṇḍya I.—was very resourceful, was of undaunted spirit and performed noble deeds of valour, while that of Kulaśekhara, represented by himself and Māṇavarman Vikrama-Pāṇḍya, was weak to a degree and had to be propped up again and again by the Chōlas.

¹ Four records of Rājādhirāja II refer to the war of Pāṇḍya succession. They are dated in the 5th, 8th and 12th years of his reign. While the earlier two state that the Chōlas prevented the Pāṇḍya country from becoming a part of the kingdom of Ceylon by helping Kulaśekhara with men and money, the two others dated in the 12th year are said to add that Kulaśekhara turned inimical to the Chōla who deposed him and placed Vira-Pāṇḍya on the throne (above, Vol. XXI, p. 186). If this is true the enmity does not seem to have lasted long, for early in the reign of Kulōttuṅga III we find the Chōlas supporting this party of Pāṇḍyas against the very Vira-Pāṇḍya.

² *S. I. I.*, Vol. VI, No. 436. The date of this inscription is not given at the beginning as usual. It registers an order to the effect that what was granted in the 4th year may be incised on stone; and generally such records are relegated to the dates specified.

³ *S. I. I.*, Vol. III, Nos. 87 and 88.

Is there anything to suggest or support the view that Māṛavarman Sundara-Pāṇḍya I. might be of the line of Kulaśekhara and Māṛavarman Vikrama-Pāṇḍya? An inscription of Māṛavarman Sundara-Pāṇḍya I. refers to Vikrama-Pāṇḍya by the term *Periyānāyīṇār* and another of Jaṭavarman Kulaśekhara refers to the same king by the term *Periyadēvar*.¹ From these references it has been inferred that both Māṛavarman Sundara-Pāṇḍya I. and Jaṭavarman Kulaśekhara I. must have been the sons of Māṛavarman Vikrama-Pāṇḍya, the king that was set up on the Pāṇḍya throne by the Chōla Kulōttuṅga III. The inference, however, lacks support. Māṛavarman Sundara-Pāṇḍya I. having ascended the throne in A.D. 1216 and Māṛavarman Vikrama-Pāṇḍya having been set up as ruler nearly 35 years prior to that date, the latter was certainly a senior member and perhaps also one that immediately preceded Māṛavarman Sundara-Pāṇḍya I. and Jaṭavarman Kulaśekhara I. As such, it is quite natural that he must be referred to by the term *Periyadēvar* or *Periyānāyīṇār* which in English may be rendered 'senior' in age or office. *Periyavar* with regard to ordinary persons, and *Periyadēvar* or ° *nāyīṇār* with regard to kings, may be applied to any elderly person, be he father, elder brother or one that preceded. The term does not exclusively mean 'a father'. If the relationship of a father were intended definitely, the inscription would have used the term *ayyar* and if an elder brother *aṇṇar*. To show that the use of *Periyadēvar* or *Periyānāyīṇār* is indefinite and that of *ayyar* and *aṇṇar* is definite, the following instances of the employment of the terms in inscriptions may be noted :—

i. An inscription dated in the 3rd year and 81st day of the reign of the later Pallava king Peruñjiṅga refers to gifts of cows made in the 3rd and 4th years of the reign of *Periyadēvar* to *Kulōttuṅgan-tiru-gōśālai*.² Here *Periyadēvar* must refer either to Kulōttuṅga III in whose time and under whose name the *gōśālā* must have been formed or to Rājarāja III who was the predecessor of Peruñjiṅga and in whose reign some gift of cows might have been made to the said *gōśālā*, but certainly not to any relation, not to say father, of Peruñjiṅga. Numerous instances may be cited where *Periyadēvar* is used to denote the immediate predecessor of a reigning king, who may happen to stand in the relation of 'father' to the reigning king; but that the term *Periyadēvar* need not necessarily indicate 'a father' will be quite evident from the inscription cited above. The use of *Periyadēvar* with reference to Rājarāja II in an inscription of Rājādhirāja II (above, Vol. XXI, p. 189) will bear out this view.

ii. We have a specific instance in an inscription of Virarājendra which shows that when a reference had to be made to the king's father the term '*ayyar*' is used and that when referring to an elder brother '*aṇṇar*' is employed.³ In this inscription, Rājendra-Chōla I. is called '*ayyar*'⁴ and Rājendradēva is called '*aṇṇar*'.⁵ Another inscription of Virarājendra also uses the term '*ayyar*' in referring to his father Rājendra-Chōla I.⁶

These references are sufficient to show that the allusion to Māṛavarman Vikrama-Pāṇḍya as *Periyadēvar* in the inscriptions of Māṛavarman Sundara-Pāṇḍya I. and Jaṭavarman Kulaśekhara I. does not prove that the latter two were the sons of the former. All that the allusion can indicate is that Māṛavarman Vikrama-Pāṇḍya was a predecessor, a fact which we know from

¹ See No. 47 of the Madras Epigraphical collection for 1926 and No. 83 of the same collection for 1927.

² *S. I. I.*, Vol. VIII, No. 54.

³ *S. I. I.*, Vol. IV, No. 529.

⁴ *Ibid.*, text-lines 61 and 172.

⁵ *Ibid.*, text-lines 189 and 190.

⁶ No. 110 of 1903.

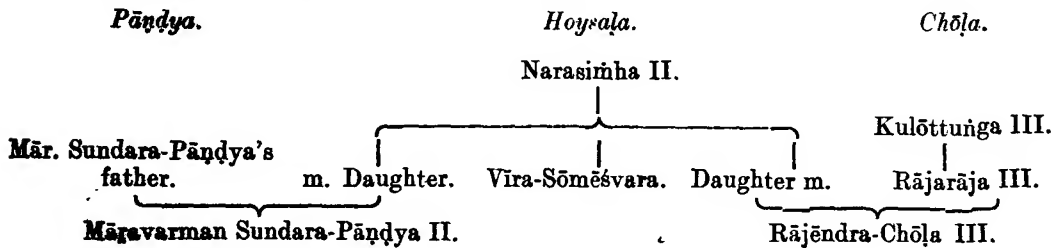
the circumstance that Māṛavarman Sundara-Pāṇḍya I. ascended the throne in A.D. 1216 and that Kulōttuṅga III snatched from Vira-Pāṇḍya his crown and kingdom and set up Vikrama-Pāṇḍya as ruler in or before A.D. 1182. As has been shown already, there are good grounds for holding that Māṛavarman Sundara-Pāṇḍya I. must be of the line of Vira-Pāṇḍya and that the cause of his invasion of the Chōḷa country was to pay its king in his own coin. If Māṛavarman Sundara-Pāṇḍya I be not the unnamed son mentioned in the inscriptions of Kulōttuṅga III, there is a possibility of his being the son of one of the collateral Pāṇḍya kings that took up the cause of Vira-Pāṇḍya in the war against the Chōḷas and had a share of the defeat inflicted by Kulōttuṅga III or his predecessor Rājādhiraḷa III. For all these considerations, I think the question of the parentage of Māṛavarman Sundara-Pāṇḍya must be regarded as unsettled and must remain open till decisive evidences are forthcoming. The Pāṇḍya invasion was a thorough success. The very Chōḷa emperor, who, not long after his accession, deprived Vira-Pāṇḍya of his crown and country and put him to flight, defeated him a second time at Neṭṭūr, and finally gave a public audience at the capital of the enemy and placed his feet on the head of the vanquished monarch when he appeared with all humility, bowed and sat down at the foot of his throne, was now, in his turn, deprived of his crown and country, was forced to run to a forest, his capital cities of Uraiyūr and Tanjore being set on fire, his country damaged, and finally, when the victor gave a State audience at Ponnamarāvati, the Chōḷa was bid to attend it on a promise of being restored. 'On hearing this', says the inscription, 'the Chōḷa returned with his wife and presenting his son first, himself remaining behind, prostrated before the victorious lion throne of the conqueror and begged.' The Pāṇḍya then gave back to the Chōḷa king's son the crown and an expansive territory. The terms to be abided by the suppliant were embodied in a royal writ bearing the fish-seal which was conferred on him along with the title of *Chōḷapati*,¹ which he had formerly lost, as well as his old city and crown. Kulōttuṅga III did not long outlive these disgraceful proceedings, and his son Rājarāja III, adds the record, did not at first mind remaining submissive under the feet of him who formerly gave him his crown, but subsequently refused to obey his commands, denied him tribute and sent a large army against the Pāṇḍya. In dealing with the Tinnevely inscription of Māṛavarman Sundara-Pāṇḍya I, I had stated that this second encounter between that Pāṇḍya king and the Chōḷa should have taken place in about A.D. 1222 when the Hoysaḷa Narasiṃha II marched on Śrīraṅgam and assumed soon after the title of 'establisher of the Chōḷa'² which signifies the help rendered by him to the Chōḷa. Siding with the Chōḷa means, in terms of the Pāṇḍyan civil war of which this was one of the issues, espousing the cause of Vikrama-Pāṇḍya's party against that of Vira-Pāṇḍya, i.e., against Māṛavarman Sundara-Pāṇḍya I. who was then representing it. Narasiṃha's voluntary help to the Chōḷa is suggestive of his prior marriage alliance with Rājarāja III, as much as it is suggestive of his own interest in that party of the Pāṇḍyas which was favoured by the Chōḷas all along and with which he had contracted marriage alliance. Here we may note the dynastic connection that existed among the Hoysaḷas, Chōḷas and Pāṇḍyas at the time. The inscription under publication shows that Māṛavarman Sundara-Pāṇḍya II's contemporary and uncle was the Hoysaḷa king Vira-Sōmēśvara who ascended the throne in A.D. 1233 and reigned till A.D. 1255. That the same Hoysaḷa king stood in the relation of uncle to the Chōḷa Rājendra-Chōḷa III (A.D. 1246-1267) also, is known from the latter's records.³ From these it may be gathered that Vira-Sōmēśvara had two sisters one of whom was the mother of

¹ This title is far inferior to "Tribhuvanachakravartin" which the Chōḷas usually bore, and is indicative of the position Rājarāja was made to hold as a result of the invasion of Māṛavarman Sundara-Pāṇḍya I.

² Above, Vol. XXII, p. 44.

³ S. I. I., Vol. IV, No. 512, where Rājendra-Chōḷa III is called 'Māma-Sōmēśvara-pratikūḷa-kaladāṇḍa'.

Māṛavarman Sundara-Pāṇḍya II and the other was the queen of the Chōḷa king Rājarāja III. The following table shows the dynastic connection of the three families :—



Besides the above dynastic connection, the titles assumed by the Hoysaḷa kings Narasiṃha II and Vira-Sōmēśvara and those claimed by the Pallava Peruṅgiṅga bring out the exact position of the various powers of South India at the time of which we are speaking. It has been noted already that Narasiṃha II styled himself 'the establisher of the Chōḷa' soon after A.D. 1222 which shows that the political relationship between him and Rājarāja III was one of cordiality. Another of his titles was 'the uprooter of the Makara kingdom'.¹ The late Prof. Hultzsch was of opinion that this kingdom must be somewhere in the Coimbatore or Salem District. If it could be the same as Magadai, we are to understand that the Hoysaḷa, who sided with the Chōḷa, was hostile to the king or chieftain of Magadai. Since we know from numerous inscriptions that the chieftains of Magadai called themselves Bāṇas (Vāṇaṅ in Tamil) and since it was to a Bāṇa that Sundara-Pāṇḍya I gave the conquered territory of the Chōḷas in the first instance, it is but natural that the ally of the Pāṇḍya must figure as an enemy of Narasiṃha II. Among other enemies of Narasiṃha II figuring in inscriptions of A.D. 1222-24, is the Kāḍava by which is no doubt meant the Pallava Peruṅgiṅga, who in several records is said to be of the Kāṭhaka or Kāḍava family.² It goes without saying that the enemies of Narasiṃha and the Chōḷas were the friends and allies of the Pāṇḍya Māṛavarman Sundara-Pāṇḍya I. It is quite in consonance with this, and expressive also of the attitude of the Pallava Peruṅgiṅga, that he styled himself *Karṇāṭa-bhūpa-māna-mardīn*, *Pāṇḍya-maṇḍala-sthāpana-sūtradhāra* and 'the rut elephant to the forest, viz., the Chōḷa'.³ From all that has been said above, it will be clear that the chief powers of South India were divided into two parties one of which counted in its ranks the Chōḷa and Hoysaḷa kings with their generals and chiefs supporting the members of the line of Kulaśekhara-Pāṇḍya, and the other had in its file the members of the line of Parākrama-Pāṇḍya and Māṛavarman Sundara-Pāṇḍya I, supported by Pallava and Bāṇa chiefs of the mainland and the Sinhalese forces which last, as will be shortly shown, had come to stay in South India till the final issues of the civil war which brought them there, were settled. Though we do not hear much of this Sinhalese army after Kulōttuṅga had succeeded in putting down Vira-Pāṇḍya and his son, and though it is expressly stated in the historical introduction of Kulōttuṅga's records that the Sinhalese soldiers had been driven into the sea with their noses cut off, there is clear evidence to show in the Tiruvēndipuram inscription of A.D. 1232-3 that among the forces of the Pāṇḍyan ally, the Pallava Peruṅgiṅga, there were four Sinhalese generals of Parākramabāhu whom the generals of the Hoysaḷa Narasiṃha II put to death.⁴ After the rise of Māṛavarman Sundara-Pāṇḍya I, the Pāṇḍyan civil war, though it still lingered, was turned into one chiefly between the Pāṇḍyas and the Chōḷas aided by their respective allies. The principal aim of Narasiṃha II in establishing a capital in the Tamil country just on the border of the Pāṇḍya

¹ Kielhorn's *Southern List*, No. 434.

² *S. I. I.*, Vol. IV, No. 1342-B.

³ Above, Vol. VII, pp. 163-4.

⁴ Above, Vol. VII, pp. 167 f.

and Chōla territories with a powerful prince invested with independent authority stationed there seems mainly to support his two sons-in-law, viz., the Chōla Rājarāja III, and the Pāṇḍya who was the father of Māṇavarman Sundara-Pāṇḍya II, both of whom were weak, and not fit to combat their powerful enemy Māṇavarman Sundara-Pāṇḍya I, allied as he was with the Pallava Peruñjiṅga and other chiefs and the Sinhalese army. Here we may consider and dispose of two apparently contradictory titles assumed by the Hoysala Narasiṃha II and Vira-Sōmēśvara. Narasiṃha's claim to the title of 'a thunderbolt in splitting the rock that was the Pāṇḍya'¹ has to be understood with reference to his action against Māṇavarman Sundara-Pāṇḍya I. undertaken in support of his son-in-law, the father of Māṇavarman Sundara-Pāṇḍya II, while Vira-Sōmēśvara's title *Pāṇḍya-kula-samuddharaṇa*² with its variant *Pāṇḍya-rājya-pratishṭhā-āchārya* has to be construed with reference to his action in successfully piloting his brother-in-law Māṇavarman Sundara-Pāṇḍya II to the Pāṇḍya throne. Thus, it will be seen that both the father and the son, i.e., Narasiṃha II and Vira-Sōmēśvara, pursued a consistent policy, viz., the lifting up of the family of Māṇavarman Sundara-Pāṇḍya II. That Vira-Sōmēśvara should have taken part in Narasiṃha's military campaign in the Tamīl country undertaken to establish Rājarāja III in his kingdom, when worsted by both Māṇavarman Sundara-Pāṇḍya I and the Pallava Peruñjiṅga is evident from the title *Chōlarājya-sthāpan-āchārya* which he assumed. The Hoysala general Appaya-Daṇḍanāyaka that took a prominent part in the war against Peruñjiṅga is reported in one of the inscriptions of Māṇavarman Sundara-Pāṇḍya II to have invaded Kāṇa-nāḍu, an ancient subdivision in the Pudukkottai State.³ It is not unlikely that this invasion was undertaken in aid of the same Hoysala protégé. The existence of inscriptions of Vira-Sōmēśvara in the Pāṇḍya country, the institution of the service called *Vira-Sōmēśvaran-sandī* at Alagarmalai in the Madura District, the grant of the village bearing the name Pōśāla-Vira-Sōmidēva-chaturvēdimaṅgalam in Murappu-nāḍu in the Tinnevely District and the implicit obedience paid to his behests by the Pāṇḍya king Māṇavarman Sundara-Pāṇḍya II show clearly that that Pāṇḍya king acknowledged his overlordship and maintained friendly relation with him.⁴

The aim of the Hoysala Narasiṃha II to prop up his two sons-in-law, i.e., the waning Chōla lord Rājarāja III and the father of Māṇavarman Sundara-Pāṇḍya II, both of whom much needed his support, was only partially successful. In spite of all the efforts made by himself, his son and generals, the decline of the Chōlas could not in any way be prevented. The very Pallava who was daring enough to capture the Chōla emperor and confine him at Śēndamaṅgalam, though defeated by the Hoysalas in several engagements and brought under subjection almost at the end of the reign of Narasiṃha II, soon assumed regal powers and proclaimed himself king.⁵ Vira-Sōmēśvara followed his father's policy of supporting his Pāṇḍya relation and Māṇavarman Sundara-Pāṇḍya II was crowned in A.D. 1238, and throughout the major portion of his reign, he was keeping watch and ward.⁶ So long as Rājarāja III lived, there was no conflict between the Chōlas and the Hoysalas. But, as is apparent from the historical introduction of Rājendra-Chōla's inscriptions, the Chōla nephew of Vira-Sōmēśvara assumed a different attitude and became an open enemy not only of the Pāṇḍya but also of the friendly Hoysalas.⁷ Without counting his own strength and the weakened state of the empire brought on chiefly by the Chōla subordinates

¹ *Bombay Gazetteer*, Vol. I, Part II, p. 507.

² *S. I. I.*, Vol. IV, No. 421. He is called *Pāṇḍya-rājya-pratishṭhā-āchārya* in No. 435.

³ *A. B. on Epigraphy*, Madras, for 1907, Part II, paragraph 26.

⁴ See Nos. 291 and 292 of the Madras Epigraphical collection for 1929 and the record under publication.

⁵ Above, Vol. VII, p. 165. The accession of a Peruñjiṅga is placed in A.D. 1243, between 4th February and 30th July.

⁶ His Nuggahallī inscription states that his army was encamped on the Tāmraparai.

⁷ *S. I. I.*, Vol. IV, Nos. 511, 512.

who, following the example of Peruñjiṅga, shook off their allegiance to the Chōla throne and became independent, each in his own region,¹ Rājendra-Chōla III formed a design to chastise all those that formerly despised the family of the Chōlas. He claims to be a very Rāma in destroying the northern part of Laṅkā (*i.e.*, Ceylon), which, as we have seen, supplied in the past valiant generals who supported that party of the Pāṇḍyas that was opposed to the Chōlas and stood also on the side of Peruñjiṅga. Rājendra-Chōla boasts of having killed a Rājarāja after making him wear a double crown for three years, and of having subdued the Pāṇḍyas and the Kēraḷas, of having plundered the country of the former, of having taken the Pāṇḍyan crown, and of placing his feet on his jewelled crown. He claims to be Death to the Karnāta kings and states that on his legs, Vira-Sōmēśvara, the wrestler on hill forts, placed the anklet of heroes.² Whatever may be the truth of these high claims, this much may be gathered that Rājendra-Chōla made some sporadic attempts to revive the power of the Chōlas. But his effort was past remedy. The reign of Māravarman Sundara-Pāṇḍya II is important as being the one in which the Pāṇḍyan civil war ended, and as showing how in the final issues of it, the Hoysaḷas came to play the part which the Chōlas did earlier.

Besides the Chōlas and the Hoysaḷas, the kings of Koṅgu were also taking up the side of Kulaśekhara-Pāṇḍya and were helping him and his descendants in the fight against the members of the family of Parākrama-Pāṇḍya. Like the Hoysaḷas, the Koṅgu kings were also connected by marriage with the kings of the Kulaśekhara line. A regular succession of Koṅgu kings are known to us from inscriptions for nearly ten generations which include the period of the Pāṇḍyan war of succession. To show the connection between the two families, we give hereunder five kings of the Koṅgu line who regularly succeeded one another and whose period of rule extended from A.D. 1135 to 1263. These are :—

Viranārāyaṇa (Uttama-Chōla)—A.D. 1135 to 1149.

Kulōttuṅga (Rājakēsari)—A.D. 1149 to 1183.

Vira-Chōla, 'who ruled the two Koṅgus'—A.D. 1183 to 1206.

Virarājendra (Rājakēsari), 'who ruled the two Koṅgus'—A.D. 1206 to 1255.

Vikrama-Chōla—A.D. 1255 to 1263.

One of the inscriptions of the Koṅgu country states that Rājakēsari Kulōttuṅga was the grandson of Vira-Chōla.³ This information is useful in establishing the fact that Viranārāyaṇa was the son of Vira-Chōla and the father of Kulōttuṅga, for the three kings ruled in succession the Koṅgu country as their dates clearly prove. We learn from a lithic record at Neṅuvūr that the Koṅgu king Rājakēsari varman Kulōttuṅga-Chōla, on the eve of setting out on an expedition against Madura to capture it for his sister's son (*marumagan*) Kulaśekhara-Pāṇḍya, directed the *śabbā* of the place to make a *brahmadēya* gift of some lands in Maṇiyamaṅgalam, which had been the camping ground of the king, as a *yātrādāna* to his *purōhita* Āḷvār Śrībalidēva. This shows that Kulaśekhara-Pāṇḍya's father had married the sister of the Koṅgu king Kulōttuṅga. The Sinhalese chronicle *Mahāvamsa*, besides confirming this, supplements the epigraphical account by letting us know that Kulōttuṅga had another brother who was ruling over North Koṅgu, for it is stated that Kulaśekhara gathered together the forces of his mother's brothers who were in Ten-Koṅgu and Vaḍa-Koṅgu.⁴ That this cordial relationship between the Koṅgu king and

¹ Rājendrāyāṇa Sambuvarāya in A.D. 1245, and Gaṅḍagōpāla in A.D. 1249. Somewhere about the same time Yādava Narasiṅha and Magadaipperumāḷ.

² S. I. I., Vol. IV, Nos. 511, 512.

³ No. 336 of the Madras Epigraphical collection for 1927-28.

⁴ Wijesinha's Translation, p. 245.

the Pāṇdyas of the Kulaśekhara line which commenced in the days of Kulaśekhara's father continued to exist is proved by the presence of Śōḷaṅ Śilambaṅ *alias* Virachōḷa Laṅkēśvaradēva, a *sāmanta* of the next Koṅgu king Vira-Chōḷa in the vicinity of Madura, and the interest taken by him in making gifts to the Mūlasthānēśvara temple at Teṅkarai, a village 15 miles from Madura, in the 3rd year of the reign of Jaṭavarman Kulaśekhara with *pūṭala-maṇḍalai* introduction.¹ This *sāmanta* continued to live in the reign of Vira-Chōḷa's successor Virarājendra who, like his predecessor, ruled the two Koṅgus together² and who, in the 25th year of his reign corresponding to Śaka 1153 (A.D. 1231) made a gift of land in the Koṅgu country for conducting a festival in the temple at Tirumāḷiruṅjōlai (*i.e.*, Aḷagarmalai) in Kī-Iraṇiyamuṭṭa-nāḍu, a subdivision of Pāṇḍi-maṇḍalam.³ During Virarājendra's reign a further, and this time a double, marriage alliance was brought about between the Koṅgu and Pāṇḍya kings. Virarājendra, it would appear, had two daughters whom he gave in marriage to Māravarman Sundara-Pāṇḍya II and Māravarman Vikrama-Pāṇḍya, for both of them call Vikrama-Chōḷa—who, to judge merely from the dates of these contemporaries, must be no other than the next Koṅgu Chōḷa king of that name—their brother-in-law (*machchunār*).⁴ Vikrama-Chōḷa's presence in the Pāṇḍya country and the influence which he wielded with both the Pāṇḍya relations of his are amply evidenced in inscriptions.⁵ The position held and the part played by the Hoysala Vira-Sōmēśvara and the Koṅgu Vikrama-Chōḷa in the politics of the Pāṇḍya country seems to have been quite identical. The names of the Pāṇḍya kings that espoused Koṅgu princesses, *viz.*, the two Kulaśekharas and Vikrama-Pāṇḍya, strongly suggest that the Koṅgu kings were allied with that party of the Pāṇḍyas who were opposed to the members of the Parākrama line. Be this as it may, there is no doubt that Māravarman Sundara-Pāṇḍya II was helped both by his uncle the Hoysala Vira-Sōmēśvara and by his brother-in-law the Koṅgu Vikrama-Chōḷa.

It may be useful to say a word about the attitude of Māravarman Sundara-Pāṇḍya I towards the two Koṅgu contemporaries of his days, one of whom was Virarājendra the father of Vikrama-Chōḷa and the father-in-law of Māravarman Sundara-Pāṇḍya II. The historical preamble of the inscriptions of Māravarman Sundara-Pāṇḍya I seems to leave no doubt that he prosecuted a successful war against the two Koṅgu kings and triumphantly returned to his capital with the vanquished kings taken captive in war, and, receiving their homage, dictated to them the terms to be abided by in future and that on pain of death.⁶ The suppliant attitude of the two kings is expressed in unambiguous terms, though the victorious Pāṇḍya is described as being more favourably disposed to the South Koṅgu king. Even here, one cannot but recognise in Māravarman Sundara-Pāṇḍya I a powerful rival and a descendant of Vira-Pāṇḍya, up in arms against all those that were ranged on the side of Kulaśekhara's party. The end of the rule of Māravarman Sundara-Pāṇḍya I and the accession of Māravarman Sundara-Pāṇḍya II helped, as the latter was by the Hoysala and the Koṅgu kings throughout his reign, seem to mark the final part of the third stage of the civil war in the Pāṇḍya country. The following will show at sight the

¹ *S. I. I.*, Vol. V, p. 110, No. 296.

² No. 106 of the Madras Epigraphical collection for 1909.

³ No. 135 of the same collection.

⁴ *S. I. I.*, Vol. V, No. 421 and *A. R. on S. I. Epigraphy* for 1930, Part II, paragraph 12. The inference that the two Pāṇḍya kings must have been brothers is wrong.

⁵ *Ibid.*

⁶ Above, Vol. XXII, pp. 42 f.

several stages of the war of Pāṇḍya succession leading up to the accession of Māṇavarman Sundara-Pāṇḍya II :—

First stage.

Parākrama-Pāṇḍya and Vira-Pāṇḍya supported by the Sinhalese. Kulaśekhara-Pāṇḍya aided by the Chōla Rājādhirāja II and the Koṅgu king Rājakesari Kulōttuṅga and his brother.

Second stage.

Earlier.—Vira-Pāṇḍya and his son supported by the Sinhalese and the Chēra. Māṇavarman Vikrama-Pāṇḍya aided by the Chōla Kulōttuṅga III.

Later.—Māṇavarman Sundara-Pāṇḍya I .. Chōla Kulōttuṅga III.

Third stage.

Earlier.—Māṇavarman Sundara-Pāṇḍya I and Peruñjiṅga aided by the Sinhalese. The Chōla Rājārāja III supported by the Hoysaḷa Narasiṁha II who also backed up the father of Māṇavarman Sundara-Pāṇḍya II.

Later.—Māṇavarman Sundara-Pāṇḍya I .. Hoysaḷa Vira-Sōmēsvara and Koṅgu Virarājendra supporting Māṇavarman Sundara-Pāṇḍya II and his father.

There is a peculiarity in the method of dating of the inscriptions of Māṇavarman Sundara-Pāṇḍya II. Records belonging to the first four current years of his reign are dated in the ordinary way,¹ as 1st, 2nd, 3rd and 4th, while those belonging to the years after the completion of the 4th up to the 8th year are dated as 4+1+1st, 4+1110th day, etc., giving prominence to the expired 4th year or rather counting fresh years from the end of the fourth. Similarly, the dates² of records falling after the expiry of the 8th up to the 11th year are expressed as 8th year and 215th day, 8+1+1st, 8th year and 988th day, etc., thus counting fresh years after the 8th year,³ while those later than the 11th year are cited as 11+1st, 11+3rd, etc.⁴ It looks as if this systematic counting of fresh regnal years after the expiry of the 4th, 8th and 11th years must have been devised to commemorate some important events that marked those fresh years in particular. What those events are is not stated anywhere. Since we know that the accession of Māṇavarman Sundara-Pāṇḍya II took place in A.D. 1238-9, the end of his 4th, 8th and 11th years⁵ correspond to A.D. 1242-3, 1246-7 and 1249-50. Some important events of these years are known to us. They are respectively the years of accession of Peruñjiṅga, Rājendra-Chōla III, and Vijaya-Gaṇḍagōpāla. But it will be interesting to know how they were important with reference to Māṇavarman Sundara-Pāṇḍya II and whether there were other important events in his own reign in these years that singled them out for the special treatment they get. It is not, however, contended that the particular events noted above singled out the years in question, i.e., the commencement of 5th, 9th and 12th years.

¹ Nos. 307 and 312 of the Madras Epigraphical collection for 1927-28.

² *S. I. I.*, Vol. V, No. 734; No. 668 of the Madras Epigraphical collection for 1916; and Nos. 678 and 679 of the same collection for 1905.

³ *S. I. I.*, Vol. V, Nos. 400, 446 and 448; and Nos. 209 and 211 of the collection for 1924.

⁴ No. 560 of the Madras Epigraphical collection for 1916, No. 35 of the collection for 1924 and No. 524 of the same for 1911.

⁵ In all cases where two years are given connected by the word 'adiv' the first expresses completed years and the second the current years.

The reign of Māvarman Sundara-Pāṇḍya II lasted till at least A.D. 1252. There are several inscriptions of his dated in the regnal year 11+1+1st and the details given in one of these¹ take us to A.D. 1251, June 14. But the latest regnal year is furnished in an inscription dated in the 15th year.²

The geographical names that occur in the inscription are Kūḍalūr and Kīlai-Kūḍalūr in Murappu-nāḍu which together were constituted as a *brahmadēya* under the name Pōśāḷa-Vira-Sōmidēva-chaturvēdimāṅgalam, Muttālāṅkuruchchi *alias* Rājasīṅgamaṅgalam, Sēṅalūr *alias* Tiruvaraṅga-chaturvēdimāṅgalam, Taṅporunda-āru and Sundara-Pāṇḍiyaṅ-Tennāru which formed the boundaries of the new village, and Paṭṭina-Marudūr in Śūrāṅkuḍi-nāḍu to which the donor of a *dēvadāna* belonged. Murappu-nāḍu is a village in the Śrīvaikuṅṭam taluk of the Tinnevely District, 6 miles east of Palamcottah, and is situated on the right bank of the river Tāmraraṇi.³ As the inscriptions in the Vēdanārāyaṇa-Perumāḷ temple of this village call the place by the name Sōmidēva-chaturvēdimāṅgalam or Pōśāḷa-Vira-Sōmidēva-chaturvēdimāṅgalam and as it is stated to be a *brahmadēya*,⁴ there is no doubt about its identity with the place mentioned in our inscription as being newly constituted under that name out of the old villages Kūḍalūr and Kīlai-Kūḍalūr. The name given to the deity of the temple in its inscriptions, *viz.*, Sōmidēva-ṅṅnagar-Ālvār, suggests that it must have come into existence in the time of Māvarman Sundara-Pāṇḍya II and Vira-Sōmēśvara and called after the latter king just as the village itself was. Muttālāṅkuruchchi still goes by the same name and is in the same taluk. Paṭṭina-Marudūr and Śūrāṅkuḍi are zamindari villages in the Kovilpatti taluk of the same District. Taṅporunda-āru is the name of the river Tāmraraṇi.

TEXT⁵

- 1 Svasti śrī [i*] Pū-malar⁶-tiruvu[m] poru-śeyak(Jays)-maḍandaiyan-tāmarai-kkuvimlai-śeya(jays)-ppuyat[t-i]ruppa Vēda-nāvil veḷḷ-idat⁷-tāmarai-kkūḍal-mādu kavin-para-ttīlā[p]pa ven-ḍiraiy-udutta [maḷ-ḍirai-[kiḍak]kai-ttirā-nīla-maḍandaiy-u[r]i]maiyr-
- 2 kaḷippa saṁsai[ya]ṁm nidi[ya]n-darumamun-taḷaippav-imaiyavar [vi]ḷḷā-kko[ḍiy-i]-ḍantorun-edup[pa]-kkaṛuṅ-Kali-ka[ṅa]ḷi keḍa-kkaḍavuḷ-vēḍiyar aruṅ-toḷiḷ-vā[vi]-chcheṅ-kaṅal vaḷar[p]pa-chchurudiyun-Tamiḷun-toḷ-vaḷaṅ-kulava poru-tīraḷ-āḷi pū-talaṅ-chūḷa¹ oru-kaiy-i-

¹ No. 147 of 1894.

² No. 421 of *S. I. I.*, Vol. V.

³ Sewell's *List of Antiquities*, Vol. I, p. 312.

⁴ See Nos. 431 to 435 of the Madras Epigraphical collection for 1906 and the *Annual Report on Epigraphy*, Madras, for 1907, Part II, paragraphs 26 and 27. In the alphabetical list of villages of the Tinnevely District two villages are noted bearing the names Murappu-nāḍu-Kōvilpattu and Murappu-nāḍu-poḍuṅraṁam.

⁵ No. 448 of *S. I. I.*, Vol. V (No. 156 of the Madras Epigraphical collection for 1894). For obtaining the correct original of the introductory portion, I have compared the text of this inscription with the readings of two other inscriptions, *viz.*, Nos. 421 and 446 of the same Volume and noted in footnotes the differences. Whenever these numbers occur in subsequent notes they must be taken to refer to *S. I. I.*, Vol. V.

⁶ Read *malar-tiruvum*. All the three inscriptions have *r* which is incorrect.

⁷ Read *-śānarai*.

⁸ *Śūl-vara* is the reading in both 421 and 446. Though *śūla* is not incorrect, *śūl-vara* is better.

- 3 ru-śevi mu-mmada=nār-kōṭṭ=A[yi]rāvata-mudal ¹śeya(Jaya)=[t*]ti[ru]-
 [k*]koratt=ēṇ-ḍisai-yāṇaiy=eruttam=ē[ri]=kkaṇḍa nāḍ=emad-ēṇa=kkayal kaḷi-kūra²
 Kōśalan=Tuḷuvan³=Kudiraṇ⁴=Kuchcharam Pōśala[m*] Maga[da]m Poppaḷam⁴
 Puṇḍaraṇ=Kali[n]-gam=Ī[la]n=Kaḍāraṇ=Gavuḍan=Teliṅgaṇ=Chōṇagaṇ=China⁵=mudalā
- 4 vi[ḍi]-muṇai tigala ve[v]vēru⁶ vagutta mudu-nila-kkiḷamaiyil mu[ḍi-pu]ṇai-vēndark⁷=
 oru-ta[ni]-nāyaka[n]-eṇṇ=ulag=ētta=ttiru-muḍi [śū]ḍi=chcheṇ-kōl=ōchchi=kkorra-ttāḷa-
 kkuḷir-kuḍai niḷar-kīḷ karrai-kkavari kā[va]lar vi[śa] mi[ḍ]ai-⁸kadir-nava-ma[ni]
 vīrasimhāsa[na]tt=udaṇ
- 5 muḍi sūḍiy=uyar-kula-t[ti]ruv-ēṇa=[ppa]ṅgaya-ma[la]r⁹-kara[n]=kuvittu=ppā[r*]ttivar-
 ma[n]gaiyar tiraṇḍu vaṇa[n]guṇ=cheṇ[ni¹⁰]-chchudār-oḷi-mauli=chchudār-maṇi mēḷiḍa
 viḍa=chchivanda[v-i]¹¹ṇai-mala[r]-[ch*]chīr-aḍi=kkamala-madukaraṇ=ka[mala]m¹² vand=
 aṇugum-U[la]gamuḷuduḍai[y]āroḍum vi[r]i[r]und-arū-
- 6 [i[ya] śrī-kō-Mārapaṇmar-[ā]ṇa Tribhuvanachchakrava[r*]ttigaḷ śrī-[Su]ndara-
 Pāṇḍiyadō[va]rku yāṇḍu eṭṭu nāl [t]oḷāyiratt-ēṇpa[t]t-eṭṭiṅāl Madurō-
 daiya-vaḷanāṭṭu Māḍakkuḷa-kkiḷ=Ma[du]rai=kkōyil paḷḷiy-aṇai-kkūḍattu paḷḷi-
 ppiḷṭa]m Maḷavarāya[ni]l=eḷu-
- 7 nd-arūḷi irundu Vēdamum [Ś]āstramum pōy vyākhyātākkaḷāy=iруккум chatur-
 vvēdi-Bha[ṭ]targaḷ pēr iru-nūrr-i[ru]pattu-nāl[va]r śeyya-t[ti]ruvāymoḷind-arūḷiṇa-
 paḍi [Vē]damum Śāstra[mu]m pōy vyākhyā[tā]kkaḷāy=iруккум chaturvvēdi-
 Bhaṭṭargaḷ pēr iru-nūrr-irupa-
- 8 ttu-nālvaṇku¹³ paṅgu iru-nūrr-irupattu-[n]ālum dēvadāna-ppaṇi-śey [vi]rutti paṅgu
 irupadum āga=ppaṅgu iru-nūrru nār[pa]ttu nālukkum [Mu]ra[p]pu-nāṭṭu-kKūḍa-
 [ḷ]rum kḷai-Kūḍalūr¹⁴-uḷiṭṭa ūrgaḷukku=kkīḷ]-ellai Taṇporunda-ārrukku mēṇ-
 kum teṇṇ-ellai Mut-
- 9 tāḷaḷkuruchchiy-āṇa Rāja[simha]maṅgalattu ellaikkum Śōṇalūr-āṇa Tiruva-
 raṅga-chchaturvvēdi[ma]ṅgalattu ellaikkum [va]ḍakkum mēl-ellai i-mMurappu-
 nāṭṭu=kkāl-āṇa Sundara-[P]āṇḍi[ya]n-[t]eṇṇārrukku kiḷakkum vaḍav-ellai Taṇporunda-
 ārrukku=teṇṇkum āga nā-

¹ The reading given in No. 421 is *seydi* which is wrong. It must be *śeya-tira* of which the last syllable is omitted to be engraved. In No. 446 these words are wrongly given as *seydak*-

² This word is spelt in the same way in No. 421, but No. 446 has *kūra* with two dots after, which are unnecessary. Both the spellings are admissible.

³ *Kudiram* is omitted in No. 421 but is given in No. 446. Metrically the word is required.

⁴ *Poppaḷam* is also the reading in both Nos. 421 and 446. It seems to be the correct form as it furnishes proper *mōṇai*.

⁵ The reading in No. 421 is *Chīnaka* which is evidently wrong.

⁶ *Vēruvēru* is the reading in No. 421. Both are identical in meaning and metrically admissible.

⁷ Read *vēndarkk*.

⁸ The reading given in No. 421 is *viḍe-kadir* which is an evident mistake. It ought to be *viḍe-kadir* or *miḍai-kadir*.

⁹ Read *malar-kkaraṇ*.

¹⁰ The reading in No. 421 is *cheṇṇiyil*.

¹¹ *Vī-malar* is the reading in No. 421 which is incorrect.

¹² *Kamalam-eṇṇ-aṇugum*, the reading furnished in No. 421, is better.

¹³ Read *nālvaṇku*.

¹⁴ Read *Kūḍalūr*. This reading is correctly given in 1. 16.

- 10 ng-ellaikk=utpaṭṭa nīr-nīlamum karu[ū]che[y*] puñchey[yu]m nattamun=tōṭṭa[ma]jm kuḷamuñ=kuḷapparippum utpa[ṭ]ṭa nīlattil paḷlichchandam¹ [pa]ḷlan-dēvadānamum Śūrañkuḍi-nāṭṭu=pPaṭṭina-Marudūr-pāl Kulaśēkarapperunteruvi[ḷ] Valugūruḍaiyaṅ Udaiyaṅ Kūttāḍu[vān-ā]na Vi-
- 11 llavadarai[ya]ṅ vilai-koṇ[ḍ-u]ḍaiya[nā]y ivv-ūr Ulaguyyavanda-Īśvaramuḍaiyār dē[va]dānam maṇai tō[ṭ]ṭamum [na]ttamum utpa[ḍa]-chChundara-Pāṇḍiyaṅ-kōlāl [nī]lam nālu-māvum nikki [nik]ki-uḷḷa nīla[m] [m]uṇṇ-udaiyārum paḷam-pērum uḷavum mudalum=tavirttu
- 12 ōr-ū[r] oru-purav=ākki-kkuḍiy=iрукка[ā]m nattattilē kuḍiy-irupp-āga=ppaṅgum maṇaiyum=eludi [Mu]rappu-n[āṭ]ṭu-pPōśa-Īra-Sōmidēva-chchaturvvedimaṅga[la]m-eṅru [m]āmaḍi pe[ya]rāl eṭṭāvadiṅ=edirām-āṇḍiṅ=edirām-ā[n]ḍu-mudal brahmadēyañ=cheyya-ppēya-vēnu-
- 13 m-eṅru i[vv-ū]r i[ru]kkum-iḍattu irupattu-nāl-aḍiy-āna Sundara-Pāṇ[ḍi]ya[n]kōlāl nīlam=aḷandu payir pārttu [vi]ḷaṅda nīlattukku antarāyamum viṇiyō[ga]mun=taruvadāna achchum k[ā]riyavā[r]āchchi[yu]m vetti-pāṭṭamum pañchupḷi sandu-(sandhi)vikkiragappērum
- 14 ma[r]rum ep[p]eyarp[pa]ṭṭiṇavum=utpaḍa kārukku māt[ṭ]āl kāsu kālum muda[ḷ] Virapāṇḍiyaṅāl nellu mu-kkalamum Tulā viṇai[ḍ]hu² viḷaṅda nīlattukku i-vvariśaiyil oṅru-pādiyum eḷḷu varagu tinaippull=iṅgu viḷaṅda nīlattukku
- 15 [mā]ṭṭāl tira[ma]m iraṇḍum .paśā[na]m i-vvariśaiyum-āga ivv-āṇḍu-mudal iṅrupad-āga irai kaṭṭa-ppēravēṇum-eṅru [mā]maḍi namakku-chchonnamaiyil Vēdamum Śāstramum pōy vyākhyātākka[ā]y=iрукку chaturvvedi-Bhaṭṭarga[ḷ] peya[r]
- 16 iru-n[ū]r[i]rupattu-nālvaṅku³ -ppaṅgu iru-nūrr-irupattu-nālum dēvadāna-ppaiśey virutti paṅgu irupadum āga=ppaṅgu iru-nūrru-nālpattu⁴ nālukkum Murappu-nāṭṭu=kKūḍalūrum kiḷai-kKūḍa[ḷ]rum uḷḷiṭṭa ūrgaḷukku=kkil-ellai Taṅ[po]-
- 17 ru[nda]-ārukkum mērkum tēnṇ-ellai Muttālankuru[ḍ]chchi[*]y-āna Rājasimhamāṅga-lattu ellaikkum Śēṅalūr-āna Tiruvaraṅga-chchaturvvedimaṅgalattu ellaikkum [va]ḍakkum mēl-ellai i-[m]Murappu-nāṭṭu=kkāl-āna [Su]ndara[p]āṇḍiyaṅ-tenṇārrukku kiḷakkum vaḍav-ellai
- 18 Taṅporun[da]-ār[ru]kkum t[e]rkkum āga nāṅg-ellaikk-utpaṭṭa nīr-nīlamu[m] karuñ-che[y*] puñcheyyu[m]* nattamun=tōṭṭamum kuḷamuñ=kuḷapparippum utpaṭṭa nīlattil paḷan-dē[va]dānamum paḷlich[cha]ndamum Śūra[n]kuḍi-nāṭṭu . Paṭṭina-Ma-rudūr-pāl⁵ Kulaśēkara-pperunteruvil Valugū-
- 19 [ruḍai]yaṅ Udaiya[n] Kū[ṭ]tāḍuvā[n-ā]na Villavadarai[ya*]ṅ vilai-koṇḍ-udaiya ivv-ūr Ulaguyyavanda-Īśvaramuḍaiyārku⁶ dēvadānam-āna tōṭṭamum nattamum=utpaḍa Sundarapāṇḍi[ya]ṅ-kōlāl nīlam nālu-māvum nikki nikki-uḷḷa nīlam muṇṇ-udaiyārum pa[la]m-pērum⁷ uḷavu[m*] mudalu-

¹ Read *paḷlichchandamum*.

² This is the colloquial form of *viḷaittu* : see l. 22.

³ Read *nālvaṅku*.

⁴ Read *nārpattu*.

⁵ This word occurs in l. 10, above, with the spelling *puñcheyyum*.

⁶ Here and in similar places, the particle *pāl* is used in the sense of 'in or near'. To distinguish a particular place from others bearing the same name, it was usual to mention the place near it or in which it was situated and affix to it the particle. The practice is rarely in vogue now.

⁷ Read *ōyṛṅku*.

⁸ The word *pēr* occurs in l. 11 also. But the form *peyar* is used in *eppeyarpaṭṭina* (ll. 14 and 21) and *māmaḍi-peyarāl* (ll. 12 and 20). It seems *pēr* denoted 'number of persons' and *peyar* 'the name' or 'kind'.

- 20 [n-tavirttu ō]r-ūr oru-pura[v]=ākki kuḍi i[ru]kka[ā]m na[ttā]t[ti]lē kuḍi irupp-
āga=p[pa]ḷḷum manaiyum eḷudi Murappu-[n]āṭṭu=pPōśa[ā]Vira-Sōmidēva-chcha-
turvēdimaṅgalam-enṇu māmaḍi peyarāl ivv-āṇḍu brāhmadēyañ=cheyvad-ā[ga]
iḷugav-enṇum ivv-ūr iṟukkum-iḍattu irupattu
- 21 [n]ā[ī]a[ā]ḍiy-āṇa Sundara-Pāṇḍiyaṅ-kōlāl nilam=a[ā]ndu payir pā[r]t[*]tu vīlāinda
nilattukku [a]ntarāyamum viṇi[y]ōgamum taruvad-āṇa achchum kāriyavārā-
chchiyum veṭṭi-pāṭṭamum pañchupili sandu(sandhi)vikkiragappēṇum ma[r]ru[m]
e[pp]e[ya]rpe[ṭṭi]ṇavum uṭṭaḍa kārukku mātṭāl
- 22 kāsū kām mudal Vīrapāṇḍiyaṅāl nellu mu-kkalamum Tulā viṅaichchu vīlāinda
nilattukku i-vvarisaiyil [o]ṇṇu-pādiyum e[ḷ] [va]ragu [ti]ṇaiyyal=i[ru]ṅgu vīlāinda
nilattukku mātṭāl tira[ma]m iraṇḍum [pa]śāṇum=i-vva[ri]śai[yu]m-āga ivv-
āṇḍu-mudal iṟuppa-
- 23 d-āga iṭṭu variyilār eḷutt-itṭa u[ḷ]-variyyum nam ō[lai]yun=tara-chchonnōm [i*] kai-
kkoṇḍu ippaḍi Chandrādityavat śēlvad-āga-kka[i*]lilum śēmbilum veṭ[ti]-kkoḷ-
gav-enṇu tiruvāymo[li]ndaruṅṅār [i*] i[v]jai [Tirumalli]-nāṭṭu=[t]Tadāṅkaṅṅi-ch-
Chirṇūr-udaiyāṅṅ=U
- 24 [y*]yanirāḍuvāṅ [Vi]rasōlādēva[ṅ-ā]ṅa Kurukulattaraiyaṅ=eḷuttu [i*] ivai Śevvi-
rukkai-nāṭṭu Śakkarapāninal[lū]r Arayaṅ Viradamuḍittāṅ-ā[ṅa] Palla[va]rāya[ṅ]-
eḷu[ṭṭu] [i*]

TRANSLATION.

(Lines 1-6.) Hail! Prosperity! The goddess Lakshmi (*Tiru*) (*that resides in*) the beautiful (*lotus*) flower¹ and the goddess of Victory (*attendant*) on war, (*now*) resting on (*his*) victorious arms (*having the semblance of*) the lotus-like rounded breast;² the goddess on the tongue of *Brahmā* (*Vēda*) that loves the white-petalled lotus, gracefully approaching (*him*);³ the goddess of the wide Earth with (*her*) bed of hard ground surrounded by the white-billowed (*sea*), exulting on becoming (*his*) queen;⁴ (*all*) creeds,⁵ politics and law (*luxuriantly*) springing up; flags for the festivals of gods being hoisted up in every place; the fire of the dark Kali (*age*) being extinguished; the fine sacrificial fires accompanied by rare acts performed by saintly Brahmins, rising

¹ As an adjective qualifying *malar*, *pū* means 'beautiful'.

² There is some difficulty in explaining the passage *tāmarai-kkui-mulai—jaya-puyati-iruppa*. Here it would be natural to take '*tāmarai-kkui-mulai*' as a single phrase qualifying '*jaya-bhujā*'. If so taken, the meaning would be, as we have adopted in the translation, that both the goddesses Lakshmi and Victory rested on the arms of the king and the arm is likened to what the combination of the three words *tāmarai*, *kuvi* and *mulai* might imply. These words respectively mean 'the lotus', 'well developed or rounded' and 'breast'. Preserving the order of the words the phrase could be rendered into 'lotus-like well developed (or rounded) breast'; and if the order of the words could be altered, for which we do not find any good justification, it would mean 'well shaped breast-like lotus'. Either in this case, or in taking '*tāmarai*' and '*kuvi-mulai*' as two separate qualifying terms of *jaya-bhujā* the sense is not much altered. The comparison of *mulai* to *bhujā* seems somewhat far-fetched. It is rather difficult to trace in the passage reference to two different parts of the king's body where the two goddesses rested. If the conjunct *um* combined with the termination of the seventh case *i*, i.e., *ium* could be taken as understood after *mulai* and *puyam*, it may be possible to say that the king's breast and arm became the resting places of Lakshmi and Victory. That these goddesses would naturally resort to the 'arm' is evident for the arm resembled the lotus which is the residence of one, and is the source of victory also; but the difficulty is the insertion of *kuvi-mulai* after the word *tāmarai*.

³ The word *ṅaiyppa* carries the sense 'coming into close touch' or 'enjoy'.

⁴ *Urīmai* is used in this sense in many inscriptions.

⁵ On *samaya* see above, Vol. XXII, p. 50, foot-note 7 and Additions and Corrections.

up; *Sṛuti* and *Tamiḷ*, exhibiting their ancient greatness;¹ (*his*) powerful war-disc circumventing the (*entire*) expanse of earth;² (*his*) fish (*emblem*), mounted on the neck³ of the eight powerful and victorious quarter-elephants that are counted in order from the single-trunked, double-eared and four-tusked Airāvata⁴ with its triple exudation of ichor,⁵ (*now*) exulting greatly⁶ on finding all the visible countries to be their own; the world praising (*him*) as the single matchless lord of (*all*) the kings that are invested with crowns in accordance with the established law and practice,⁷ in order to have their hereditary right⁸ over the different ancient territorial divisions that had been formed, such as Kōsalam, Tuḷuvam, Kudiram, Kuchcharam, Pōśaḷam, Magadam, Poppaḷam, Puṇḍaram, Kaliṅgam, ḷam, Kaḍāram, Gauḍam, Teliṅgam, Sōṇakam and Chinam; wearing the sacred crown and wielding (*his*) just sceptre, with Chiefs waving fly-whisks under the shade of his *tāḷa*-parasol;⁹ the glorious king Māravarman *alias* the illustrious Sundara-Pāṇḍya¹⁰, the emperor of the three worlds, was pleased to be seated on the lion-throne set with the radiant nine gems, along with his queen Ulagamujuduḍaiyār, who was simultaneously invested with a crown, and whose pair of lotus-like feet, being reddened by the rubbing of the gems fastened in the crowns on the heads of the multitudes of royal damsels bowing before her, as they would before the goddess Lakshmi, with their lotus-like palms held together in worshipping attitude, was flocked to by the lotus-frequenting beetles considering them (*i.e.*, the reddened feet) to be lotuses.

(Ll. 6-24.) In the eighth year and nine hundred and eighty-eighth day¹¹ (*of his reign*) when he was pleased to remain on the reclining seat called Maḷavarāyaṇ in the hall of the bed-chamber of his palace at Madura on the eastern side of Māḍakkulaḷam in Madurōdayavaḷa-nāḍu,¹¹ just as the two hundred and twenty-four persons (*entitled*) Chaturvēdi-Bhaṭṭas, versed in the *Vēdas* and *Sāstras*¹² and capable of expounding (*them*), had been pleased to declare, that these (*i.e.*, the aforesaid) two hundred and twenty-four persons (*entitled*) Chaturvēdi-Bhaṭṭas, versed in the *Vēdas* and *Sāstras* and capable of expounding them, may be given two hundred and

¹ With *Sṛutiyum* *kulava*, compare *mū-vagai-Tamiḷum muraḷimaiyil viḷanga* and *nāl-vagai-Vēdamum navirruḍan vaḷara* (above, Vol. XXII, p. 45).

² With *poru-tiḷal-āli*, etc., compare *eṇ-diḷaiy-ājavuṅ-chakkaraṅ-chella* (*ibid.*, p. 45).

³ *Eruttam* means *piḍar*. Cf. *Yāṇai-eruttai=āṇi-muraḷ-irī* (Canto XXIII, l. 130 of '*Śilappadiḡaram*).

⁴ *Nār-kōḍu* stands for the *chatur-danta*. The deity of the eastern quarter is Indra and the elephant of this direction is his-vehicle Airāvata which is here described as having a single trunk, two ears, three kinds of ichor exudation and four tusks. In the Gōḍavari plates of Prithivīmūla, Chaturdanta, Kumuda and Suprātika are made to represent the countries lying on the respective directions to which these *dig-gajas* belonged. [The context would show that in these plates *chaturdanta* has to be taken in the sense of *chaturanga-sēnā* (see above, Vol. XXII, p. 178, f.n. 4).—Ed.]

⁵ These are the exudations from the *kaṅṅha*, *kapāla* and *bija*.

⁶ If the reading *kaḷi-kūra* is adopted, it would mean that the fish expressed its joy.

⁷ The phrase *vidi-muraḷi-tiḷaḷa* may preferably be taken as qualifying *muḍi-puṇai* rather than the immediately following *vevveru vaḷitta*.

⁸ *Kiḷamai* means *urimai* or headship.

⁹ Made of palm leaves.

¹⁰ This is the actual date when the grant was ordered to be made.

¹¹ The geographical description of Madura here given would fix its position at the place where it now is, for Māḍakkulaḷam is still to its west. In an inscription of Māravarman Sundara-Pāṇḍya I. (A.D. 1216-38) Madura is called Māḍa-Madurai (above, Vol. XXII, p. 48). The same term Māḍa-Madurai occurs in several places in the ancient Tamil work *Śilappadiḡaram* (Cantos VIII, l. 3; IX, l. 76; XV, l. 112; XXVII, l. 61). It is called also *mūḍūr* 'ancient city' (*ibid.*, VIII, l. 51; XI, l. 188; XXV, l. 677; XXVII, l. 61 and l. 131), *Mā-nagar*, *aganpati* or *Mā-Madurai* (XI, l. 188; XXV, l. 677) and *Māḍa-Kūḍal* or *Nāṅ-Māḍa-Kūḍal* (*ibid.*, XXI, l. 39 and XXIV, *pattu-madai*, 5). That it contained the king's palace is noted in our inscription. There is thus no doubt that the present city and its environments must represent the ancient town.

¹² See p. 154, paragraph 2.

twenty-four shares, with twenty (*other*) shares as *vr̥itti* for doing service in the *dēvadāṇa*, making a total of two hundred and forty-four shares, (*and that for this purpose*) Kūḍalūr in Murappu-nāḍu and the villages comprising Kīlai-Kūḍalūr situated within the four boundaries,—the eastern boundary being to the west of the river Taṇ-Porundam, the southern boundary being to the north of the boundary of Muttālāṅkuruchchi *alias* Rājasir̥hamaṅgalam and of Sēṅalūr *alias* Tiruvaraṅga-chaturvēdimāṅgalam, the western boundary being to the east of the channel of this Murappu-nāḍu named Sundarapāṇḍiyaṅ-tenṅāru, and the northern boundary being to the south of the river Taṇ-Porundam,—consisting of wet lands (*nīr-nilam*), *karuñchey* (black-soil land), *pun̄chey* (dry lands), *nattam*, garden lands (*tōttam*), tanks (*kuḷam*) and tank-spread (*kuḷap-parippu*), with the exclusion of the *paḷlichchandam* (*i.e.*, lands given for Jain or Buddhist shrines), and *paḷandēvadāṇam* (*i.e.*, lands assigned for temples) as well as the lands purchased by Udaiyaṅ Kūttāḍuvāṅ *alias* Villavadaraiyaṅ of Vaḷugūr residing in (*the street called*) Kulaśēkharapperunteru at Paṭṭiṇa-Marudūr in Śūraṅkuḍi-nāḍu and given as *dēvadāṇa* to (*the temple of*) Ulaguyyavanda-Īṣvaramuḍaiyār of this village which consisted of house (*maṅai*), garden and *nattam*, might be formed into one village and one *puravu*, after removing their previous owners, (*their*) old names, cultivation and holding, and be given from the year opposite to the first year opposite to the eighth year as *brahmadēya* in the name of the *māmaḍi* (*i.e.*, uncle) as Pōśaḷa-Vira-Sōmidēva-chaturvēdimāṅgalam in Murappu-nāḍu, with the right to inhabit the *nattam*, fit for habitation, being entered as shares and house-sites; and the *māmaḍi* having told us that in respect of payment of taxes of this village, the lands should be measured by Sundara-Pāṇḍiyaṅ-kōl of twenty-four feet length, (*the kind of*) crop examined, and on lands on which crops had been realised, there should be paid from this year one-fourth *kāsu* and three *kalam* of paddy, as measured by Virapāṇḍiyaṅ, on each *mā* of land for *kār*, towards *antarāya* and *viṇiyōga* inclusive of *achchu*, *kāriya-vārāchchi*, *vet̄ti-pāttam*, *pañchup̄ili*, *sandhivighrahappēru* and all other payable dues, that one-half of this rate should be paid on all lands sown in *Tulā* and crops realised, that two *tiramam* on each *mā* should be paid on lands on which *eḷlu*, *varagu*, *tiṅaiṅṅu* and *iruṅgu* had been harvested, that this (*same*) rate should be (*fixed*) for *paśāṇam* also, and that this (*i.e.*, the above-mentioned) rate of assessment should be entered in registers; We ordered that for (*providing*) the two hundred and twenty-four persons (*entitled*) Chaturvēdi-Bhaṭṭas, versed in the *Vēdas* and *Śāstras* and capable of expounding them, with two hundred and twenty-four shares, with twenty other shares as *vr̥itti* for doing service in the *dēvadāṇa*, making a total of two hundred and forty-four shares, Kūḍalūr in Murappu-nāḍu and the villages comprising Kīlai-Kūḍalūr, situated within the four boundaries (*specified hereunder*), *viz.*,—the east boundary being to the west of the river Taṇ-Porundam, the southern boundary being to the north of the boundary of Muttālāṅkuruchchi *alias* Rājasir̥hamaṅgalam and of Sēṅalūr *alias* Tiruvaraṅga-chaturvēdimāṅgalam, the western boundary being to the east of the channel of this Murappu-nāḍu called Sundarapāṇḍiyaṅ-tenṅāru, and the northern boundary being to the south of the river Taṇ-Porundam,—consisting of wet lands, *karuñchey*, *pun̄chey*, *nattam*, gardens, tank and tank-spread, with the exclusion of the *paḷlichchandam* and *paḷan-dēvadāṇam*, as well as the lands purchased by Udaiyaṅ Kūttāḍuvāṅ *alias* Villavadaraiyaṅ of Vaḷugūr residing in (*the street called*) Kulaśēkharapperunteru at Paṭṭiṇa-Marudūr in Śūraṅkuḍi-nāḍu and given as *dēvadāṇa* to the (*temple of*) Ulaguyyavanda-Īṣvaramuḍaiyār of this village,—in all, four *mā* of land as measured by the (*rod*) Sundara-Pāṇḍiyaṅ-kōl,—should be formed into one village and one *puravu* after removing their previous owners, their old names, cultivation and holding and be given from this year as *brahmadēya* in the name of the *māmaḍi* as Pōśaḷa-Vira-Sōmidēva-chaturvēdimāṅgalam in Murappu-nāḍu, with the right to inhabit the *nattam*, fit for habitation, being entered as shares and house-sites; and that in respect of payment of taxes of this village, the lands

should be measured by Sundara-Pāṇḍiyan-kōl of twenty-four feet length, the crops examined, and on lands on which crops had been realised, there shall be paid from this year one-fourth *kāṣu* and three *kalam* of paddy as measured by (the measure) Virapāṇḍiyan on each *mā* of land during *kār*, towards *antarāya* and *vīṣyōga* inclusive of *achchi*, *kāriyavārāchchi*, *vetti-pāṭṭam*, *pañchupūli*, *sandhivighrahappēru* and all other payable dues; that one-half of this rate shall be (fixed) on lands sown in *Tulā* and crops raised, that two *tiramam* shall be paid on each *mā* of land on which *eḷlu*, *varagu*, *tiṅappul* and *irungu* had been harvested, that this same rate shall also be (fixed) for *paṣāṇam*; and that a copy of the entry in the tax-register¹ signed by the *variylār*² as well as a copy of our order shall be issued. The king had been (further) pleased to say that on receiving these (copies), the same may be entered on stone and copper so that (the order) may be carried out as long as the moon and the sun last. This is the signature of Uyyaniprāḍuvāṇ Virasōladēvaṇ *alias* Kurukulattaraiyaṇ of Taḍankaṇṇi-chChirgūṣ in Tirumalli-nāḍu.³ This is the signature of Arayaṇ Viradamudittāṇ *alias* Pallavarāyaṇ of Śakkarapāṇinallūr in Śevvirukkai-nāḍu.⁴

No. 23.—KOMANDA COPPER-PLATES OF NETTABHANJA.

BY KRISHNA CHANDRA PANIGRAHI, M. A.

These copper-plates numbering three were unearthed at the village Komanda in the Nayāgarh State, Orissa, by a cultivator, while ploughing a paddy-field. Pandit Binayak Misra of the Calcutta University got possession of them and deposited them in the Archaeological Museum at Baripada in the Mayūrbhanj State. I am very thankful to Pandit Misra and to Mr. P. Acharya, the State Archaeologist of the Mayūrbhanj State, for their kindly allowing me to edit these plates.

Each of the plates roughly measures 6½" × 3½" and is strung to the rest on a circular copper ring, the circumference of which is 11" and which passes through a hole of about ½" in diameter cut in the left margin of each plate. The ends of the ring are secured by a lump of copper containing the seal which seems to bear the figure of an animal with a line of writing running just below it. The figure is damaged beyond recognition and of the letters, only one can be read as *ha*. Judging from the similarity of the text of these plates to that of other plates of Nettabhanja⁴ it can be inferred that the seal contained in relief the figure of a cooquant lion and the legend Śrī-Nettabhanjādēvaṇ. The plates with the ring and the seal weigh about 100 *talā*. The first and the last plates are engraved only on one side, while the second is inscribed on both the sides. There are altogether thirty-seven lines of writing, the first three faces containing nine lines each and the fourth ten lines.

The characters used in this grant closely resemble in form those used in the other plates of Nettabhanja⁴ and therefore call for no special remark. The language is Sanskrit, but it contains a number of orthographical errors which will be corrected in their proper places. Only one case may be pointed out here which represents the phonetic peculiarity of the Oriya language: in line 14 *vyaḍāhārin* has been written for *vyaḍāhārin*.

¹ The entry in the register was to recite the royal order and note the changes made in accordance with it.

² *Variylār* means 'maintainers of revenue accounts'.

³ These signatories figure in the inscriptions of Māravarmaṇ Sundara-Pāṇḍya I also (above, Vol. XXII, p. 54).

⁴ Above, Vol. XVIII, pp. 292 ff.

⁵ *Idid*.

⁶ [See below p. 175 n. 1.—Ed.]

The text opens with two verses invoking Hara. Then it gives out that the grant has been issued from the victorious camp **Vañjulvaka** by *Paramamāhēsvara* śri-**Nēṭṭabhañjadēva** sur-named **Kalyāṇapakalāśa**. He is described as son of **Raṇabhañjadēva**, grandson of **Śatrubhañjadēva** and great-grandson of **Śilābhañjadēva**. It should be noted here that Rai Bahadur Hiralal misread the name of the donor as *Nēṭṭri*, though the letters standing for it in the inscription distinctly read as *Nēṭṭa*¹.

The object of the inscription is to record the grant of the village **Karañjāḍu** situated in the *vishaya* of **Sāraḍḍā**, to a Brahmin named **Stambhadēva**, belonging to the *Kaṇva-sākhā*, the *Gautama-gōtra*, the *Autathya pravara* and the *Āṅgirasa anupravara*, whose father and grandfather were **Durgasārman** and **Hariśārman** respectively. The *dūtaka* of the grant is **Bhaṭṭa** **Sumaṅgala**. It has been written by *Sandhivigrahin* **Śavarā[ja*]**, incised by *Akshasūlika* **Durgadēva** and sealed by **Māmmā** which term seems to be a corruption of *mahāmāyā* or the queen. The names of these officials occur in one of the two **Ganjām** copper-plate grants of **Nēṭṭabhañja**² and the engraver of the second one is also the same **Durgadēva**³.

The village **Karañjāḍu** may be identical with **Kōmaṇḍa**, the find-place of these copper-plates or with **Karaḍā**, a village about sixteen miles north of **Kōmaṇḍa**, and **Sāraḍḍā** may conveniently be identified with **Āraḍā** about ten miles east of **Kōmaṇḍa**. All these villages are situated in the **Nayāgarh** State from which the copper-plates hail. **Vañjulvaka** from which the present charter has been issued has not yet been identified.

The donor of the present charter and those of the same name of the two **Ganjām** copper-plate grants and **Gumsur** copper-plate grant⁴ must be identical in view of the facts that these donors not only issue their charters from the same victorious camp **Vañjulvaka**, but also give the same genealogical account and the names of some officials as occur in this document. But we are faced with difficulties when we attempt to identify **Nēṭṭabhañja** of the grant under discussion with the donors of the same name of the **Bod** (**Baudh**) plates⁵ and **Daspalla** plates⁶, firstly, because in one the genealogical account is omitted and in the other it is quite different and secondly, because the officials mentioned in these grants are entirely different⁷.

Nēṭṭabhañja, unlike other **Bhañja** rulers, bears in all his copper-plates hitherto discovered, the only title *Paramamāhēsvara* which refers to his religious creed. His grants also do not contain the traditional account relating to the origin of the **Bhañjas** as other **Bhañja** records do. The official seals used in his charters are also different from those found on other **Bhañja** copper-plates. All these characteristics of his grants mark him out from other **Bhañja** rulers who issue their charters from **Khijrāgākōṭṭa** or modern **Khiching** in the **Mayūrbhanj** State. He must, therefore, be taken to belong to a different branch of the **Bhañja** family. If **Śatrubhañja** and **Raṇabhañja**, represented here as the grandfather and the father of **Nēṭṭabhañja**, be taken as identical with **Śatrubhañja** and **Raṇabhañja** of the **Ṭāsapaikērā** grant⁸, the dominions of this branch of the **Bhañja** family must have comprised the tracts both to the north and to the south of the **Mahānadī** river, because in the **Ṭāsapaikērā** grant **Raṇabhañja** describes himself as the

¹ Above, Vol. XVIII, pp. 282 ff.

² *Ibid.*, p. 296.

³ *Ibid.*, p. 296.

⁴ *The Archaeological Survey of Mayurbhanj*, pp. 146 ff.

⁵ *J. B. O. R. S.*, Vol. XVII, pp. 104-118.

⁶ *Ibid.*, Vol. VI, pp. 276 ff.

⁷ [The engraver in the **Daspalla** plates, however, seems to be the same *Akshasūlika* **Durgadēva**.—Ed.]

⁸ *J. B. O. R. S.*, Vol. II, pp. 167 ff.

lord of the two Kñiñjalis, one of which has been identified with Hijjali in Angula to the north of the Mahānadī and the other with Khijariparā in Baudh to the south of the same river¹.

As has been shown above, Nēṭṭabhañja belongs to a different branch of the Bhañja family. Considerable disagreement prevails among the scholars regarding the origin of this Bhañja family of Orissa. Different interpretations put on the traditional account recorded in some Bhañja copper-plates have led the scholars to arrive at two different views relating to their origin, one connecting it with the Śailōdbhavas of Orissa² and the other with the Imperial Mauryas³. Whatever may be the views of the scholars about the origin, the fact that it goes back to high antiquity is proved by the recent archæological discoveries at Dengaposhi in the Keonjhar State⁴. Among these important discoveries there is a precious fresco-painting representing a war expedition, which contains a line of writing recording the name of a Bhañja ruler. The palæography of the writing cannot be later than the fourth century A. D. If the dating of the record and the reading *Bhañja* therein be accepted as correct, we can safely trace back the existence of the Bhañja family at least to the fourth century A. D. Thus it becomes evident that among the known royal families of Orissa, the Bhañja family is only next to the family of Khāravela in point of antiquity.

TEXT.⁵

First Plate.

- 1 Ōm⁶ svasti [1*] Jayati kusumavā(bā)ṇa-prāṇa-vikshōbha-dakṣhaṁ
- 2 sva-kiraṇa-parivēśhō(sh-au)rjitya-jirṇ-ēndu-lēkham(kham) | tri-bhuvana-bhava-
- 3 n-ānta[r*]-dyōta-bhāsvat-pradīpaṁ kanaka-nikaṣha-gauram vibhru⁷ nē-
- 4 traṁ Harasya | [1*]⁸ Śēsh-āhēr-iva yē phaṇāḥ praviralanty⁹=udbhāsvar-ē-
- 5 ndu-tvishah |¹⁰ prālēy-āchala-śrīṅga-kōṭṭa(ṭa)ya iva tvaṅganti yē=tyu-
- 6 nnatāḥ | nrīt-ātṭō(ṭō)pa-vighaṭṭitā iva bhujā rājanti yē sāmbhavā-
- 7 s-tē sarvv-āgha-vighātinah surasarit-tōy-ōrmmaya[h*] pāntu vah | [2*]¹¹ Vija-
- 8 ya-Vaṅjulaṅkāt [1*] Asti jaya-śrī-nilayah prakatṭa(ṭa)-guṇa-grasta-sarvva-
- 9 ripu-garvvah | Kalyāṇakalasa-nāmā rājā nirdh[ū]ṭa-kali-kalu-

Second Plate ; First Side.

- 10 shah || [3*]¹² Bhañj-āmala-kula-tilaka[h*] śrī-Ślābhāñjadēvasya pra[pau]traḥ śrī-
- 11 Śatrubhañjadēvasya naptā śrī-Rapabhañjadēvasya su(sū)nu[h*] Paramamāhē-

¹ *J. B. O. R. S.* Vol. XVII, p. 106.

² Above, Vol. XVIII, p. 290.

³ *Ind. Hist. Quart.*, Vol. XIII, pp. 418 ff.

⁴ *The Modern Review*, Vol. LXIII (March 1938), pp. 301 ff.

⁵ From ink-impressions and the original.

⁶ Expressed by a symbol.

⁷ [This is the correct reading : vikṣitā bhṛu-yasya tad vibhru. It has been wrongly corrected into bōbhru, above, Vol. XVIII, pp. 293 and 295.—Ed.]

⁸ Metre : Mālinī.

⁹ Read pravilānty=.

¹⁰ Daṣḍa unnecessary.

¹¹ Metre : Śardūlavikrīḍita.

¹² Metre : Arjya.

KOMANDA COPPER PLATES OF NETTABHANJA.

i.

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ii, a.

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ii, b.

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iii.

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34
36



- 12 *svarō mātā-pitri-pād-ānudhyāna-rataḥ śrī-Nēṭṭabhañjadēvaḥ kuśa-*
 13 *li [i*] Sāraḍḍā-vishayē rāja-rājanaka-rājaputrā[n*] vishayapati-da-*
 14 *ṇḍapāsikān yathā-kāl-ādhyāsinō vyē(vya)vahāriṇō¹ vrā(brā)-*
 15 *hmanā[n*] karaṇa-pū(pu)rōgā[n*] nivāsi-janapadā[m*]ś=cha yath-ārham māna-*
 16 *yati vō(bō)dhayati samādiśati [cha*] sarvataḥ śivam=asmākam=anya[d*]*
 17 *viditam=astu bhavatām ētad-vishaya-samvandhā(sambaddha)- |² Karañjāḍu-grāma cha(ś*
cha)-
 18 *tu[h*]śimā-pariḥchhinō(nnō)=smābhir=mmātā-pitrōr=ātma[na*]ś=cha puṇy-āva(bhi)-*

Second Plate ; Second Side.

- 19 *vṛiddhayē Vājasēna(sanēya)-charaṇāya² Kaṇva-śākh[ā]ya Gaṭitu(Gauta)ma-gōtrāya*
 20 *Autathya-pravarāya |³ A(Ā)ṅgīrasa-a(s-ā)nupravarāya bhā(bha)ṭṭa-Harīsarma[ṇō*]*
 21 *naptā(trē) bhā(bha)ṭṭa-Durgasarmasya(ṇaḥ) suta(tā)[ya*] |⁴ bhāṭṭa-Stambhadēva(vā)[ya*]*
salila-dhārā-pū(pu)-
 22 *raḥsarēna vidhinā pratipāditō=smābhīḥ [i*] a(ā)chandr-ārka-tamrām(tāram) yāvat*
 23 *a-chāṭṭa(ṭa)-bhāṭṭa(ṭa)-pravēśēna sarvva-vā(bā)dhā-parihārēṇ=ākaratvēna bhūñja-*
 24 *dbhir=ddharimma-gauravāt na kēnachid=vyāghātaniyam(yam)[i*] Asmat-kula-kramam=ū-*
(m=u)-
 25 *dāram=udāharadbhir=anyaiś=cha dānam=idam=abhyānumōdanīyam(yam)[i*] La-*
 26 *kshmyās=taḍit-salila-vudvu(budbu)da-chañchalāyā dānam phalam para-yasā[h*]-pari-*
 27 *pālanañ=cha | [4*]⁵ ū(u)ktañ=cha dharmma-śāstrē [i*] Va(Ba)hubhir=vvasudhā dattā rā-*

Third Plate.

- 28 *jabhi[h*] Sagar-ādibhi[h*] | (i) yasya yasya yadā bhū(bhū)miś=tasya tasya ta-*
 29 *dā plalam(lam) | [5*]⁶ Mā bhū(bhū)d=aphala-śānkā vaḥ para-datt=ēti pārthivāḥ | sva-dā-*
 30 *nāt=phalam=ānantyam para-datt-ānupālanaṁ(nē) | [6*]⁶ Sva-dattām para-dattām=vā*
(ttām vā) yō
 31 *har[ē]ta vasundharām(rām)[i*] sa viśṭhāyām kṛimir=bhū(bhū)tvā pitribhiḥ saha pachyatē |*
[7]⁶*
 32 *Shashṭi-varsha-sahasrāṇi svarggē mōdati bhūmidah | a(ā)kshēptā ch=ānu-*
 33 *mantā cha sa ēva (tāny=ēva) narakām vrajēt | [8*]⁶ Iti kamala-dal-āmva(mbu)-vi(bi)ndu-*
lōlām śrī-
 34 *yam=anuchintya manushya-jivitañ=cha | sakalam=idam=ū(m=u)dāhṛitañ=cha [vūddhā](bu-*
ddhvā) na
 35 *hi purushai[h*] para-kīrttayō vilōpyā[h*] | [9*]⁶ svaya[m]=ādisṭhō rājñā du(dū)tak[ō]=*
 36 *tra bhāṭṭa(ṭa)-Sumaṅgala[h*] likhitañ=cha sandhivigrahiṇā Śavarā[jēna*]⁶ | utkīrṇaṇāñ=*
cha=ā
 37 *kshaśālikēna Durggadēvēna | lāñchhita[m*] māmmyā sam 30+17.*

¹ [Reading is correctly *vyavahāriṇō*.—Ed.]

² This mark of punctuation is superfluous.

³ Metre : *Vasantatilakā*.

⁴ Metre : *Anuśṭubh*.

⁵ Metre : *Pushpitāgrō*.

⁶ This name is read as *Savarāja* in H. Ganjām Plates of Nēṭṭabhañjadēva, above, Vol. XVIII. 295.

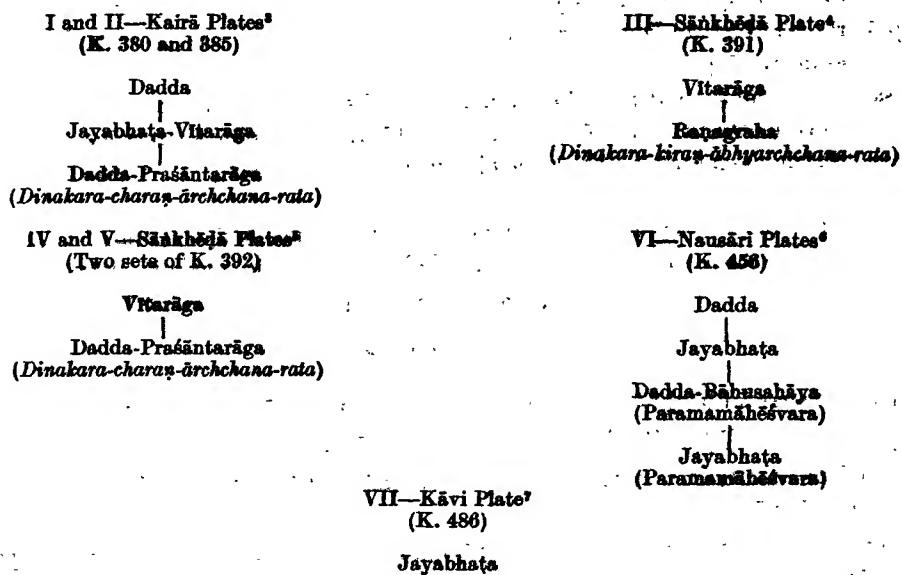
⁷ [I am not certain of the reading of this date.—Ed.]

No. 24.—A NOTE ON THE PRINCE OF WALES MUSEUM PLATES OF JAYABHATA (III?).

By PROF. V. V. MIRASHI, M.A., NAGPUR.

In his article¹ entitled 'A Grant of the Gurjara King Jayabhata III : [Kalachuri] Year 486' Mr. G. V. Acharya has re-arranged the succession of the Early Gurjara princes. As the subject is of importance for the history of Gujarāt, I propose to examine his views in the light of the published records of the dynasty.

Until the publication of the Prince of Wales Museum plates by Mr. Acharya in the aforementioned article, seven records² of the Early Gurjaras were known to us. The genealogy together with relevant details about the *birudas* and religious creeds of the princes as mentioned in each is given below :—



In the Kaira plates of K. 380 and 385 and the Sāṅkhēḍā plates (two sets) of K. 392 the same draft of the eulogistic portion is used with this difference that in the latter the portion descriptive of the donor's ancestors is omitted, the name of the donor's father being known only from the sign-manual at the end. The Sāṅkhēḍā plate of K. 391 being the last plate of its set, contains no genealogical portion, but since it mentions that the grant was written with the permission of the illustrious Dadda who is mentioned separately from the donor Ranagrāha, we may take the latter to be a brother⁸ and feudatory of Dadda-Prasāntarāga. In the Nausāri plates of K. 456

¹ Above, Vol. XXIII, pp. 147 ff.

² I omit the odd Sāṅkhēḍā plate of K. 346 (above, Vol. II, pp. 19 ff) as it mentions no king. Similarly the Umetā, Bagumrā and Ilao plates of Dadda-Prasāntarāga dated in the Śaka era are also omitted as they are now held to be spurious.

³ *Ind. Ant.*, Vol. XIII, pp. 81 ff. and 88 ff.

⁴ Above, Vol. V, pp. 37 ff.

⁵ *Ibid.*, Vol. V, pp. 109 ff.

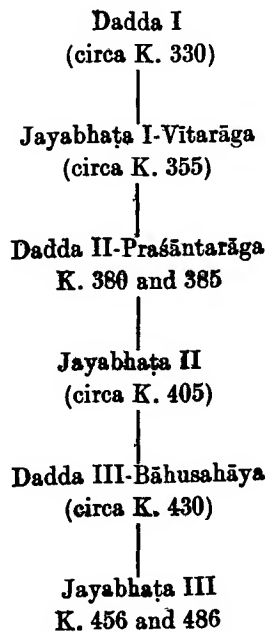
⁶ Above, Vol. II, pp. 20 ff.

⁷ *Ind. Ant.*, Vol. XIII, pp. 70 ff.

⁸ Dr. Bhandarkar takes Ranagrāha to be another name of Dadda-Prasāntarāga. See his *List of Inscriptions of Northern India*, p. 161, n. 3. What he proposes to read as *Dadda-pād-āntarjāti[nā]* is really *Dadda-pād-āntarjāti[nā]* which is evidently a mistake for *Dadda-pād-āntarjāti[nā]*.

an altogether different draft of the eulogistic portion is met with. It has nothing in common with the extant portion of the fragmentary Kāvi plate of K. 486.

While editing the Nausāri plates Dr. Bhagwanlal Indrajī showed for the first time that the first Dadda mentioned in them was identical with Dadda-Prasāntarāga on the following grounds. This first Dadda was the great-grandfather of the Jayabhāṭa who issued the plates. 'Taking 455 as the commencement (*of the latter's reign*), and calculating backwards at the rate of twenty-five years to a generation, we arrive at 380 as the date of the first Dadda of the Nausāri grant.'¹ He is therefore identical with Dadda-Prasāntarāga for whom the two sets of Kairā plates furnish the dates K. 380 and 385. As regards the Jayabhāṭa of the fragmentary Kāvi plate of K. 486, Dr. Bhagwanlal identified him with the donor of the Nausāri plates of K. 456, the interval of thirty years not being too long for one reign. Dr. Bhagwanlal thus gave the following genealogy of the Early Gurjara princes² :—

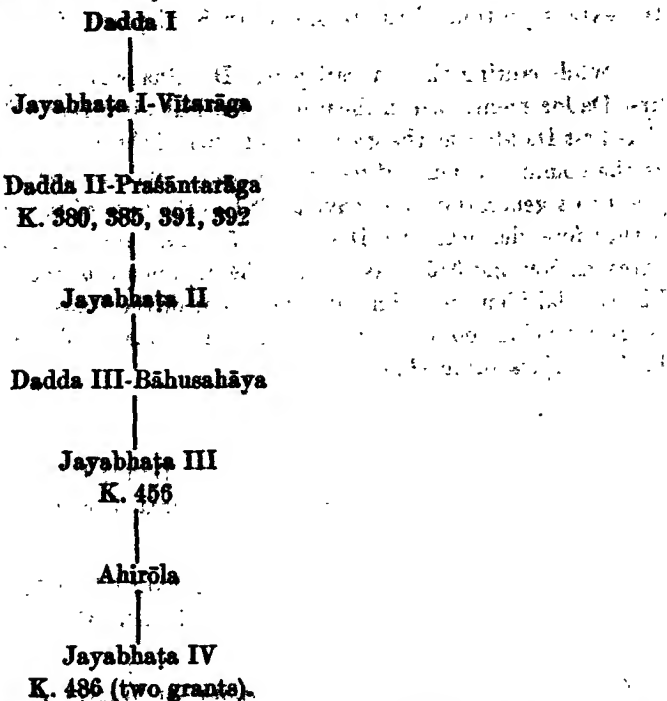


This genealogical list was later on adopted in the *History of Gujarāt* in the *Bombay Gazetteer*, Vol. I, Part I, p. 114 and has also been included by Dr. D. R. Bhandarkar in his *List of Inscriptions of Northern India*, p. 391. The Prince of Wales Museum plates of Jayabhāṭa, dated K. 486, recently edited by Mr. Acharya have, however, slightly affected it. The draft used in these plates closely agrees with that of the Nausāri plates in the eulogy of the first four princes. It carries the genealogy two generations further, mentioning Ahirōla as the son and successor of the last Jayabhāṭa mentioned in the Nausāri plates and finally Jayabhāṭa (IV) the son and successor of Ahirōla. The concluding eulogistic portion of the grant is identical with that of the fragmentary Kāvi plate which is also dated in the same year. The donor of the latter grant must

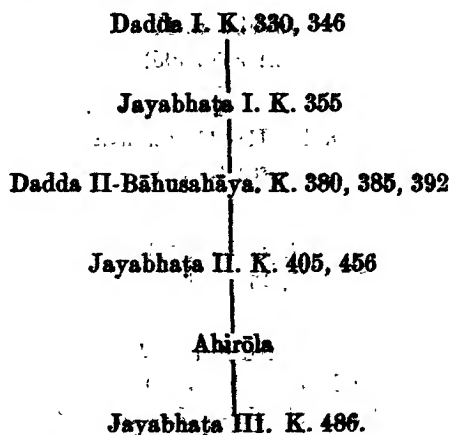
¹ *Ind. Ant.*, Vol. XIII, p. 72.

² *Ibid.*, p. 73.

therefore be now called Jayabhata IV and not Jayabhata III. The genealogical list of the Gurjara princes will, therefore, stand as follows :—



Mr. G. V. Acharya, however, has rejected the genealogy proposed by Dr. Bhagwanlal and has instead arranged the succession of these princes as follows :—¹



It may be noted in this connection that Mr. Acharya nowhere mentions the *virata* Prasantaraga, but as he assigns the dates K. 380, 385 and 392 of Dadda-Prasantaraga to Dadda-Bahusahaya we must suppose that he identifies the two Daddas. The dates K. 330, 355 and 405 assigned by him to Dadda I, Jayabhata I and Jayabhata II are conjectural, as no records of these dates have yet been discovered.

In re-arranging the succession of the Gurjara princes in this way Mr. Acharya seems to have assumed that the Nausari and Prince of Wales Museum plates dated respectively K. 456 and 486

¹ Above, Vol. XXIII, p. 149.

begin their genealogy with the same prince as the two sets of Kairā plates of Dadda-Prasāntarāga dated K. 380 and 385. But this view is open to several objections :—

(1) Till now we have not come across a single instance in which a prince of this Early Gurjara dynasty assumed more than one *biruda*. In fact, as pointed out by Dr. Bhagwanlal¹, the use of the *biruda* was the expedient resorted to in order to prevent confusion arising from the use of only two names almost throughout the genealogy. Dadda-Prasāntarāga is not therefore likely to be identical with Dadda-Bāhusahāya.

(2) Dadda-Prasāntarāga is described in the Kairā and Sāṅkhēḍā plates as *Dinakara-charaṅ-ārckhana-rata* 'devoted to the worship of the rays of the sun', while Dadda-Bāhusahāya is called, in the Nausāri and Prince of Wales Museum plates, *Paramamāhēśvara* 'a most devout worshipper of Śiva'. We have no evidence to hold that Dadda-Prasāntarāga changed his religious creed as we have none to show that he changed his *biruda*.

(3) Dadda-Prasāntarāga whose known dates range from K. 380 to K. 392 may be supposed to have flourished from K. 375 to K. 400. If he is identified with Dadda-Bāhusahāya, his grandfather, viz., the first Dadda mentioned in the Nausāri and Prince of Wales Museum plates, must be referred to the period from K. 325 to K. 350 i.e. from about A. D. 575 to A. D. 600. Now this Dadda is said to have given protection to the lord of Valabhī when the latter was attacked by the Paramēśvara Harsha² who is undoubtedly the great Emperor of that name who ruled at Kanauj (A. D. 606-647). Harsha came to the throne when he was a lad of sixteen years.³ Even if we suppose that his invasion took place towards the end of Dadda I's reign (A. D. 575-600) he could not have been more than ten years of age at the time! It is needless to add that he was not then Paramēśvara (Emperor).

(4) In the proposed succession Mr. Acharya is obliged to assign a reign of more than fifty years to Jayabhata II. Such a long reign is improbable, though not impossible.

If on the other hand we identify the first Dadda, the grandfather of Dadda-Bāhusahāya, mentioned in the Nausāri and Prince of Wales Museum plates with Dadda-Prasāntarāga, he becomes a contemporary of Harsha, as his known dates range from K. 380 to K. 392 (i.e. from about A. D. 630 to A. D. 642). Harsha's invasion of Valabhī during which Dadda gave protection to a Maṭraka king must have occurred soon before the Harsha-Pulakēśin war. Dr. Altekar has adduced cogent reasons⁴ to date the latter in the period A. D. 630-34. It may, however, be asked why Dadda-Prasāntarāga is silent in *all* his records about his glorious achievement if he actually gave protection to the ruler of Valabhī against the powerful Emperor of Kanauj. The reason is not difficult to find. In this matter Dadda was evidently acting at the instance of his suzerain, Pulakēśin II. From the Aihole inscription we know that he had submitted to the Chālukya Emperor. He knew full well that single-handed he was not strong enough to defy the lord paramount of North India. He could not have claimed credit for the protection of the Valabhī ruler during the life-time of Pulakēśin II. As a matter of fact, we find this achievement of Dadda II mentioned for the first time in a record of his great-grandson Jayabhata III. His successors had evidently neither fear nor scruples in giving him credit for defying Harsha.

There would thus be no chronological difficulty in accepting the order of succession first proposed by Dr. Bhagwanlal, with, of course, the addition of the two names which have now been brought to light by the publication of the Prince of Wales Museum plates.

¹ *Ind. Ant.*, Vol. XIII, p. 73.

² See e.g. l. 4 of the Nausāri grant of Jayabhata III (*Ind. Ant.*, Vol. XIII, p. 77).

³ Cf. Smith—*Early History of India* (Fourth Ed.), p. 349.

⁴ *An. Bā. Or. Res. Ind.*, Vol. XIII, pp. 300 ff.

No. 25.—GAUTAMI PLATES OF GANGA ENDRAVARMAN: YEAR 4.

BY KUNJA GOVINDA GOSWAMI, M.A., CALCUTTA.

This set¹ of three copper-plates, which are in a good state of preservation, was discovered in 1937 in the village Gautami in the Badakhinedi Estate of the Ganjam District by a villager, while preparing the site for the construction of a house. Mr. Tuntal Krishnamurti of Nuapara obtained the plates from the villager and handed them over to Pandit Nilkantha Das, M.L.A. (Central). Mr. Das again gave the plates to Pandit Binayak Misra, Lecturer in Oriya, Calcutta University, and the latter has very kindly made them over to me for publication. I am extremely grateful to Messrs. Das and Misra for thus providing me with an opportunity of editing these plates in the *Epi-graphia Indica*.

These three plates together with the ring and the seal weigh 95 *tolas*. Each plate measures $6\frac{1}{4}$ inches in length and $4\frac{1}{4}$ inches in breadth. The ring is almost round, and is $\frac{1}{2}$ inch in thickness, with its inner diameter of $3\frac{1}{4}$ inches. The seal is very small and is $\frac{1}{2}$ inch in diameter. No emblem or legend is any more traceable on it. The plates are strung on the ring passing through the holes which were bored in the middle of the left hand side of each plate. The first and the third plates are inscribed on one side only while the second plate bears writing on both the sides. There are altogether thirty-one lines of writing, the first three sides containing eight lines each and the fourth seven.

The characters belong to the Northern variety showing signs of southern influence at places. Considering its script, the present inscription seems to be one of the early records of the Ganga Kings of Orissa, though not so early as the Dhanantara plates of Samantavarman² of the same dynasty. It may be pointed out in passing that the name Padmachandra of the engraver of this latter record happens to be identical with that of the engraver of the present charter. It is, however, extremely doubtful whether one and the same person is meant thereby, as the scripts of the two records exhibit so marked a difference in the style of writing that they cannot be taken to have been incised by an identical hand; the script of the Dhanantara plates on the whole appears to be earlier than that of the plates under consideration.

The language of the inscription is Sanskrit, and the composition is in prose except that two customary verses occur in the concluding portion.

As regards orthography, there are some peculiarities to be noted:—the consonants after *r* are doubled in some cases while in others there is no such doubling, as in *—kār—māhāndr—āchale* l. 3, and in *chaturdasa* ll. 1-2. Again *t* followed by *r* is doubled in *śakti-traya*, l. 7, *kātrā* and *gātrā*, l. 15. The scribe does not make any distinction between the signs for medial short *i* and long *ī*. The forms of *b* and *v* also are not differentiated; everywhere we find the use of *v* only for both the letters. In ligatures a class nasal is sometimes used, e.g., *śaśāka*, l. 2 and sometimes represented by *anusvāra*, e.g., *Gangā*, l. 5. In certain cases a letter or *visarga* has been wrongly left out. An *anusvāra* almost invariably takes the place of a final *m*, while occasionally it also stands for a final *n*, as in *sa-karaṇām*, l. 12. In l. 16, the sign obviously meant for *ca* looks more like that for *va*. Besides, there are certain other errors which have been duly corrected in the transcribed text.

The first four syllables, containing a name, in l. 17 have been rendered obscure by some scratches ing-over these letters. It may be the correction made by the original scribe himself or somebody might have tampered with it, subsequently.

¹ Referred to above, p. 133, n. 8.² Above, Vol. XV, pp. 276 ff. and plates.

i.

2
4
6
8

18
20
22
24

ii, b.

18
20
22
24

iii, a.

10
12
14
16

iii, b.

26
28
30

The inscription records the grant of a piece of land in or near the village Salachanikā¹ of the Hēmvakamaṭamya district (*vishaya*) by the Gaṅga *Mahārāja* Indravarman, who was a devout worshipper of *Śiva*, to Brāhmanas, Vināyakaśarman and . . . śarman of the Vājasaneyā *charaṇa* of the Parāśara *gōtra* and of the Śakti-Kāṇva-Vaśiṣṭha *pravara*,² for the increase of merit of his father, mother and self. The boundaries of the land are specified in the grant. The engraver is *Akshasālin* Padmachandra. The plates were issued from the victorious residence of Śvētaka on the 3rd day of the bright half of the month Phālguna of the year 4 which evidently refers to the regnal year of the king and not to any era.

Among the known charters of the Gaṅga rulers of Śvētaka only a few mention a date. Thus Śvalpa-Vēlura grant of Gaṅga Anantavarman³ is dated in the year 19 which has likewise been taken to refer to the king's regnal year. *Rāṇaka* Jayavarmadēva's plates⁴ are dated in the year 100 apparently of the Gāṅgēya era, but as these plates are suspected to be spurious⁵, their date is not reliable. Dhanantara plates of Sāmantavarman are not dated, but are placed in the seventh century A.D. on palaeographical grounds, which has been borne out by a later discovery: the Phērava grant⁶ (held to be) of the same Sāmantavarman dated in the year 185 or 165⁷ which in all probability refers itself to the Gāṅgēya era, the initial point of which is supposed to fall in A.D. 497.⁸ As already observed, the Gautami plates are palaeographically later than the Dhanantara plates. We may place the former in the eighth century A.D.

As regards the localities mentioned, Śvētaka, according to Mr. Tarini Charan Rath, was perhaps the Country adjoining *Kaliṅga* to the west.⁹ Some other scholars identify it with Chikiti¹⁰ or Chikaṭi¹¹ in the Ganjām District. Mahēndrāchala probably refers to the hills of this name in the Ganjām District. I am unable to identify the district or *vishaya* of Hēmvakamaṭamya and the village Salachanikā, mentioned in the grant.

TEXT.¹²

First Plate.

- 1 Ōm¹³ svasti [h*] Vijaya-Śvētak-ādhisṭhānād=bhagavataś-cha-
- 2 turdaśa-bhuvan-ādhipate[h*] śakala-śaśāṅka-śekhara-dhara-
- 3 sya sthity-utpatti-pralaya-kāraṇa-hētōr¹⁴=mMahēndr-āchala-śi-
- 4 khara-nivāsinaśya(naḥ) śri(śrī)-Gōkarṇṇpēśvara-svāmīnaś-charaṇa-
- 5 kamal-ārādhanād=avāpta-puṇya-nichayō Gaṅg-ā-
- 6 mālā-kul-āśvā(ś-śmā)ra-ēndu[h*] sva-bhuja-va(ba)la-parākram-ākrānta-saka-
- 7 la-Kaliṅg-ādhirājya[h*] śakti-ttraya-prakarṣa-ānurañjit-āśē-
- 8 sha-sāmanta[h*] paramamāhēśvarō mātā-pitṛi-pād-ā-

¹ [See below, p. 182, n. 1.—Ed.]

² [The Parāśara *gōtra* does not have Kāṇva in its threefold *pravara* which is Parāśara-Śakti-Vaśiṣṭha. Kāṇva may be the *gōtra* of the second donee in the present instance.—Ed.]

³ *Ibid.*, pp. 102 ff. and plate.

⁴ *Ibid.*, Vol. XXIII, pp. 267 ff. and plate.

⁵ *Ibid.*, p. 268, n. 1.

⁶ *J. O. R.*, Vol. XI, pp. 55 ff.

⁷ Above, p. 132.

⁸ This is according to the latest computation by B. V. Krishna Rao in *J. A. H. R. S.*, Vol. XI, pp. 19 ff. Before this several scholars have offered different dates for the epoch of the Gāṅgēya era, thus A. D. 493 by C. R. Krishnamacharia (*As. Rep. South Indian Epigraphy*, 1931-32, p. 45), A. D. 494 by R. Subba Rao (*J. A. H. R. S.*, Vol. V, pp. 207 ff.); A. D. 496 by J. C. Ghosh (*Ind. Ant.*, Vol. LXI, p. 237) and between A. D. 586 and 557 by Dr. G. Majumdar (*Indian Culture*, Vol. IV, p. 179).

⁹ *Ibid.*, Vol. XII, p. 270.

¹⁰ *I. H. Q.*, Vol. XII, pp. 400-01.

¹¹ *Ind. Ant.*, Vol. XL, p. 58; and above, p. 132, n. 10.

¹² From ink-impressions.

¹³ Expressed by a symbol.

¹⁴ The letter *t* has been engraved below the line.

Second Plate ; First Side.

- 9 nudhyāta(tō) mahārāja-śrī(śr-Indravarmmadēvaḥ) kutāh(ḥ) [1*]
 10 Hēmvakamaṭamva-vishayē Salachapikā¹ grāmē
 11 yathā-kāl-ādhyāsinō vyavahāriṇa[h*] sa-ka-
 12 rapām(nān) sa-daṇḍanāyaka-pramukhām(khān) nivasī-
 13 na(nō) janapadām(dān) chāṭa-bhaṭa-vallabha-jātinām² yathā-
 14 rha[m*] mānayati viditam=astu bhavatām ēsha³ kha-
 15 ṇḍa-kshētra[m*] Vājasanēya-charaṇēbhya⁴ gōttra-Pārāsa-
 16 ra-Śaktivat Vaśiṣṭhivat Kanvavat Vināya⁵kasārma-Nāra-

Second Plate ; Second Side.

- 17 — —[rda]śarmapō⁶ mātā-pitrōr-ātmanas-cha puṇy-abhū-
 18 vṛidhayeḥ⁷ salila-dhārā-pura[h*]saram-ā-chandr-ārka-sa-
 19 ma-kālatvēna datta[m*] [1*] pūrvva-diśām(śi) tūni vālmik-agnēyām⁸
 20 taṭāka-si(śi)mānta[h*] | dakṣiṇa-diśām(śi) ranya⁹ -si(śi)mānta[h*] [1*]
 21 śchima-diśām(śi) Kōśamva-taṭāka-si(śi)mānta[h*] [1*] uta(tā)
 22 ra-diśām(śi) Udaya-taṭāka-si(śi)māntaḥ evam chaturāṅgā¹⁰
 23 pi dikshu nirdiṣṭa-spasṭa-si(śi)māntaḥ | na kēnachit
 24 paripamthina bhavitavyam | tathā ch-ōktam dhārma-śāstrē

Third Plate.

- 25 Va(Ba)hubhir-vasudhā dattā rājāna¹¹ Sagar-ādibhi[h*] |
 26 yasya yasya yadā bhūmīta(s-ta)sya tasya tadā phala[m*] [1*]
 27 Mā bhū-phala¹²-samkā va[h*] [1*] paradatē(tt-ē)ti pāthi(rthi)va(vāḥ) | sva-da-
 28 tā(ttāt=) phalam=ānantya[m*] [1*] paradatā(tt-ā)nupālanam(nē) ||
 29 dānam muraja[h*] chatyāri¹⁴
 30 utki(tki)raṇam akshaśāli-śrī(śrī)-Padmachandrēṇa | sarvabh(vat) 4
 31 Phālguna¹³]-śudi 3

TRANSLATION.

(Lines 1-14) Ōm Hail ! The illustrious Mahārāja Indravarmma, who has acquired a store of virtues by worshipping the lotus feet of the illustrious god, Gōkarṇṇēśvara, the almighty—who is

¹The name of the village may be read also as *Salavanikā*, because the form of *v* in some cases closely resembles that of *ś*, as in *dēvaḥ*, l. 9.—Ed.]

²Read *jātyān*.

³Read *charaṇābhyaṅ*.

⁴The letter *ya* is incised almost below the line in smaller size, which shows that it was first omitted and later supplied.

⁵Read *śarmabhyaṅ*; the preceding portion is not clear.

⁶Read *-vridhaye*.

⁷Read *-vālmik-agnēyām*. [The reading appears to be *trīṇa-vālmik-agnēyām* which may be corrected as *vālmik-agnēyām* (or *trīṇa-vālmik-agnēyām*).—Ed.]

⁸Read *chatyāri*.

⁹Read *bhū-phala*.

¹⁰Read *chaturāṅgā*.

¹¹Read *chaturāṅgā*. The meaning of the expression *dānam muraja chatyāri* is not clear. *Muraja* generally means a kind of musical instrument such as drum or tambourine. [*Muraja* may denote a land measure, the area of the donated land being four *murajas*.—Ed.] There is a symbol between the two *murajas* which looks like *Nāgari* 6.

¹²Read *avaga*.

¹³Read *vājābhī*.

¹⁴This *daṇḍa* is superfluous.

the lord of the fourteen worlds, who wears on the forehead the crescent, who is the cause of existence, creation and destruction and who resides on the summit of the hill *Mahendra*,—he a moon in the sky—namely the spotless race of the Gaṅgas, possessing overlordship of the whole of the *Kaliṅga* territory by the strength of his arms, endeared to all his vassals by the excellence of his threefold power, a great devotee of Mahēśvara (Śiva) and meditator upon the feet of his father and mother, being well duly advised from the victorious residence of *Śvētaka*, the existing administrative officers together with the accountant, the *Danḍanāyaka* and the like, the inhabiting people of the locality, the officials of the rank of *Chāṭa*, *Bhaṭa* and *Vallabha*—at the village of *Salachanikā* in the *vishāya* or district of *Hemvakamatamva* :—

(Ll. 14-24) " Be it known to you that this piece of land is given along with the offering of water to *Vināyakaśarman* and . . . śarman of the *Vājasanēya charaṇa*, *Pārāsara gōtra* and *Śakti-Vaśiṣṭha-Kaṇva pravara*¹ to continue as long as the sun and the moon exist for the increase of merit of mother, father and self. (*It is bounded*) on the east by an ant-hill, which is in the shape of a quiver², on the south-east by the tank, on the south by the forest, on the west by the tank called *Kōśanva* and on the north by the tank named *Udaya*. Thus on all sides it is marked by fixed and clear boundaries. No body should be opposed (*to this grant*). Thus it is said in the religious scriptures " :—

(Ll. 25-28) Here follow the two verses.

(L. 29) Gift of four *muraṇas*.

Incised by the illustrious *Akshaśālin*³ *Padmachandra* ; on the 3rd day of the bright half of *Phālguna* of *Sarvat* 4.

No. 26.—THREE INSCRIPTIONS OF VAIDUMBA-MAHARAJA GANDATRINETRA.

BY R. S. PANCHAMUKHI, M.A., MADRAS.

The three subjoined inscriptions which are edited here for the first time were copied by the Office of the Assistant Archaeological Superintendent for Epigraphy, Madras, in 1905, 1906 and 1922 respectively and are noticed in the *Annual Reports on South Indian Epigraphy* for the respective years⁴. They are called in the sequel **A**, **B** and **C** for the sake of convenience.

A.

The record is engraved on a slab set up in a field west of the village *Basinikoṇḍa* near *Madanapalle*. The alphabet is *Telugu-Kannaḍa* of the 9th century A.D. and resembles the script of the *Bāna* and *Chōḷa* records of the period secured in the *Puṅganūr* and *Cuddapah* regions. The language is ancient *Kannaḍa*.

The inscription records the death of a hero named *Kaṇṇa Punnaṇi-māṇi* in a fight with *Noḷarabbi*, *Dadiga*, *Rāchamalla*, *Mayindaḍi* and *Guṇḍige-gu[ḷḷa]* who had mustered their forces on the occasion of a raid on the fort of *Sōremaṭi* made by *Mahārāja* (*i.e.*, *Gaṇḍatriṇētra*) and

¹ [See above p. 181, n. 2.—Ed.]

² [See above p. 182, n. 8.—Ed.]

³ As regards *akshaśālin*, we find in *Kautilya's Arthaśāstra* a chapter called "*Akshaśālayām Suvarṇādhyakṣaḥ*". The Commentator interprets "*akshaśālayām*" as "*suvarṇa-rūpy-ādi-nirmāṇa-śālayām*." [The commentary quoted by R. Shamasastry in his translation of *Kautilya's Arthaśāstra* (2nd ed., p. 97) runs as follows: *Akshaśālayāni suvarṇ-ādi-parikarm-āvasthānāṇya saṅjñā*, *i.e.*, "Akshaśālā is a name of the chamber in which the artistic work of gold and other metals is carried out."—Ed.] So the term *akshaśālin* here seems to mean 'one who is in charge of the goldsmith's office'. [See also above, Vol. XXIII, p. 76.—Ed.]

⁴ Nos. 295 of 1905, 533 of 1906 and 314 of 1922 of the Madras Epigraphical Collection.

Bānarasa, when Vaidurba-Mahārāja Gandatripētra was ruling the earth. The chief interest of the record lies in the fact that it furnishes a synchronism which, as shown below, helps in determining the date of the battle and of Gandatripētra.

This inscription is engraved on a slab standing near the ruined Śiva temple in the Yānnarāti-maḍi field at Peddatippasraṅḍram in the Madanapalle taluk of the Chittoor District. The alphabet is early Telugu-Kannada and resembles that of A. In respect of orthography, it may be noted that the king's name is written as *Kandatripētra* instead of *Gandatripētra*. The language is Telugu of the archaic type. The nominative singular *aru* in *Chelvuru* is a precursor of later *ṛḍu*. The meaning of the expression *Yemmakāla* is not clear though it appears to have some connection with the Telugu word *emmakāla* meaning amorous or sportive (*ullāsa-vantudu*¹).

The record belongs to the same Vaidurba king Gandatripētra and states that Prabhu Chelvuru distinguished himself in the battle that took place between the Mahārāja and Nolaṅbi at Sōremaṭi and died after opposing and piercing the Nolaṅbi army. It adds that the Mahārāja's servant (*mānis*) Muṭṭapale Dōchayya also had distinguished himself in a sportive way (?). It is not clear why Dōchayya is introduced here. Perhaps Dōchayya and Prabhu Chelvuru both started to oppose the Nolaṅba army and the latter fell in his attempt to destroy the enemy's forces.

This record is written on a slab in a field at Veligallu in the Madanapalle taluk of the Chittoor District. The alphabet is early Telugu-Kannada and resembles the one found in the inscriptions of Bānavidyādhara and Chōla Vikramāditya Satyādityuṅḡu. The shape of *l*, however, deserves to be noted (ll. 3, 5, 6, etc.). The language of the record is archaic Telugu in lines 1-5 and 14-16 and ancient Kannada in lines 6-13. Orthography and idiom are not uncommon to the period and locality where the inscription is found. Lines 4-5 offer some difficulty in interpretation. The passage has been construed in the following order:—*Vaidurba-Mahārāju Chantamāna-Daḍini sadhinchina pari gani, Kōra-Dēsīngaribu śhira gūḍhina, charyya Gandatripētraṅḡu, pari dōchayya-clam-bodiche*; according to which Kōra-Dēsīngaribu would be a servant of Chantamāna and an enemy of Gandatripētra. Similarly some of the epithets of Chantamāna which are in ancient Kannada are peculiar and archaic in form and do not admit of easy interpretation.²

The inscription introduces Gandatripētra Vaidurba-Mahārāja as ruling over Rēnāṅḍu-seven-thousand country and states that Kōra Dēsīngaribu, after seeing the act (*pari gani*) of the Mahārāja killing Chantamāna-Daḍi in a conflict at Mudumachuru during the fight with Nolaṅbi, struck a blow at or pierced (*podiche*) the generals of Gandatripētra who had opposed the king (i.e., Nolaṅba) who ruled over him. Lines 5-14 extol Chantamāna-Daḍi as a great valiant with a string of descriptive epithets. Lines 14-16 refer to Kōra-Dēsīngaribu again and mention *chayya-rūḅha* and *birāḍāya* at Veluṅgagūṅṡa (possibly modern Veligallu). The record was written by Śrikarṇadhava-Āchārjya (Āchārya). Since the grant portion is obscurely worded and badly damaged, the purport of the record is not clear though it appears that Kōra-Dēsīngaribu granted these incomes to Chantamāna's family in memory of his valour.

From the contents of the records given above, it may be gathered that Vaidurba-Mahārāja Gandatripētra fought with a Nolaṅba king at Sōremaṭi in the course of which he killed Chantamāna-Daḍi at Mudumachuru. According to A, the combatsants that met at Sōremaṭi

¹ Fide Telugu Dictionary (Sādarśanākaruṅḡu, p. 111).

² See Translation below, p. 193.

were the Mahārāja and Bānarasa on the one side, and Noḷāmbi, Daḍiga, Rāchamalla, Mayindaḍi and Guṇḍigeguḷḷa (?) on the other. A Baṅgavādi record¹ of Mahābali Bānarasa adds that Permānaḍigaḷ had joined the party of the Mahārāja in a fight with the same enemies at Māṇḍāvuda. According to the Chadalla inscription² Mahābali-Bānarasa rose against Noḷāmba, Rāchamalla and Mayindaḍi on the battle field of Sōremaṭi on behalf of Permānaḍi. Mayindaḍi's name is substituted by Mayindiramikkirama (Mahēndravikrama) in another inscription of Baṅgavādi³ dated in the 24th year of Vijaya Narasiṃhavikramavarman. The Sōremaṭi battle which took place during the reign of Gaṇḍatriṇētra must have therefore been of great consequence for the history of the south-eastern Dekkan in this early period. An attempt will be made in the sequel to enquire into the causes that led to the meeting of these powers at Sōremaṭi and to ascertain the probable date when this important event occurred as also the result of this campaign.

Two of the Vaidumba kings, viz., Manujatriṇētra and Gaṇḍatriṇētra, are stated to be ruling over Rēnāṇḍu-seven-thousand country which, as we know, had been subject to the administration of the Chōlas under Vikramāditya Satyādityuṅḡu.⁴ The Rēnāṇḍu country comprised a major part of Cuddapah and Kurnool Districts along the valley of the Kundēru river. The Mālepāḍu stone inscription of the Chōla king Satyāditya states that Siddhi-one-thousand (Siddhaut country) also formed part of the dominions of the Chōlas.⁵ Since the inscriptions of these early Chōlas are found in the Proddatur taluk of the Cuddapah District, Madanapalle and Puṅganūr taluks of the Chittoor District, besides Gōribidanūr of the Kolar District,⁶ Mysore State, it may be surmised that their territory extended almost over the whole of the Cuddapah and Kurnool Districts, part of Chittoor and the north-western portion of the Kolar Districts. This could not have been held by them intact from the beginning of their political career. For Pulinaḍu (in Puṅganūr) was mainly a Bāṇa district and had been occupied by the Chōlas in the course of their aggressive campaign.⁷ Similarly Gōribidanūr which was included originally in the Gaṅga or Noḷāmba territory had been wrested from them by the Chōlas in a similar campaign. The Rāshṭrakūṭas who were engaged in battles with the Gaṅgas, the Eastern Chālukyas and the Pallavas in the 8th and the beginning of the 9th centuries A.D. could not devote their attention to the expansion of their dominion in the south-east of Dekkan, nor could they have done so without subduing the Gaṅgas and the Noḷāmbas who ruled in the intervening province.

The Bāṇa (or Bṛihad-Bāṇas;⁸ who were originally settled in the Śrīśaila country in the 4th century A.D. lingered on and continued to rule in the Gooty province⁹ in the 7th-8th centuries A.D. as subordinates of the Chālukyas of Bādāmi. After the decline of the Chālukyas, one branch appears to have slowly moved down to the south and taken service under the Pallava kings, protecting the north-western frontier of the latter's country. Their inscriptions are found in the

¹ *Ep. Carn.*, Vol. X, Mb. 228.

² No. 453 of 1906 of the Madras Epigraphical Collection.

³ *Ep. Carn.*, Vol. X, Mb. 227.

⁴ Above, Vol. XI, p. 337. No. 342 of 1922 and *Ep. Carn.*, Vol. X, Bāḡepalle 62. In the latter, the Kirudore is mentioned as the limit of Rēnāṇḍu. This might be the Kundēru river mentioned below.

⁵ *Ibid.*, p. 345, Postscript.

⁶ *E.g.*, Nos. 466 and 517 of 1906, 307 and 329 of 1922-23, 299 of 1905, 174 of 1931-32, of the Madras Epigraphical Collection; *Ep. Carn.*, Vol. X, Gōribidanūr 69, 72-75, etc.

⁷ Nos. 174 and 183 (probably a Chōla record) of 1931-32. The Chōlas could not have occupied this district without an encounter with the Bāṇas.

⁸ Tāḡunda Pillar inscription of Kākusthavarman (above, Vol. VIII, pp. 24 ff.). Perbbāṇavarṃśa is mentioned in an inscription of Śrīvallabha-Mahārājādhirāja, from Arakatavēmula in the Cuddapah District (No. 474 of 1906). This Śrīvallabha is most probably Chālukya Vikramāditya I who according to the Gadvāl grant acquired the title of Śrīvallabha after defeating the Pallavas.

⁹ Nos. 333 and 343 of 1920 of the Madras Epigraphical Collection.

North Arcot and Salem Districts as well as in the Kolar and Chittoor Districts. Bāṇavidyādharma figures as a subordinate of Pallava Dantivarman and Nandivarman III and prior to him a certain Bāṇarasa who was probably Jayanandivarman or his son Malladēva held a subordinate position under Nandivarman Pallavamalla. Thus the Bāṇas had at this period thrown in their lot with the Pallavas who were waging constant wars with the Rāshtrakūṭas and Gaṅgas in the north and the Pāṇdyas in the south. In the 9th century A.D. their territory extended far beyond their ancestral home. A record of Dhavaḷayarasa of the Mahābalikūla dated in Śaka 807 is found at Poṭṭipāḍu which would show that the northern boundary of their dominions extended up to the Jammalamadugu taluk; in the west, portions of Gōribidanūr, Kōlār and Muḷbāgal were included in their province as their inscriptions are found in that area and in the east Kālahasti formed probably the extreme limit of their province. Their original home, however, lay between Kālahasti and Puṅganūr to the north of the Pālār which area constituted the Perumbāpappāḍi of the Tamil inscriptions.¹ This must have comprised the Vaḍugavāḷi-twelve-thousand and Palināḍu-sixty. The occupation of the Cuddapah District as far north as Jammalamadugu must have brought them face to face with the Chōḷas of Rēnāḍu. Several Chōḷa records are found in this area, but the king is represented by the general epithet Chōḷa-mahārāja which does not help us in determining the period of the inscription or of the chief mentioned therein. After a rule of over 200 years,² the Chōḷa power was probably not strong enough to resist the invasions of the Bāṇas who, as stated above, pushed forward their conquests as far north as Jammalamadugu which was purely a Chōḷa country.

This Bāṇa-Chōḷa conflict must have commenced much earlier. For we find at Chippili a stone record of Puṇyakumāra³ who in all probability was the donor of the Mālepāḍu plates, and in the same place is discovered an epigraph of Śrī-Malladēva⁴ who appears to have been referred to as Bāṇarasa in the record. If Malladēva is a Bāṇa chief, he must be identified with the father of Bāṇavidyādharma who flourished in the first half of the 9th century A.D. This would show that some time after Puṇyakumāra⁵ the Bāṇas must have subjugated the Chōḷas and occupied a portion of their territory. This event must have taken place after the time of Vikramāditya Satyādityanaga, who ruled over Rēnāḍu-seven-thousand and Siddhi-one-thousand. The Chōḷas were possibly driven to the north towards Cuddapah, Proddatur and Siddhaut,⁶ where, too, their rule was not uninterrupted by the Bāṇas as evidenced by the Poṭṭipāḍu record of Dhavaḷayarasa. They probably continued as petty chieftains in a portion of Rēnāḍu awaiting an opportunity to avenge the defeat inflicted on them by the Bāṇas.

The Nōḷambas who had become the faithful servants of the Rāshtrakūṭas⁷ by about A.D. 770 and whose territory lay adjacent to that of the Bāṇas could not have remained unaffected by the

¹ *Madras Epigraphical Report* for 1903-04, Part II, para. 26; *ibid.*, for 1906-07, p. 65, and above, Vol. IX, pp. 231 and 233.

² Hsien Tsiang (*cir.* A.D. 642) mentions the Chōḷas as a ruling power in the Cuddapah region. I have shown (*above*, Vol. XXXIII, p. 97) that one branch of the Chōḷas ruled in the Godavari District in the 6th century A.D. and it is likely that another branch ruled simultaneously in the Rēnāḍu country which was ultimately overthrown by the Bāṇas in the 9th century A.D.

³ No. 296 of 1903 of the *Madras Epigraphical Collection*.

⁴ *Ibid.*, No. 301.

⁵ Recently a record of an early Puṇyakumāra—apparently a Chōḷa—engraved in characters of about the 5th century A.D. has been discovered at Tippalūr in the Kamalapuram taluk of the Cuddapah District. This would show that the Chōḷas were the earliest occupants of Rēnāḍu prior to the Bāṇas and the Vaidumbas.

⁶ No Chōḷa records of the 9-10th century A.D. are found in the Madanapalle region; whereas a number of Bāṇa epigraphs exists in that locality.

⁷ Two Challakere inscriptions of Prabhūtarsha Gōvinda (II) in which Chāruponnas figures as the king's subordinate.

aggressive campaigns of the latter. Poḷalchōra who was a feudatory of Nītimārga Eṛegaṅga¹ (Śaka 775) invaded Pulināḍu of the Bāṅas who under Prabhumēru Vijayāditya occupied as a counter-measure the Gaṅgaṣāsira District of the Noḷambas. The conflict assumed a serious turn in the time of Mahēndra-Noḷambādhira who was determined to establish his power by exterminating the Bāṅa race and who accordingly sent a force under the command of Kāḍuveṭṭi and Maduva to seize Pulināḍu.² It may be noted that Bāṅa Vijayāditya's inscriptions are found in a portion of the Kolar District which comprised the Gaṅgaṣāsira of the Noḷambas. It is significant to find that the Gaṅga king Rāchamalla I had contracted a marriage alliance with the Noḷamba Poḷalchōra by giving his daughter Jāabbe to him, so that their dominion in the south might be safeguarded from the attacks of the Pallavas and the Bāṅas. In one of the Būdikōṭe inscriptions,³ Rāchamalla II is stated to have carried an expedition against Kāñchī, when Gaṅgaṣāsira was under the administration of a Bāṅarasa who was evidently Prabhumēru Vijayāditya. And Mahēndra is described in a Hindupur record⁴ to have been ruling the country extending up to Kāñchī. These events establish clearly the political hostility between the Gaṅga and the Noḷamba on the one side and the Bāṅa and the Pallava on the other in the period under review.

We know that the Gaṅga throne passed to the line of Vijayāditya, the younger brother of Śivamāra, in supersession of the latter's sons Yuvarāja Mārasimha and Pṛithvīpati I. There are reasons to think that Mārasimha died prior to his father,⁵ but Pṛithvīpati I ought to have, when he came of age, succeeded to his father's kingdom though perhaps he was a minor at the time of Śivamāra's death. Pṛithvīpati I's claim was evidently overlooked by his uncle Vijayāditya 'who had received the Gaṅga kingdom from his brother only as a trust as Bharata had that of Rāma'. Pṛithvīpati had, therefore, out of despair and disappointment, to seek alliance with the opposite party, i.e., the Pallavas by taking service under them and giving his daughter Kundavve in marriage to Bāṅavidyādhara, the most powerful Bāṅa prince who was the servant of Pallava Dantivikramavarman and Nandivarman III. Thus the Bāṅas and the collateral Gaṅga branch became allies by this marriage under the patronage of the Pallavas who were the inveterate foes of the Rāshtrakūṭas, the Gaṅgas and the Noḷambas.

The unsettled political condition in the Rēnāḍu country in the 9th century A.D. was favourable for the rise of petty chieftains to power. Some time in the beginning of that century, the Vaidumbas who hailed probably from Vaidumbavṛōlu⁶ (Madanapalle taluk) tried to measure their strength with the Chōḷas and other powers of the Dekkan. Their history is not known during the period of Chōḷa ascendancy. Since at Chippili, the records of Chōḷa, Bāṅa and Vaidumba

¹ No. 588 of 1912 of the Madras Epigraphical Collection and *Madras Epigraphical Report* for 1913, Part II, para. 13, p. 91.

² Kalakattūr record (*Madras Epigraphical Report* for 1913, No. 306 of 1912).

³ *Ep. Carn.*, Vol. X, Bowringpet 86.

⁴ No. 588 of 1912 of the Madras Epigraphical Collection.

⁵ Mārasimha has issued as Yuvarāja the Nelamaṅgala and Ālūr copper-plate charters dated respectively in A.D. 797 and A.D. 799. Śivamāra would not have offered the throne to his brother if Mārasimha the heir-apparent had been alive. It may be remarked that the view that these two charters are spurious is no longer tenable, since the script employed in them is perfectly regular for the period and closely resembles the writing of the Maṅge plates of Rāshtrakūṭa Gōvinda III (*Ep. Carn.*, Vol. IX, Nl. 61). Further, the historical details mentioned in them are now corroborated by several genuine Gaṅga grants such as the Kūḍalur plates of Mārasimha II and the apparently impossible reference in them to the recrowning of Śivamāra II by Gōvinda III and Pallava Nandivarman III which took place in about A. D. 813 will have to be explained by supposing that the grants actually made by Mārasimha when his father was in prison were issued after the liberation and re-coronation of Śivamāra in A. D. 813, incorporating the events that had happened in the interval.

⁶ Rice has suggested that Tumba in the North Arcot District might, be the original habitat of the family.

kings are discovered,¹ that of the Vaidumbas being paleographically the latest in date, it may be surmised that the Vaidumbas had not yet attained an independent position in the 8th century A.D. and must have consolidated their power only after Malladēva or Bānavidyādhara. Accordingly they are found fighting with the Chōlas and the Bānas at this period from whom they must have wrested Madanapalle and extended their territory on all sides so as to include in it the whole of Rēnāṇḍu-seven-thousand province. Their aggressive policy is noticeable in their records found in the Bāgepalli taluk of the Kolar District which was included in the Noḷamba territory. Finally the Chōla-Mahārājas appear to have been driven away from their country to a corner in the Gōribidanūr taluk of the Kolar District where, too, they had to fight constantly with the Noḷambas under Mahēndra.²

From the foregoing brief analysis of the political situation in the south-eastern Dekkan in the latter half of the 9th century A.D., it is apparent that the Vaidumbas and the Bānas had by their aggressive campaigns created enemies of the Gaṅga, Noḷamba and Chōla kings of the time and were biding an opportunity to give a decisive blow to the three powers. Such an opportunity offered itself in the cause of the Gaṅga Prithivīpati I whose claims to the hereditary throne had been set at naught by Vijayāditya and his son Rāchamalla I. Prithivīpati appears to have proclaimed himself king, at least temporarily, with the aid of the Bānas; for we find him as the reigning sovereign in a few inscriptions of the Punganūr taluk which belong to the 9th century A.D. on paleographical grounds.³ But Prithivīpati having been killed in a fight with Pāṇḍya Varaguṇa, the struggle seems to have been continued by Nanniya-Gaṅga who, as stated in an inscription of Hirēbidanūr⁴, was the son of Prithivīpati of the Gaṅga family. A record at Kibbenahalli⁵ in the Tumkur District informs us that Nanniya-Gaṅga, evidently the son of Prithivīpati I, fought with Satyavākya Rāchamalla who must be the second prince of that name. We also learn from an epigraph at Rāyakōṭa (Salem District) that Mahābali Bānarasa invaded Maṇṇe on behalf of Gaṅga who could be no other than Nanniya-Gaṅga.⁶ The Bāna chief, presumably Prabhumēru Vijayāditya, was victorious in the campaign, as some of his inscriptions represent him as ruling over Maṇṇe in addition to Vaḍuga-vaḷi-twelve-thousand province. It must be in the course of this fight that Nanniya-Gaṅga occupied Taḷakāḍu, the capital of the Western Gaṅgas, and proclaimed himself king, with the regal epithet Nītimārga as shown by a stone record at Arakalgūḍ.⁷ The only Nanniya-Gaṅga known to the Gaṅga genealogy is Būtuga II who was, however, a Satyavākya and not Nītimārga. Hence the Nanniya-Gaṅga Nītimārga of the Arakalgūḍ record must be the son of Prithivīpati only, who must have borne the surname Nītimārga as a rightful successor of Satyavākya Rāchamalla whom he had ousted.⁸ It was on this occasion that Rāchamalla II mustered his forces and sought the assistance of

¹ Nos. 298-301 of 1905 of the Madras Epigraphical Collection, see also p. 186, foot-note 4 above.

² *Ep. Carn.*, Vol. X, Bāgepalli 62.

³ Nos. 326, 334 and 337 of 1912. Priduvayya-Piḍuvipati-Prithivīpati of these inscriptions has to be identified with Prithivīpati I who sacrificed his life for his friend Aparājita in the battle of Śripurambiyam with Pāṇḍya Varaguṇa, since No. 337 bears an apparent reference to this battle in which the Pāṇḍya was one of the contending parties. See also *Madras Epigraphical Report*, 1913, part II, p. 93. No. 326 describes Piḍuvipati as the younger brother of Durvinīta. This Durvinīta was evidently different from the son of Avinīta who flourished in the 6th century A.D. Yuvarāja Mārasintha had apparently borne the surname Durvinīta.

⁴ *Ep. Carn.*, Vol. X, Gōribidanūr 4.

⁵ *Ibid.*, Vol. XII, Tp. 55.

⁶ *S. I. I.*, Vol. VII, No. 4. The Bānas are not known to have been the friends of the Western Gaṅgas of the main line at this period.

⁷ *Ep. Carn.*, Vol. V, Arakalgūḍ 24.

⁸ The epithets Satyavākya and Nītimārga were borne alternately by the Western Gaṅga kings.

his relatives, the Noḷambas, who were in open hostility with the Bāṇas and met on different fronts¹ of battle such as Sōremaṭi,² Mudumaḍuvu,³ Tiruvuḷa,⁴ Māṇḍāvuda,⁵ etc., the Bāṇas and Permānaḍi, i.e., Nanniya Gaṅga who had been joined by the Vaidumbas on account of the common enmity with the Noḷambas and the Chōḷas. Since Satyavākya Rāchamalla and Nanniya Gaṅga were the rival claimants to the Gaṅga throne at this period, they both appear to have been called 'Permānaḍi' in the records of their respective subordinates or allies. Thus 'Permānaḍi' of the Kaḷakaṭṭūr record of Noḷambadiyarasa apparently refers to Rāchamalla while that occurring in the Bāṇa inscriptions such as Baṅgavāḍi, Chadalla and Rāyakōṭa epigraphs mentioned above refers to Nanniya-Gaṅga, the refugee of the Bāṇas who were instrumental in placing him on the Gaṅga throne at Taḷakāḍu. Among the allies that met at Sōremaṭi, Rāchamalla was evidently Satyavākya Rāchamalla II, Noḷambi was Mahēndra and Mayindaḍi, who was otherwise known as Mayindiramikkirama, was probably identical with the Chōḷa king Mayindamachōḷa-Mahārāja who is referred to as king in an inscription at Hirēbidanūr.⁶ Daḍiga was possibly the Daḍiga of a Gōribidanūr⁷ record who figures as an ally of (Noḷamba) Mahēndra. It is not impossible that this Daḍiga was Chantamāna-Daḍi who, as stated in inscription C below, fought with Gaṇḍatrinētra on behalf of Noḷambi.⁸ It must be as a preliminary to or in the course of the fateful battle of Sōremaṭi that Mahēndra sent under the orders of Permānaḍi, i.e., Rāchamalla II, his officers Kāḍuveṭṭi and Maduva to seize Taḷakāḍu which was now, as stated above, in the hands of Nanniya-Gaṅga and to invade Pulināḍu on the way. This intensive fight finally resulted in glorious victory to Mahēndra. Pulināḍu of the Bāṇas was captured, the city Permāvi was burnt,⁹ Nanniya-Gaṅga was dethroned and Rāchamalla re-occupied Taḷakāḍu. The Bāṇa who was the principal aggressor in the struggle was routed and finally killed by Mahēndra. In the records of Baragūr and Dharmapuri¹⁰, Mahēndra is described as ruling the country in peace and quiet after having eradicated the Chōḷas and other kinsmen and destroyed root and branch the Mahābali race. The latter is dated in Śaka 815 (A.D. 892) by which time the event must have been accomplished. As the event is narrated as a fresh and recent exploit of Mahēndra, the Sōremaṭi battle which formed only an item in the long struggle must have taken place a few years before the destruction of the Mahābali race. Since Rāchamalla II issued his Bīḷiyūr charter in his 18th year corresponding to Śaka 809 (A.D. 887), it may be presumed that the battle was fought in about A.D. 885.¹¹

The battle of Sōremaṭi proved fatal to the confederate allies. After Prabhumēru Vijayāditya, the Bāṇas are thrown into oblivion until the time of Rāshṭrakūṭa Kṛishṇa III who

¹ Nos. 309 and 310 of 1923 of the Madras Epigraphical Collection and inscription C below indicate that these were fought during the same period. The Loṅkuḷas figure here as the enemies of Vaidumbas whereas in an archaic inscription copied recently at Tsadamu (Puṅganūr taluk), a certain Loṅkuḷāditya is represented as administering Sādambu under Vaidumba-Mahārāja. Probably on the eve of the Sōremaṭi battle the Loṅkuḷas availed of the general political chaos, rebelled against their masters and fought against them at Sōremaṭi (No. 310 of 1923) apparently on behalf of the Noḷamba, etc.

² Inscriptions A and B below; Nos. 543 of 1906 and 310 of 1923 of the Madras Epigraphical Collection.

³ Inscription C below.

⁴ No. 309 of 1923 of the Madras Epigraphical Collection.

⁵ *Ep. Carn.*, Vol. X, Mb. 228.

⁶ *Ibid.*, Gōribidanūr 69.

⁷ *Ibid.*, Gōribidanūr 75.

⁸ The Noḷamba enemy of Gaṇḍatrinētra was Mahēndra.

⁹ *Madras Epigraphical Report* for 1913, Part II, para. 13, p. 91.

¹⁰ *Ep. Carn.*, Vol. XII, Si. 24 and 38; above, Vol. X, p. 65.

¹¹ *Coorg Inscriptions*, No. 2. See also Arakalgūḍ 24 and 26 the former of which mentions Taddayya as an officer of king Nitimārga Nanniya-Gaṅga while the latter, dated in Rāchamalla's 19th year (A.D. 888), refers to his death in a fight.

reinstated the last prince of the family, viz., Vikramāditya III¹ in a part of the Chōla territory conquered by him. We find one Sambayya of the Mahābali race as an officer under Iṛiva-Noḷamba in A.D. 961.² Nanniya-Gaṅga himself who was left a destitute after the destruction of the Bāpas had to acknowledge the suzerainty of the Noḷambas. For he figures as a subordinate of Nanniga Bira-Noḷamba³ in an inscription of Hirebidaṅūr and fights with the Sāntaras on behalf of his master. The Vaidumbas, too, could not have maintained their independence for long after A.D. 885. Though the order of succession and chronology of the several Vaidumba chiefs known to epigraphy cannot be determined for want of sufficient data, their subordination to the Rāshtrakūṭas and Noḷambas in the 10th century A.D. is gathered from the following evidence: A Kīḷṛ inscription⁴ of Kṛishṇa III refers to Vaidumba-Mahārāja Vikramāditya as a governor of Malādu, Vāṇagōppādi, Siṅgapuranādu and Venkunrakōttam. A Vaidumba chief Vikramādityaṅ Tiruvayyaṅ is represented as an officer under Iṛiva-Noḷamba in the records⁵ of Bowringpet and Chintāmaṇi, the latter of which is dated in A.D. 951. Chandraśekhara or Śandayaṅ was also a subordinate of this Noḷamba king.⁶ It is possible that he was the son of Tiruvayya mentioned above. His son Tiruvayya II was ruling in the South Arcot District under Kṛishṇa III in A.D. 961-62.⁷ In one of the Grāmam inscriptions his son Śrīkaṅṭha is mentioned as an officer under the same king in A.D. 965.⁸ Prior to A.D. 951, Vikramāditya who ruled in the Chōla country appears to have been driven away from there in consequence of which his son Tiruvayya I had to take shelter under the Noḷambas. This event must have taken place some time before the famous battle of Takkōlam in A.D. 948 after which date the Rāshtrakūṭa power was acknowledged in the Tamil land at least for some years to come. Since Kṛishṇa's record of his 5th regnal year (A.D. 944) is found at Siddhalingamaḍam in the South Arcot District, it is possible that he conquered the Chōlas soon after his accession to the throne and appointed the Vaidumba chief Vikramāditya in the newly acquired territory. Not long after, Parāntaka I appears to have recovered the lost province from the Rāshtrakūṭas as a result of which the Vaidumba Vikramāditya or his son Tiruvayya had to retreat to the Noḷamba territory and take service under them. Kṛishṇa III, however, not brooking this reverse, led a huge army against the Chōlas in A.D. 947-48 and inflicted a crushing defeat on their king at Takkōlam. Parāntaka I must have repulsed the Rāshtrakūṭas from South Arcot within a few years after this event; for he is known to have issued a record⁹ in his 48th year (A.D. 955) as far north as Puṅganūr in the Chittoor District. But Kṛishṇa did not keep quiet. He again marched to the south and camped at Mēlpādi on the Pennār in A.D. 959¹⁰ with the object of distributing his new acquisitions among his trusted servants. Accordingly we find Tiruvayya II as ruling over South Arcot in A.D. 961-62. From an inscription at Pālagiri¹¹ which refers to an early Vaidumba Mahārāja under Chalukya-Nāllāta Akālavarsha Kṛishṇa (III), it may be surmised that the main line of the Vaidumbas con-

¹ Above, Vol. XVII, p. 3. See also above, Vol. III, pp. 74 ff.

² *Ep. Carn.*, Vol. X, Mb. 126.

³ *Ibid.*, Gōribidaṅūr 4. Nanniga Bira-Noḷamba was Ayyapadēva son of Mahēndra, who succeeded his uncle Nuḷipayya sometime after Śaka 820, Pīṅgala.

⁴ No. 16 of 1906 of the Madras Epigraphical Collection.

⁵ *Ep. Carn.*, Vol. X, Bp. 4 and Ct. 49.

⁶ *Ibid.*, Mb. 198. See also above, Vol. VII, pp. 142-144.

⁷ Above, Vol. VII, pp. 142 ff.

⁸ No. 743 of 1906. But another son of his Śankaradēva and grandson Sōmanātha figure as feudatories of the Chōla kings Rājārāja I and Rājēndra Chōla I in certain Tiruvallam inscriptions.

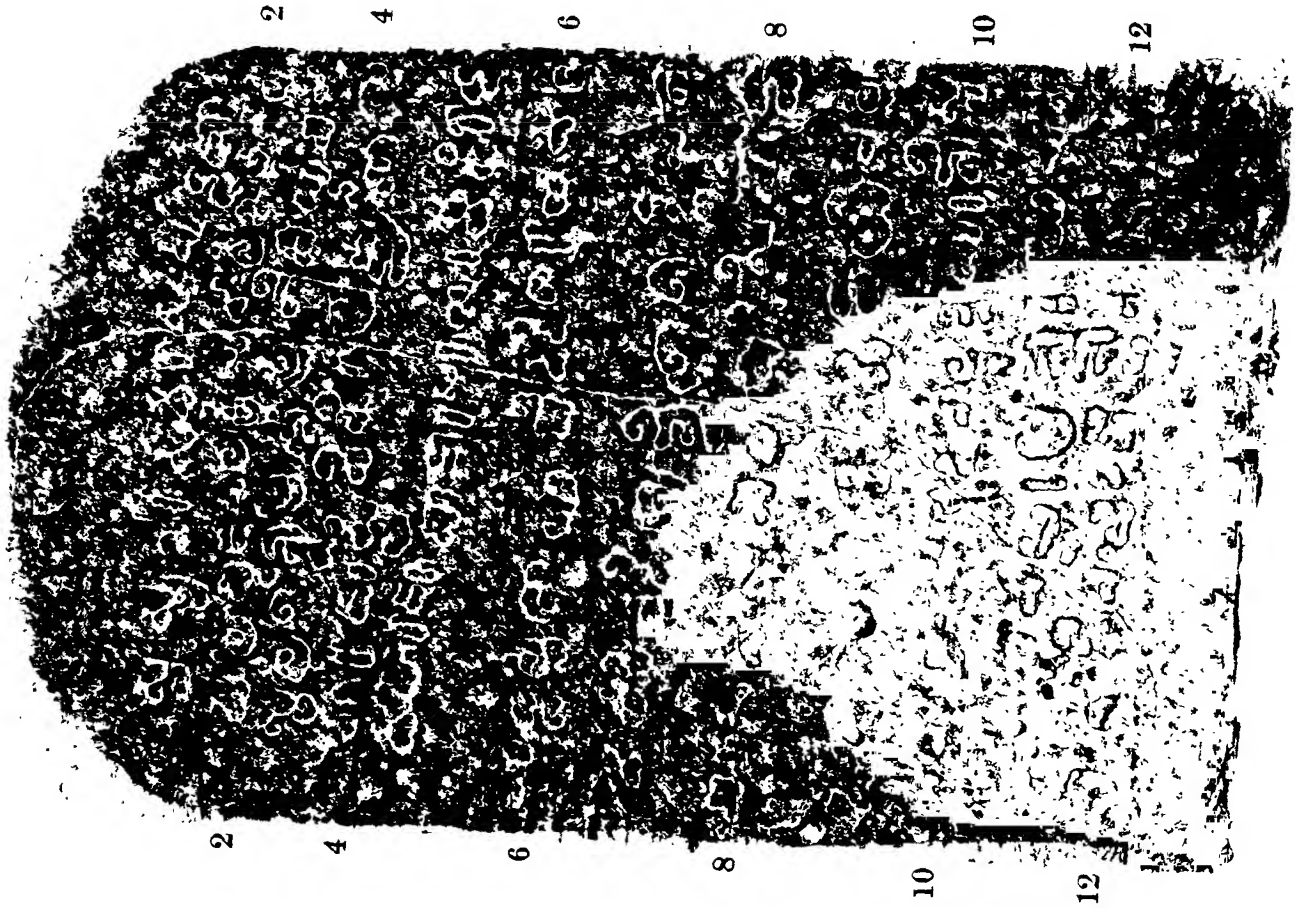
⁹ No. 200 of 1931-32.

¹⁰ Above, Vol. IV, p. 286.

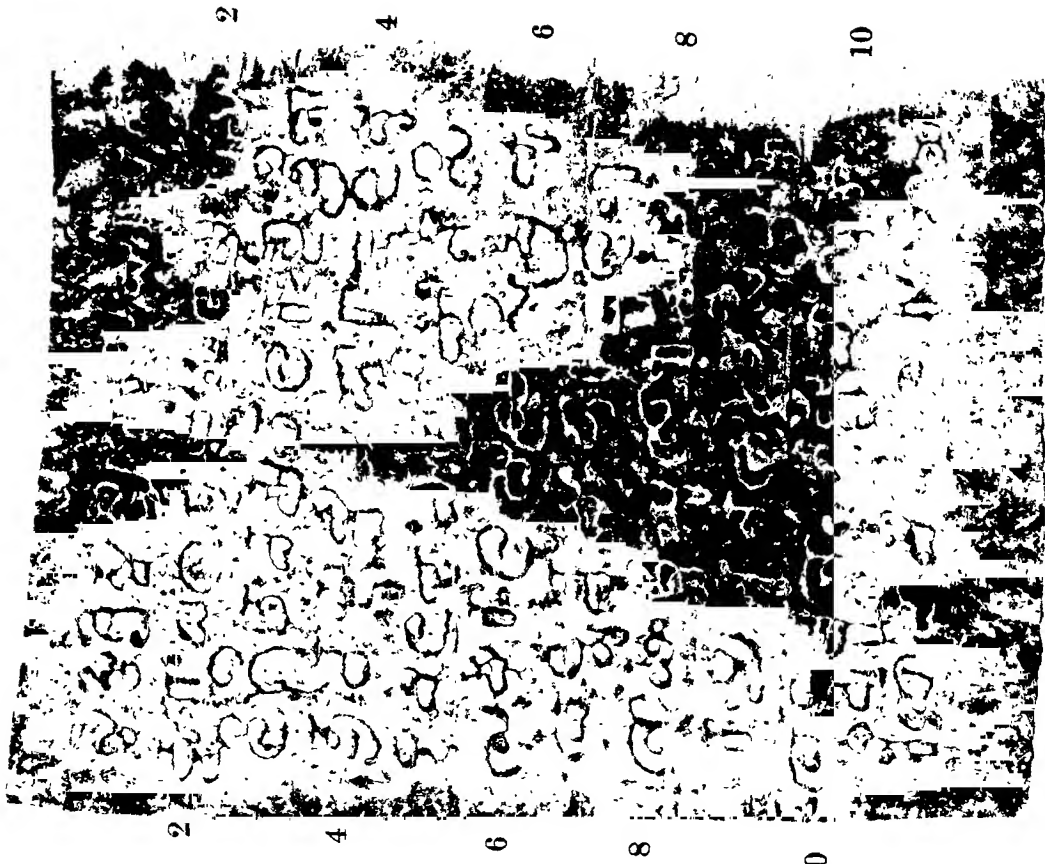
¹¹ No. 323 of 1938-39 of the Madras Epigraphical Collection.

THREE INSCRIPTIONS OF VAIDUMBA-MAHARAJA GANDATRINETRA.

A



B

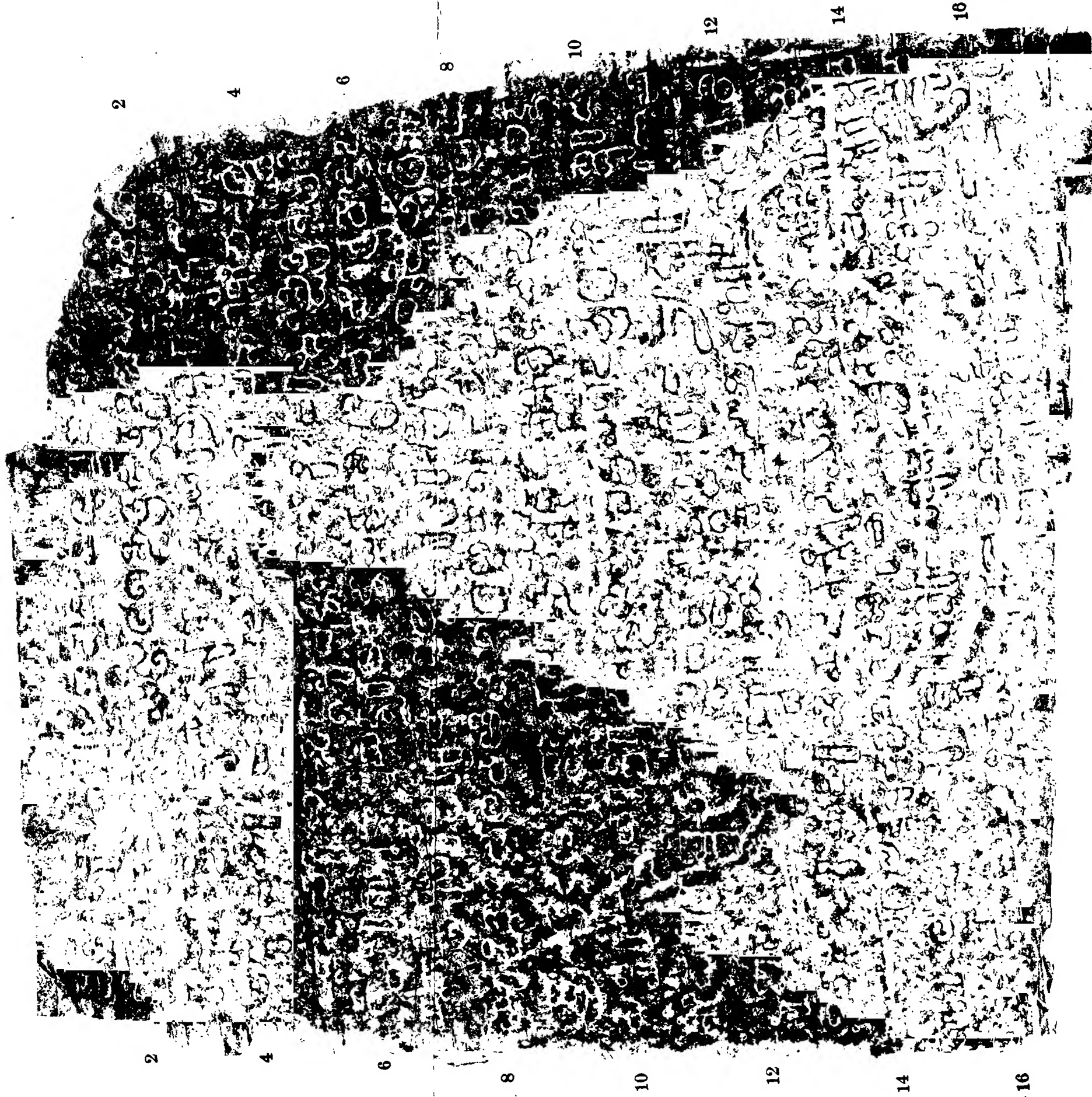


N. P. CHAKRAVARTI.
Reg. No. 1860 E'38-295.

SCALE: ONE-TENTH.

SURVEY OF INDIA, CALCUTTA.

C



SCALE: ONE-EIGHTH.

tinued to hold the Cuddapah District in this period. This is supported by a charter of Vaidumba Mahārāja Bhuvanatriṇētra¹ dated in Śaka 893 (A.D. 971) according to which the king was ruling the country from his palace at Pottappi in Pākanāṇḍu. After the Rāshṭrakūṭas, the Vaidum̄bas were reduced to vassalage by the Chōlas as testified to by a record² of Rājarāja I dated in his 14th regnal year (A.D. 938-99) and the Tiruvallam inscription³ of his 20th year (A.D. 1004-05) in which Nannamaraiyar son of Tukkarai belonging to the Vaidumba family figures as the governor of Ingallūr-nāḍu, a district in Mahārājavāḍi (Cuddapah District). The district of Mahārājavāḍi remained in the hands of the Chōlas under Rājādhirāja I also whose officer Rājēndrachōla-Brahmamārāya was governing it in Śaka 970 from his capital Vallūru in the Cuddapah District.⁴ From the Pālagiri record⁵ of Śaka 978 mentioned above, it is learnt that Vaidumba Mahārāja Kaligetriṇētra Bhīma-Mahārāja, son of Ma[dhu]ka-Mahārāja did not acknowledge a suzerain power while making the gift which probably indicates that he attempted to declare independence during the troublous period consequent upon the warfare between the Chālukyas and Chōlas in the 11th century A.D. This is the latest known date for the Vaidumba chiefs and the history of the family in the subsequent period remains to be cleared up by future discoveries.

Of the localities mentioned in the records proper, Sōremaṭi cannot be identified. It must be located in the Noḷamba territory adjoining Madanapalle since Vaidumba and Bāṇa are stated to have laid siege to it. Mudumaḍuvu which was one of the scenes of the Sōremaṭi battle may be identified with Mudimaḍugu in the Anantapur District. Veluṅgaguṇṭa is modern Veligallu in the Chittoor District where the inscription C was found. Rēnāṇḍu-seven-thousand comprised a major part of the modern Cuddapah and Kurnool Districts.

TEXT of A.⁶

- 1 Svasty-anēka-samarā(ra)-sarīghattāṇ-ō-
- 2 palobda(labdha)-jaya-lakshmi-samālīṅgita-vaksha-
- 3 sta(stha)la Gaṇḍatre(tri)ṇētra śrī-B(V)aydumba-Mā(Ma)-
- 4 hārājar prii(pri)thivi-rājyaṁ-geye(yye)
- 5 Mahārājaru[m] Bāparasarum Sōremaṭi kō[tt]em(kōṭṭe)
- 6 yiṭṭalli Noḷambi Daḍigaṁ Rāchamalla[m]
- 7 Mayindaḍi Guṇḍigegu[ḷa] ene-⁷
- 8 baru samasta-balaṁ beṇisi biṭṭo-
- 9 ḍe go[ḷa]-go[ttu] yiṭṭ-aḷivalli
- 10yadoḍe vallur[ba]yar-aṇisū-
- 11.....Pārvara aṇṇark=Kaṇṇe Punna-
- 12 ṇi-māṇi yiṇidu biḷdan [||*]

TRANSLATION.

(Lines 1-4) Hail! when the illustrious Vaidumba-Mahārāja Gaṇḍatriṇētra whose breast was embraced by the goddess of victory obtained in several conflicts of battles, was ruling the earth,

¹ An. Rep. on S. I. Epigraphy for 1935-36, C. P. No. 7. See also No. 325 of 1905 of the Madras Epigraphical Collection bearing the date Śaka 894 which records the coronation of this chief. Recently a record at Animals (Kamalapuram taluk, Cuddapah District) has been discovered which is dated in Śaka 898 and belongs to Vaidumba Irigāya-Mahārāja.

² Mēlpāḍi inscription (S. I. I., Vol. III, p. 29, No. 19).

³ S. I. I., Vol. III, p. 106.

⁴ Above, Vol. V, p. 207.

⁵ From ink impression.

⁶ No. 323 of 1935-36.

⁷ Read *inibaru*.

(Ll. 5-9) the Mahārāja and Bāparasa having attacked (*yijū*=to hit) the fort of Sōremaṭi, Noḷarṅbi, Daḍiga, Rāchamalla, Mayindaḍi and Guḍḍige-gu[ḷḷa]—all these having camped with all their armies,—offered battle (*goḷa-goḷḷu*) and destroyed (*the enemies*), after an attack,

(Ll. 10-12) Kaṛe Punnapi-Māpi elder brother of.....Pārva.....pierced (*the foes*) and fell.

TEXT of B.¹

- 1 Svasti śrī(śrī) [||*] Svasty=anēka-samara-saṅga-
- 2 ṭṭaṇ-ōpalabda(bdha)-jaya-lakshmi-samā-
- 3 liṅgita-vaksha-tala² Kaṇḍatriṇḍē-⁴
- 4 tra Vaydumba-Mahārājula Mu-
- 5 ṭṭamale Dōchayya mānisi
- 6 yemmakāla meṛesi prabhū-
- 7 Chelvunṛu MĀ(Ma)hārājulayu
- 8 Noḷombiyu Sōremaṭi
- 9 kayyambuna meṛesi prabhū
- 10 Chelvunṛu Noḷombi-vāgū(gu) tā-
- 11 nki(āki) poḍichi [vira-lō]kā..pōye [||*]

TRANSLATION.

(Lines 1-3) Usual *prabasti* of Vaidumba chiefs,

(Ll. 4-11) Servant (*mānisi*) Dōchayya of Muṭṭamale of Vaidurṅba-Mahārāja Gaṇḍa-*triṇḍētra*, distinguished himself sportively (?) (*yemmakāla*)⁵ and Prabhu Chelvunṛu shone off in the battle of Sōremaṭi (*fought*) between the Mahārāja and Noḷarṅbi; (*of these*), Prabhu Chelvunṛu met and attacked the Noḷarṅbi army and went to the world of heroes (*i.e.*, died).

TEXT of C.⁶

- 1 Svasty=anēka-samara-⁷saṅgashṭaṇ-ōpalabda(bdha)-jayā(ya)-la
- 2 kshimi(kshmi)-sama(mā)liṅgita-[vo](va)ksha-stala⁸ Gaṇḍa-Tre(tri)ṇḍētra [śrī]-Baiy-
dumba⁹-Mahā-
- 3 ra(rā)ju Rēnāṇḍ-ēḷu-vēḷum(vēlum)=ēḷuchu(ēluchu)m Noḷambi-tōḷi kayyambu[na]
Mudumaḍuvuna
- 4 pōṭuna Maharaju (Mahārāju) Chantamāna-Daḍini vadhiṅchina paṇi gaṇi paḍa(dā)lve-
- 5 [la]m=boḍiche Kō[ra]-Dēsiriṅgarṅbu(Dēsiriṅgarṅbu) ēḷina rēnikin=edarayna Gaṇḍa-
Tre(tri)ṇḍētrani
- 6... raṇa[m̄bu] [||*] urbbiyoḷ=sakaladoḷ=orbbane gaṇḍan śrī-Chantaman=entum=ōḷpi[de]-

¹ From ink-impression.

² Read *sthala*.

³ The meaning of this word is not clear. Can *Yemmakāla* be taken as the name of the servant of Dōchayya (*Dōchayya-mānisi*)? In this case it would be this *Yemmakāla* who distinguished himself (*in battle*) as stated in line 6.

⁶ From ink-impression.

⁸ Read *vaksha-sthala*.

⁵ Read *saṅgha*.

⁴ Read *Gaṇḍa*.

⁷ Read *saṅghaṭṭaṇ*.

⁹ Read *Vaidumba*.

- 7 yan Gonti-sutarim=parākraman bal[va]ḍe Su(Śū)drakan praḷaya-dhani mutti ani-
 8 ye[m]ḥ kadivomgam chalam-arivomgam [ā]lmuvomgam kuḍal-appomgam orbbano(ne)
 āchā-
 9 rjya(yya)n adarim kattā-mānusa-gaṇḍa manava-baṇṭana(na)m bilivōm [pe]ḍeyam
 be[la]-
 10 pa b[hi]ru[d]-appavara birudan=odḍalivon biddha(dda) Ba(Bha)gadatti āṇi gaṇḍhu-
 (ndhu)kada ga-
 11 āi pakka abba(bbe)ya ājma mechchin=ā]-gaṇḍan ā[chā]rjya²-purusha iri-
 12 da basam-aḷ[yaḍe] bilveran-tere(m)[na] mechchadom piṣuṇara posevo kuṭhi(ti)-
 13 lam ve..va iyade i[ri]ya[de] nanni nuḍiyade Nandi(nā)ḍēvaṅgaḷissi muyvam=pa-
 14 ḍeḍḅagara aledom mūdaliṭeṁ ā(a)darim Kōrā Dēsiṅgav=e[nta]ṇisu ve(vi)shaya-
 mukhaṅbu ve-
 15 [i]ṅgugunṭa[16]...[dḥ]yu iṅgu i [vi] birāḍ-āyambu vēyuva[ṇa] . . mbu ḍinikki(niki)
 vakkrambu vachchuvā-
 16 narārru. gaṭṭu @ Śrika[nṭha]ḍēvā(va)-
 āchā[rjya(yya)-kiki(khi)][tām]

TRANSLATION.

(Lines 1-5) Hail! When the illustrious Vaidumbā-Mahārāja Gaṇḍatrīnētra (with the usual *prastāvi*) was ruling over Rēnāṇḍu-seven-thousand, having seen the act of the Mahārāja killing Chantamāna-Daḍi in a conflict (*pōṭu*) at Mudumaḍuvu during the fight with Veḷambi, Kōra-Dēsiṅgarāḷbu attacked the generals (*paḍāvelam*) of Gaṇḍatrīnētra who had opposed the king that ruled over him.

(Ll. 6-14) Chantamana (*was*) the only hero in the whole earth, a receptacle (*iḍayan*) of goodness (*oḷpu*), was more valorous than the sons of Gonti (Kuntī), a Śūdraka in prowess (?) (or in possessing a strong army), was the only *āchāryya* (teacher or master) to one who should steal the front (*of battle*) after having attacked with great force [lit. raising shouts (*dhani*) as in deluge ?], who knew (*to carry out or stick to*) his determination, who would (*aspire to*) rule and who conferred gifts (*upon supplicants*). Hence he was the hero among persons of great valour, who defeated (lit. threw down) the hero among the chiefs (*manava=manneya*), destroyed (*odḍ-āḷi*) the *biruda* of titled persons who would stretch their head, i.e., come forward (?) (*peḍeyam beḷapa*), was the master to the brave favourites who were the lords of the lady that of the fallen Bhagadatta. (*He*) was the *āchāryya-purusha*, who did not appreciate the conduct (lit. method) of those that attacked without losing themselves, twisted down (i.e., killed) those that were back-biters (*piṣuṇa*), crookedness, and scattered away and mocked at those that obtained reward (*muyvam*) from (*issi* ?) Nandidēva,³ without making gifts, piercing (*in battles*) and speaking truth.

(Ll. 14, 16) Therefore Kōrā, Dēsiṅga the income of *birāḍa* (tax, house-tax ?) (*accruable*) in the village of Veḷuṅgugunṭa and whatever (*ent-anisu*) *vishaya-suṅka* (tax from the district) was available. Whoever comes crookedly to this (*gift*).

Written by Śrīkṛṣṇadēva-āchārjya(ryya).

¹ Read *arjya*. ² Read *āchāryya*. ³ Who this Nandidēva was cannot be ascertained.


No. 27.—SEVEN BRAHMI INSCRIPTIONS FROM MATHURĀ AND ITS VICINITY.

BY PROFESSOR H. LÜDKAS, BRATIS.

I.—The Mōrā Well Inscription.

Mōrā is a small village 7 miles west of Mathurā City and 2 miles to the north of the road leading from Mathurā to Gōvardhan. In 1882 General Cunningham discovered there a large inscribed slab which formed part of the terrace of an ancient well. In 1908 Dr. Vogel had the slab removed to the Mathurā Museum under supervision of Pandit Radha Krishna. A transcript and a facsimile of the inscription were published by Cunningham, *ASR.* Vol. XX (1885), p. 49 and Plate V, No. 4. At that time the inscription was already fragmentary, more than half of it having peeled away on the right side, but it has since become much more damaged. It was edited again by Vogel, *Cat. Arch. Mus. Mathurā* p. 184, No. Q1. His transcript was reprinted, with a photolithograph of the inscription in its present state, by Ramaprasad Chanda, *MASI.* No. 1 (1919), p. 22, and Plate VI, No. 5, and an attempt to correct the reading of the second line of the inscription was made by the same scholar in *MASI.* No. 5 (1920), p. 166f. The inscription was carefully engraved in 'archaic' characters and Cunningham's transcript and facsimile are apparently in the main correct. The following text is therefore based on them with such corrections as are warranted by a new impression or suggested by general considerations. In the notes I have stated the readings of the impression, of Cunningham's facsimile, of his transcript and of Vogel's transcript.¹ I think that this rather minute treatment is justified by the importance of the inscription.

TEXT.

- 1  mahakshatrapasa Rājūvulasa putrasa svāmi
- 2 bhagavatām Vṛishpīnā[ra] pañchavīrānām pratimā[h] śailadevagrī
- 3 ya[s]=To[shā]yāh śailam śrīmad-griham-atulam-udadhasamadhāra
- 4 ārchādesām śailām pañcha jvalata iva paramavapushā

NOTES.

Line 1.

Impression: mahakshat[r]a[pa]

C.'s facsimile: mahakshatrapasa Rājūvulasa putra[sā] .v.

C.'s transcript: Mahakshatrapasa Rajubulasa putrasa Svāmi Va-(V)

Vogel: Mahak(sha)(trapasa Rājūvulasa putra)

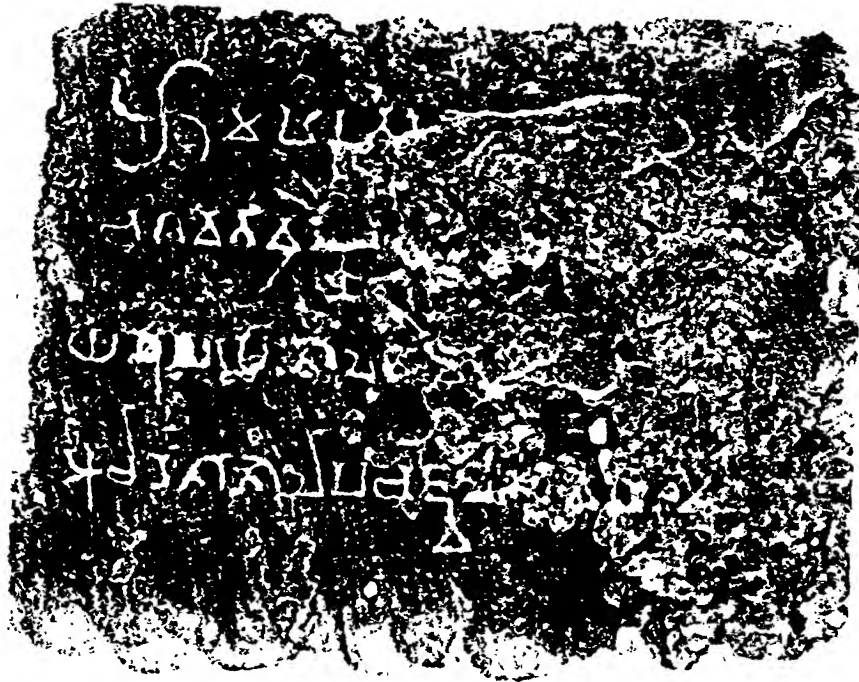
As regards the name of the mahakshatrapa Cunningham's facsimile is certainly more trustworthy than his transcript. In the facsimile the *pu* of *putrasa* shows at the top some strokes which might be taken as the sign for *au*, but as the *u*-stroke at the bottom of the letter is quite distinct, *putrasa* must be considered the correct reading. The last word *svāmi* is based only on Cunningham's transcript, the facsimile showing only the subscript *va*. But *svāmi* is exactly what we should expect. Rājūvula's son was Śodāsa, who in the Mathurā inscriptions Nos. 59 and 82 of my *List*² and in the Mathurā pillar inscription edited below is styled *svāmin mahakshatrapa*. I have therefore no doubt that Cunningham's transcript is correct as far as *svāmi* is concerned and that the original reading was *svāmīsa* (or possibly *svāmi*-) mahakshatrapasa.

¹ In Vogel's transcript the portions enclosed within round brackets have been taken from Cunningham's facsimile.

² The numbers of inscriptions quoted in the following pages always refer to my *List of Brahmi Inscriptions*.

SEVEN BRAHMI INSCRIPTIONS FROM MATHURA AND ITS VICINITY.

I.—The Mora Well Inscription.



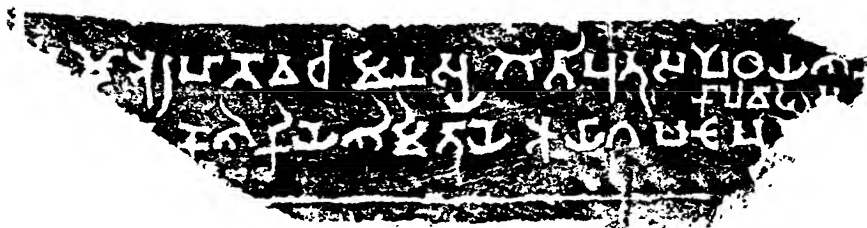
SCALE: ONE-THIRD.

II.—Inscription on the pedestal of a female statue from Mora.



SCALE: ONE-THIRD.

III.—Inscription on a sculptured stone slab from Mathura.



SCALE: ONE-FIFTH.

IV.—Inscription on a sculptured stone slab from Mathura.
Right half.



Left half.



V.—Inscription on the pedestal of an image from Ganeshra.



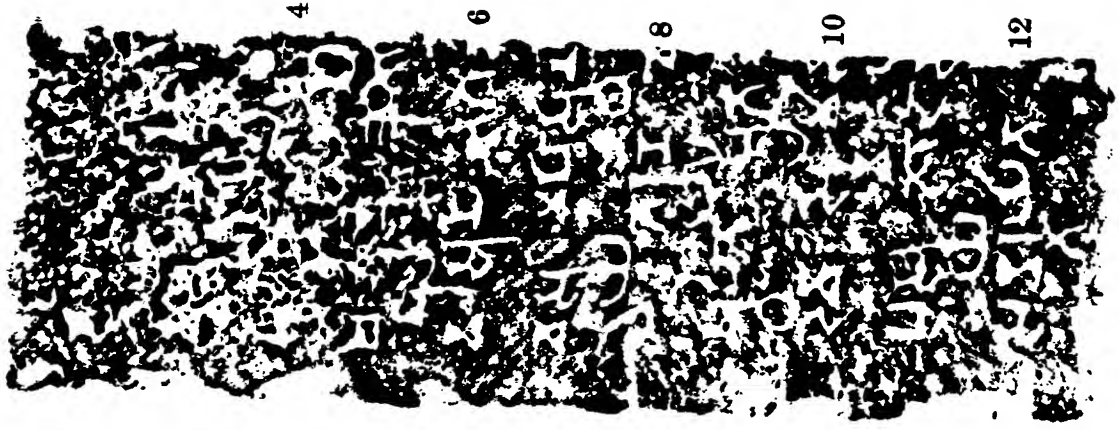
SCALE : ONE-THIRD.

VI.—Inscription on the base of a male figure from Mathura.



SCALE : ONE-THIRD.

VII.—Inscription on a door-jamb from Mathura.



SCALE : ONE-FOURTH.

Line 2.

Impression : *bhagavatām Vṛi[sh]ṇīn[ā]. . . [cha]*

C.'s facsimile : *bhagavatā Vṛishṇ . nā pañchavīrāṇām pratimā[h] ś[ai]ladev. gri*

C.'s transcript : *Bhagavatā Vṛishnena pañcha Vairānām pratimu Śaila trva-(gra)*

Vogel : *Bhāgavatā Vṛi(sh)ṇe(na pañcha Virānām pratimā śailatrivagra)*

The *anusvāra* of *bhagavatām* is perfectly clear in the impression, and so is the *i* of *Vṛishṇīnām*, although it has a peculiar form. The two strokes denoting the long *i* are both turned to the left to avoid their running into the *ksha* hanging down from the first line. Similarly in the next word *pañchavīrāṇām* the two limbs of the *i*-sign are drawn wide asunder on account of the long-tailed *rā* standing in the first line just over the *vī*. The *anusvāra* of *Vṛishṇīnām* has not been noticed by Cunningham and is not visible in the impression on account of a fissure in the stone, but it was no doubt originally engraved. The reading *bhagavato Vṛishṇeḥ* proposed by Ramaprasad Chanda is impossible. Between *pratimā*, which is quite distinct in the facsimile, and the following word the intervening space is rather large, and the original reading was apparently *pratimāḥ*. A trace of the lower dot of the *visarga* is even visible in the facsimile. The last word is not quite distinct in the facsimile, the *la* lacking the long vertical and the *va* showing a small appendix at the bottom which makes it look like *vu*, but as Cunningham in his transcript renders the two letters as *la* and *va* and as the third letter clearly is the same as the third letter of the fourth line, the reading *śailadevagri* is practically certain, and the word is to be restored to *śailadevagrihe*.

Line 3.

Impression : *ya . to[shā]yāḥ ś[ai]lam [śrī]ma*

C.'s facsimile : *yas=toshayā[h] śailam śrimad=griham=atulam=u[da]dhasa [ma]dha*

C.'s transcript : *Yasto Shāyāḥ Śailam Sri mad graha mātula mudhadesa madhāra*

Vogel : *yastoshayā ś(ai)le (śrimadgrahamatula muda-dhasa)*

Cunningham's transcript of the first two words is probably correct, although his reading of the second and third *aksharas* cannot be verified completely from the impression. Instead of the *s* of *sto* there is at present little more than a square hole, but traces of the hook to the left of the letter are visible, and I consider the reading *sto* as certain. The *sha* also is much damaged and the sign of the long *ā* is indistinct, but, as we shall see later on, the length of the vowel is confirmed by the metre and Cunningham's reading may therefore be taken as correct. The *visarga*, of which the lower dot only is indicated in the facsimile, is quite distinct in the impression. The next four words are perfectly clear in the facsimile. The facsimile has *śrimad*, but the long *i* is visible in the impression. The last words are uncertain. I can give only Cunningham's reading with the second and third syllables corrected from the facsimile. *Udadhi* would seem to be an obvious emendation of *udadha*, but the word does not fit well into the context.

Line 4.

Impression : *ārchādeśām śailām pañcha jvalata [i]va pa[ramavapushā]*, but the last five *aksharas* are only faintly visible.

C.'s facsimile : *ārchādeśām śailām pañcha jvalata iva paramavapushā*

C.'s transcript : *Ārcha deśām Śailām pañcha jvalatā Iva parama Vapushā*

Vogel : *archā deśām śailām pañchajvalata iva parama vapusha*

All readings divergent from the text derived from the impression are faulty.

Too much is lost of the text to fill up conjecturally the gaps. The extant words may be translated as follows :

TRANSLATION.

- (1) Of the son of *mahākshatrpa* Rājāvula, *svāmīn*
- (2) The images of the holy *pañchavīras* of the *Vṛishṇis*¹ the stone shrine
- (3) Who the magnificent matchless stone house of *Temḥā*²
- (4) The five objects of adoration made of stone radiant, as it were, with highest beauty

REMARKS.

As remarked already in the notes on the text, it is most probably the *svāmīn mahākshatrpa* *Soḍāsa* who was mentioned in the first line, and the record has therefore to be dated in his reign, which perfectly agrees with the paleography of the inscription. I consider it also probable that the words preserved of the first line belong to the date. It will be noticed that there is a marked contrast between the first line and the rest of the inscription as far as the language is concerned. Whereas the first line shows the popular language, the following three lines are apparently in pure Sanskrit. This strange diversity would seem to be best accounted for by assuming that the author of the inscription, even when writing in Sanskrit, for the date used the language customary in the documents of the time.

From the second line it appears that the inscription recorded the setting up of five images representing the holy *pañchavīras* of the *Vṛishṇis* in a stone temple. *Pañchavīrasaṅgām* hardly means simply 'of five heroes', which at any rate in correct Sanskrit would be *pañcāhānām vīrasāṅgām*. *Pañchavīraḥ* would rather seem to denote a fixed group or body. In this sense the word occurs in the *Daśakumāracharita*, where the meeting or the meeting-house used by a *ganikā* for her musical performances is called *pañchavīragoshika*: *Kumārmañjaryāḥ svast yāvīyasi Rāgamāñjari nāma pañchavīragoshike saṅgītakam anuśīlāsyaṭi* (ed. K. P. Parab, p. 96). In commenting on the passage *Kavindra Sarasvatī* quotes for the meaning of the word the *Kośasāra*: *taḥ pañchavīragoshīham tu yat tu jānapadam sadaḥ*. *Pañchavīra*, therefore, would seem to be the designation of some administrative body, perhaps equivalent to the modern *pañchāyat*, but, as far as I am aware, no such body is mentioned in the Epic in connection with the *Vṛishṇis*. When some time ago I was reading the inscription with Dr. Alsdorf, I asked him if the term might perhaps be found in the *Jaina* scriptures, and he promptly favoured me with the following note:

"In the canonical writings of the *Jainas*, there occurs what might be called a statistics of the subjects ruled by *Kṛishṇa Vāsudeva* at *Dvāravati*. In the first chapter of the *Antagaḥadāsā*³ it reads as follows: *tattha ṇaṃ Bāravaīnayaṛie Kaṇhe nāmaṃ Vāsudeve rāyū parivosei se ṇaṃ tattha Samuddavijayapāmokkhāṇaṃ dasaṇhaṃ Dasūrāṇaṃ, Baladevapāmokkhāṇaṃ pañchaphaṇaṃ mahāvīraṇaṃ, Pajjunnapāmokkhāṇaṃ addhuffhāṇaṃ kumārakoḍḍiṇaṃ, Sambapāmokkhāṇaṃ saṭṭhie duddantasāhassīṇaṃ, Mahāseṇapāmokkhāṇaṃ chhapannaṃ balavajjasāhassīṇaṃ, Viraseṇapāmokkhāṇaṃ egavīsāe vīrasāhassīṇaṃ, Uggaseṇapāmokkhāṇaṃ solasaṇhaṃ rāyusāhassīṇaṃ, Ruppīṇipāmokkhāṇaṃ solasaṇhaṃ devīsāhassīṇaṃ, Aṇaṅgaseṇapāmokkhāṇaṃ aṇegāṇaṃ gaṇiyāsāhassīṇaṃ, annesiṃ cha bahūṇaṃ isara° jāva° sathavāhāṇaṃ Bāravaīe nayaṛie addha-Bhārāhassa ya samatīhassa āhevaachchaṃ jāva viharāi.*

For those who are not too familiar with *Jaina Prakrit*, I add the translation of Barnett: 'In this city of *Bāravaī* dwelt King *Vāsudeva*, eight *Kaṇhe*, Here he held sway over *Samuddavijae* and the rest of the ten *Dasūras*, over *Baladeva* and the rest of the five great heroes, over *Pajjunne* and the rest of the three and a half erores of princes, over *Sambē* and the

¹ Perhaps *bhagavatām* is to be construed with *Vṛishṇiṇām*.

² I omit the obscure words *udāhāsamadhāra*.

³ The quotation is given also, without stating its source, in *Śivarama's* commentary and in the *Laghuśīpikā*.

⁴ P. L. Vaidya's edition, Poona 1932, p. 4f.

rest of the 60,000 fighting men, over Mahāsena and the rest of the 56,000 mighty men, over Virasena and the rest of the 21,000 warriors, over Uggāsena and the rest of the 16,000 kings, over Rāppini and the rest of the 16,000 queens, over Anaṅgaseṇā and the rest of the many thousands of courtesans, and over many kings, princes, barons, [prefects, mayors, bankers, traders, captains,] merchants, and others, over the city of Bāravaī and the whole of the southern half of Bhārahe-vāse.¹

In the sixteenth chapter of the *Nāyādharmakahāo*, we are told how King Drupada sends a messenger to Dvāravātī and commands him to invite to the *svayamvara* of his daughter Draupadī “*Kaṅhām Vāsudevām, Samuddavijayapāmokkhe dasa Dasāre, Balādevapāmokkhe pañcha mahāvīre . . .*” The list which follows agrees verbatim with that of the *Antagadāsāo*, merely omitting the queens and courtesans, inserting Uggāsena between Baladeva and Pajjunha, and inverting the order of Mahāsena and Virasena. A third version found in the *Vaṅhidasāo* is also practically identical.

There can hardly be any doubt that the *Baladevapāmokkhā pañcha mahāvīrā* included in the canonical list are identical with the holy *pañchavīras* of the Vṛishṇis mentioned in the Mōrā inscription, but sought for in vain in Brahmanical literature.

The question now arises : who are the other four *mahāvīras* besides Baladeva ? The canonical list, though it does not give us their names, yet furnishes at least some negative clue for their identification, because it clearly excludes from their number several of the most prominent Vṛishṇis known to Jaina tradition, viz., Kṛishṇa, the ten Daśārhas (including Vasudeva), Pradyumna, Śāmba, Ugrasena, Mahāsena, and Virasena. We must obviously look for four names, other than those just mentioned, which must be equally well known to the Jainas and the Brahmins. Further, considering that Baladeva, the leader of the group, is the eldest son of Vasudeva, the conjecture is perhaps not too far-fetched that the other four *mahāvīras* might be looked for among the brothers, or half-brothers, of Baladeva. Now the Jaina *Harivamśapurāṇa* gives a long list of Yādava princes who, under Kṛishṇa’s command, took the field against Jarāsandha ; the list is found, in almost identical form, in Jinasena’s *Harivamśapurāṇa* (48, 38-74) and in Hemachandra’s *Trishashtīśalākāpurushacharitra* (VIII, 7, 155-193). In this list no less than 47 sons of Vasudeva are enumerated. This great number is easily accounted for by the fact that Vasudeva has taken the place of Naravāhanadatta in the Jaina version of the *Bṛihatkathā*; the so-called *Vasudevahinḍī*, which forms also part of the *Harivamśapurāṇa*. Just like his Brahmanical counterpart, Vasudeva during his “*hinḍī*” wins 26 consorts, and the Jainas apparently thought fit that with each, or at least most of them, he should beget one or more sons. The list of the *Harivamśapurāṇa* accordingly distributes the 47 sons among 23 mothers. Under these circumstances, it stands to reason that most of those 47 names are secondary Jain inventions not likely to be met with in Brahmanical literature. As a matter of fact, almost all of them are either purely fantastic or, if they do occur in Brahmanical texts, their bearers are certainly not Vṛishṇis. The only exceptions to this—apart, of course, from Kṛishṇa and Baladeva—are four names; viz., Akrūra, Anādhṛishṭī, Śārāṇa, and Vidūfatha. These four are well-known Vṛishṇi princes expressly denoted as such in the *Mahābhārata*².

That the *Harivamśapurāṇa* list of Vasudeva’s sons should include, besides Kṛishṇa, Baladeva and neither more nor less than just four younger brothers of his who are recognised as Vṛishṇi princes in the *Mahābhārata* is no doubt a very remarkable coincidence. It can certainly not be regarded as a cogent evidence, yet I think we may feel justified in assuming that the “five great

¹ *Oriental Transl. Fund*, N. S.—Vol. XVII, p. 13f.

² *Vide* Sørensen’s *Index to the Names in the Mahābhārata*.

heroes" of the canonical list, and therefore probably also the 'five heroes of the Vṛishnis' worshipped in the temple at Mōrā, were **Baladeva, Akṛūra, Anādhyakṣi, Sārapa, and Vidūratha.**"

In the following lines the stone-house (*śaalam griham*), of course, cannot be anything else but the stone-temple (*śaala-devagrī(ha)*) mentioned before, and the *ārchādeśam śaalam pañcha* must refer to the five images of the Vṛishnis. I take *ārchādeśa* as a compound of *ārchā* 'adoration' and *deśa* as used here in the sense that in later literature is conveyed by the synonyms *āspada*, *pada*, *sthāna*. The lengthening of the initial *a* before *r* followed by a consonant found in *ārchā* seems to be a peculiarity of the Mathurā dialect; compare the frequent spelling *ārhat*, *ōrahat*, *ārāhamta*, *ārāhāta* in Mathurā inscriptions of the Kushān period¹ and *ārtthasiddhaye*, *ārttheshu* in the manuscript of the Buddhist dramas dating from the same time². That *ārchā* was used with special reference to the worship of images is shown by the fact that the word in course of time assumed the meaning 'image of a god'; cf. *divghanāsiky=ārchā*, *tuṅganāsiky=ārchā*, *Mahābhāshya* 2,222,18; *Mauryair=hiranyārthābhār=ārchāḥ prakalpitaḥ*, *ibid.* 2,429,3; *ābhyām līng=rohitaḥ Sambhur=ārchāyām bhavatā punaḥ* quoted in the commentary on *Mañkha* 138. In the Kośas *ārchā* is quoted among the words for image (*pratimā*); *Am.* 2,10,36; *Hal.* 1,131, *Hem Abh.* 1463, *An.* 2,54; *Vajj.* 220,1. Grammatically *ārchādeśam śaalam pañcha* is acc. plur. agreeing with *jvalataḥ*. The spelling with the *anusvāra* instead of *n* is not only quite common in the Central Asian manuscripts of the canon of the Sarvāstivādins, but occurs also in the manuscript of the Buddhist dramas³ and in the manuscript of the *Kalpanāmanjūṣikā* written in early Gupta script⁴.

Little as is left of the last two lines, the language of this portion of the inscription will strike the reader as being unusual in a donative record. An expression such as *jvalata iva paramavapushā* sounds like poetry. Now an examination of the two lines shows that both of them begin like a *Bhujāṅgavijimbhita* the scheme of which is — — — — — ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ in the quarter. Even the doubtful word *udadhasamādharma* conforms to it in Cunningham's reading. That this was really the metre in which the two lines were composed can be shown also in a different way. The writing preserved in line 4 which consists of 19 aksharas fills about 11½". A hemistich of 52 aksharas would fill about 2'7", and allowing 3" or 4" for the blank at the beginning and at the end of the line and between the two quarters of the hemistich, we arrive at a total length of 2' 10" or 2' 11" for the writing of one hemistich, which agrees exactly with Dr. Vogel's statement that the width of the slab is 2' 11". It is thus proved that the stanza was engraved in hemistiches. Our inscription is the earliest example of this mode of writing verses which prevailed in the ornamental inscriptions on pillars and slabs until about the middle of the fifth century A.D. and occasionally occurs still in later times.⁵ As far as I know, it is never found in copper plates, but it was practised

¹ See Nos. 78; 102; 105; 110 of my *List of Brāhmī Inscriptions*.

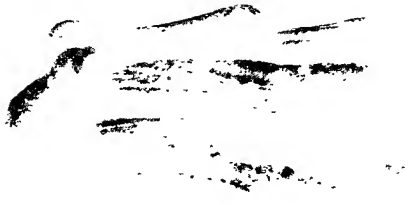
² *Bruchstücke buddhistischer Dramen*, p. 31. The lengthening bears an analogy to the lengthening of the initial *a* followed by *nt* in the Mathurā inscriptions; see *āntośāi*, *āntośānti* in Nos. 93; 99.

³ *Loc. cit.* p. 31: *dhāpa(vā)ḥ*, and even *śrīpūṣa* (for *śrīpūṣa*) *puṣpā*.

⁴ *Bruchstücke der Kalpanāmanjūṣikā*, p. 40; *amśā hi, jīvaḥ hi, maṣtrān paramarohibhāshitān ka-*.

⁵ Cf. Méharauli iron pillar inscription of Chandra (GL No. 32); Allahābād pillar inscription of Samudragupta (GL No. 1); Éraṅ stone inscription of Samudragupta (GL No. 2); Udayagiri cave inscription of the time of Chandragupta II. (GL No. 6); Bilsed pillar inscription of the reign of Kumāragupta I. (GL No. 10); Biḥār pillar inscription of the time of Skandagupta (GL No. 12); Kāhānū pillar inscription of the reign of Skandagupta (GL No. 15); Barābar Hill cave inscription of Anantavarman (GL No. 48); Nāgārjunī Hill cave inscriptions of the same (GL Nos. 49 and 50); Mathurā image inscription of G. 135 (GL No. 63); some of the Ajaṇṭā inscriptions A.S. W.I. Vol. IV, pp. 129 and 133. The earliest inscription showing verses in continuous writing seems to be the Gaṅgadhār stone inscription of the time of Viśvavarmān, probably dated in V. 490 (GL No. 17). Of the three inscriptions at Mandasor engraved by Govinda the two copies of the Prāsta of King Yaśodharman (GL Nos. 33 and 34) have the verses partitioned off, while the well inscription dated in V. 580 (GL No. 35) is written in continuous lines.

SCULPTURES FROM MATHURA MUSEUM.



E.20



N. P. CHAKRAVARTI.



P. 23

SURVEY OF INDIA, CALCUTTA.

sometimes also in manuscript writing as proved by a palm-leaf manuscript in Gupta characters unearthed in Eastern Turkestan.

The occurrence of this stanza is of considerable interest for the history of Sanskrit literature. The metre *Bhujāṅgavijrīmbhīta* is found also in Kumāralāta's *Kalpanāmaṇḍitikā*,¹ but our inscription is about 200 years earlier than that work, and if here a most artificial metre such as *Bhujāṅgavijrīmbhīta* is used for a Sanskrit stanza, it is proved that the Sanskrit Kāvya poetry was fully developed in the first century B.C.

There is just enough left of the stanza to show that the first hemistich was mainly devoted to the praise of the stone temple where the five images were set up and that the beauty of the images themselves was extolled in the second half of the stanza. From the epithets conferred on the temple, even if they should be slightly overdrawn, we may infer that it was a remarkably fine building, but there is nothing to show that it was exclusively dedicated to the five Vṛishṇis. It is far more probable that it was a Bhāgavata temple where the five images were established. No trace of this temple has until now turned up at Mōrā. When in 1910 Pandit Radha Krishna examined the site, he found only a number of fragments of very large inscribed bricks from which Dr. Vogel was able to make out the legend : *jīvaṇḍitāye rājabhāryāye Brahāsvātīmīta-[dhi]tu² Yaśamatāye kārītām*. As stated by Dr. Vogel, the characters of that inscription are those of the third or second century B.C., which is the approximate date also of King Bahasatīmīta who in all probability is identical with the Brahāsvātīmīta of the brick legend. The bricks therefore must have belonged to a much earlier building than the stone temple spoken of in the inscription. The emphatic, twice repeated, statement that the temple was built of stone leads one to think that it was destined to replace the older brick building. We shall see later on that it is not impossible that a detached piece of the temple has been preserved at Mathurā in another place.

Although the stone temple has entirely disappeared, I think it very probable that some remnants of the five images have survived on the spot. When visiting the Mōrā site, Dr. Vogel noticed some fragments of stone images consisting of two torsos of standing male statues, the pedestal of a standing image of which only the feet remain, and the pedestal and lower half of a standing female statue³: All the images are carved in the round. The two torsos are much alike. Both wear a *dhoti* held to the loins with a girdle and a shawl tied round the legs. The main difference lies in the necklace. One wears a double necklace fastened in front by means of a clasp, the other a heavy single necklace tied in a knot at the back. On the pedestal of the female figure is a fragmentary inscription. The four images were transferred to the Mathurā Museum where they bear the numbers E 20-23.

When Dr. Vogel first announced his discovery, he suggested that the sculptures might be connected with the images mentioned in the inscription. Of course, his conjecture that the male figures represent those of the Pāṇḍava brothers and the female statue is an image of Draupadī is based on the wrong idea that the term *pañchavīrah* in the inscription refers to the Pāṇḍavas, and must be abandoned. The female statue must be left out of consideration altogether, at any rate, at present. We shall see later on in what relation it may possibly stand to the other images and the well inscription. For the rest, Dr. Vogel's suggestion is plausible enough. From the inscription we should expect to find at the site of Mōrā five remarkably fine statues originating from

¹ *Loc. cit.*, p. 55.

² This is the correct reading, not *Brahāsvātīmīta*, as read by Vogel, *ASI. AR.* 1911-12 [Part II] (1915), p. 128, Plate LVIII, fig. 16.

³ *JRAS.* 1911, pp. 151ff.; *ASI. AR.* 1911-12 [Part II] (1915), p. 127f. The two torsos are figured *ibid.* Plate LVII, fig. 12-15, the one with the double necklace also in Vogel, *La Sculpture de Mathurā*, Plate XLIII (*Asiatica*, XV)

the time of Śodās and representing Baladeva and four of his brothers or companions and therefore being probably much alike in appearance. There are actually found at Mōrā images of three male persons. The torsos of two of them show that they were very similar in attitude and dress and certainly represented not foreigners as, e.g., the three Mātī statues, but some Hīnda personages. They are, moreover, as far as I can judge from the photographs, of superior workmanship and, being carved in the round, cannot be assigned to a later date than the Kushān period, but may be considerably earlier. The identity of the statues and the *pośchavīras* which thus becomes highly probable, would be finally established, if the fragments had been found in the ruins of the *śaila-devagrīha*, where, according to the inscription, the *pośchavīras* were set up. But, as already remarked above, there is no trace whatever of a stone temple. The images were found lying round about the remains of a building constructed of bricks, but I do not think that for this reason the identity of the statues and the *pośchavīras* is to be given up. There is no positive evidence that the statues were ever set up within that brick enclosure.¹ It can be easily imagined that at the time when the temple was demolished and its materials were carried away, the statues also were cut up and thrown aside. Dr. Vogel himself seems to have changed his mind. He is now inclined to look at the statues as Yaksha images.² In my opinion, they have a better claim to be regarded as the images of the Vṛishni heroes, although I admit that this view cannot be definitely proved at present.

There is still one point that requires elucidation, viz., the word *Toshāyā* in line 3 of the inscription. I have stated already in the notes on the text that there is no reason to doubt the correctness of the reading. Judging from the context *Toshāyā* can hardly be anything else but the genitive of *Toshā* dependent on the following *grīham*. At first sight one would, obviously, understand 'the house of Toshā' as a shrine dedicated to a goddess called Toshā, but I am not aware that there ever existed a goddess of that name. Under these circumstances, Toshā can only be taken as the name of the lady who caused the shrine to be built. Just as we find here *śailam grīham* combined with the name of the founder in the genitive case, we have *mahārājasya rājāsīyasya devapūtrasya Hūvashkasya, vāhāre* in the Mathurā inscription No. 62 of my *List*, or *ābhārya-Somatratasy-edam Bhāgavatāpōdayāyam kundam-upary-āvasathah kundam ch-āparam* in the Tūśān rock inscription (Gl. No. 67). Toshā does not sound like an Indian name. It is quite probable that Toshā was of Iranian extraction, and there would be nothing strange about the fact that she should have erected a Bhāgavata shrine as we know from the Heliodoros inscription at Bēsnagar that foreigners were adherents of the Bhāgavata religion. We shall probably find the name of Toshā in a different spelling again in the following inscription.

H.—Inscription on the pedestal of a female statue from Mōrā.

The inscription is incised on the pedestal of a standing female figure which was discovered by Dr. Vogel at Mōrā together with the remnants of the three statues discussed above. The image is now in the Mathurā Museum. The inscription was edited by Vogel, *Cat. Arch. Mus. Mathurā*, p. 109, No. E 20. It is figured *ASI.AR.* 1911-12 [Part II], Plate LVIII, fig. 19.

¹ Perhaps this statement has to be modified. Mr. V. S. Agravala writes: "I inspected the Mōrā sites with Rao Bahadur K. N. Dikshit in November, 1924. Dr. Lüders' remark that there is no positive evidence that the statues were ever set up within the brick enclosure does not seem to be grounded in fact. From actual inspection of the site we found that the images were set up at that very place, since there still exists *in situ* the stone pedestal in which the images were embedded. Mr. Deri Dayal took a photo of this part of the building and also measured the mortise cut into the stone which once received the image." It is not quite clear from this statement whether the five statues were all embedded in one pedestal and whether the measurement of the mortise can be shown to meet one of the Panchayatna statues, or perhaps that of the Toshā image.

² *Sculpture de Mathurā*, p. 116.

TEXT.

- 1 aya⁽¹⁾ Kan(i)[ah]ka[sya]⁽²⁾ [r]⁽³⁾ [m]⁽⁴⁾ . . .
 2 etasya⁽⁵⁾ purvaye M[ā]thuri kalavaḍ[ā] o[ḍakh]i⁽⁶⁾ . . .
 3 ye Tośāye patimā t⁽⁷⁾

NOTES.

(1) Probably to be restored *mahārājasya*. (2) Vogel: [H]uv[ish]ka[sya]. The first *akshara* is distinctly *ka*. The vowel-sign of the second *akshara* has disappeared, but the *mātrikā* is distinctly *na*. The *sh* of *shka* and the *sya* are blurred, but certain. (3) Probably to be restored as *saṁvat-sare*. (4) Of the seven or eight *aksharas* following [r], only the lower half of *ma* is distinct. The *akshara* before *ma* seems to have contained a subscript *ma*, so that the original reading may have been something like *grīshmamāse*. (5) Traces of two *aksharas* before *etasya* are still visible, but it is impossible to read them. (6) Vogel: *mathurikalavaḍap* . . . The *ā*-sign is not quite certain, but probable. The dot distinguishing the dental *tha* from *ṭha* is indistinct. The seventh letter is certainly *ḍa* as read by Vogel, a similar form occurring in one of the Māt inscriptions, but there appears to be an *ā*-sign attached to the letter. The reading of the last three *aksharas* is very uncertain. What Vogel reads as *pa* consists, as far as I see, of two letters. The first letter looks like an initial *o*, but in the middle of the vertical line of the letter there is a small horizontal stroke which might suggest to take the letter as *au*; it is, however, probably only accidental. The second letter, the lower portion of which has disappeared owing to an erosion of the stone, may have been *ḍa*. The same erosion has destroyed also the body of the last *akshara* which may have been *khi*. Possibly one *akshara* is lost at the end of the line. (7) The last word also has become illegible on account of the peeling off of the stone with the exception of a subscript *ta* which must have belonged to the third letter of the word. The word is probably to be restored as *patistāpitā*; cf. *pratisṭapita* in No. 45^a, *prattistāpenti* in No. 149^b. The slanting stroke to the left of the *ta* seems to have been caused by the erosion of the stone.

REMARKS.

It is impossible to offer a connected translation of the inscription, too much of the text being lost to fill up the gaps even conjecturally.

As the date fills half of the text, the numbers of the year, the month and the day were apparently given in words, not in figures. The king's name is distinctly **Kanishka**.

In the third line the only legible words are *Tośāye patimā* after which probably *patistāpitā* is to be supplied. The meaning of the words may be either that an image was set up by Tośā or that an image of Tośā was set up. If *Tośāye* were taken as the name of the donatrix, the object of the donation would here simply be called *patimā*. However, this would be quite unusual. In no other inscription of this time¹ *patimā* alone is used in this way, No. 68, where the second line ends with *Jinādāsiye pratimā*, being apparently incomplete. Everywhere the name of the person represented by the statue is added to *pratimā*, sometimes compounded with it (Nos. 13, 28, 29, 37, 50, 51, 118, 121, perhaps also 72), but oftener in the genitive case (Nos. 18, 24, 26, 34, 43, 45, 45^a, 47, 69^a, 71, 110; in 74 *bhagavato Varddhamānapratimā*). Generally the name in the genitive precedes *pratimā*; a different position of the words occurs only in No. 39 (*dānam pra-*

¹ In later times *pratimā* alone occurs occasionally, e.g. in the Mathurā inscription of G. 113 edited by Bühler, *Ep. Ind.*, Vol. II, p. 210, No. 39.

timā Vadhamanasya), No. 119 (*pratimā pra(tishṭhāpitā Vardha)mānasya*) and apparently in No. 68 quoted above. It is therefore not only possible, but even more likely that *Tośāye patimā* means 'the image of Tośā'. Unfortunately the upper half of the statue is lost, and what remains of it is not sufficient to determine exactly the character of the person represented. All that can be said is that it is a woman as shown by the anklets and that she wears a folded cloth with one end tucked up in the waist-belt and the other slung over the left arm. This seems to have been the costume of a fashionable lady of that time. Exactly the same dress is worn by the female worshippers on a doorjamb in the Mathurā Museum (P2)¹; cf. especially the figure in the upper compartment. There is absolutely nothing to show that the statue was meant for a goddess or a Yakshī or a Nāga woman. Nor do we know of any goddess of the name of Tośā. Now, considering that the image which according to the inscription probably represents a lady called Tośā has been found together with the remnants of three statues which probably are mentioned in the well inscription as having been set up in the stone house of Toshā, we can hardly reject the idea that Tośā and Toshā refer to the same person. The difference in the spelling of the name cannot be regarded as a serious obstacle to the identification as the name appears to be of foreign origin and, moreover, we have even in Sanskrit *kūśma* by the side of *kūshma*, *kesha* by the side of *kośa*, etc. There can be no doubt that the well inscription is about a century older than the statue inscription; it shows the 'archaic' writing that is found in all other records of the time of Śoḍāsa, whereas the statue inscription is dated in the reign of Kanishka and written in the typical clumsy characters of that period. As Tośā cannot have set up a statue during the reign of Kanishka, if her shrine was already in existence at the time of Śoḍāsa, the identification of Tośā and Toshā would definitely prove that *Tośāye patimā* means 'the image of Tośā'. On the other hand, we should be compelled to assume that somebody erected the statue of Tośā at her shrine about a hundred years after her death. Such a posthumous honouring by one of her descendants would not seem to be impossible, if we remember that probably a statue of Vima Kadphises was set up at Māt some time after his death, but I admit that the evidence for the identity of Tośā and Toshā is not much more than a chain of possibilities or probabilities that requires substantial strengthening before it can be regarded as conclusive.

The second line of the inscription affords no help in this respect. *Māthuri kalavaḍā* probably means 'the wife of the *kālavāḍa* of Mathurā', although the formation of the second word is unusual. In analogy to such derivations as *sārthavāhinī* from *sārthavāha*, we should expect rather *kālavāḍinī*. As will appear from the following two inscriptions, *kālavāḍa* or *kālavāḍa* was the title of a high official at Mathurā. Owing to the large lacuna of the text in the beginning of the third line, it is impossible to decide whether *Māthuri kalavaḍā* refers to the person who erected the statue of Tośā or to Tośā herself. Nor can I suggest anything with regard to the meaning of the following three syllables which I have tentatively read *oḍakhi*.

III.—Inscription on a sculptured stone-slab from Mathurā.

This inscription is engraved on a sculptured stone-slab from the **KANKALI TILĀ** at Mathurā, now preserved in the Lucknow Provincial Museum. The slab is figured in V. A. Smith's *Jain Stūpa at Mathurā* (*ASI, New Imp. Ser. Vol. XX*), Plate XIII. The inscription was edited by Bühler, *Ep. Ind.*, Vol. I, p. 396, No. 33, and Plate, and commented on *ibid.* p. 393f. It has made it the subject of a learned paper, *JRAS.* 1905, pp. 635-655, and R. D. Banerji treated it briefly, *Ind. Ant.*, Vol. XXXVII, p. 49.

¹ Vogel, *Cat. Arch. Mus. Mathurā*, p. 173; and Plate IIb; *Sculpture de Mathurā*, Plate XXIIb.

The inscription which is written in the script preceding that of the Kushān period was read and translated by Bühler as follows :

- “ 1. [na]mo arahato Vardhamānasya Gotiputrasa Poṭhayaśaka-
2. kālavāḷasa
3.¹ Kośikiye Śimitrāye² āyāgapato³ pra.i⁴

Adoration to the Arhat Vardhamāna ! A tablet of homage was set up by Śivamitrā (of) the Kausika (family), (wife) of Gotiputra (Gauṭtiputra), a black serpent for the Poṭhayas and Śakas.”

Gotiputra's epithet was explained by Bühler as referring to his fights with the Poṭhayas and Śakas, in which he proved to them as destructive as the black cobra is to mankind in general. The Poṭhayas he identified with the Proshthas, who are mentioned in the *Mahābhārata* as a nation of Southern India. Fleet, although agreeing with Bühler in the reading and the literal translation of the epithet, tried to show at great length that by the Śakas were meant the Buddhists and by the Poṭhayas the Digambara Jainas and that Gotiputra, who himself was a Śvetāmbara Jaina, was marked in the record as being particularly successful in disputation with adherents of those rival creeds.

Many grave objections may be raised against these interpretations, but I deem it unnecessary to enter into a detailed discussion, as in my opinion they are untenable, or at least highly improbable, already for general reasons. An epithet with the meaning assumed by Bühler and Fleet is against the style of these dedicatory inscriptions, which in a formulary language record facts, but refrain from rhetorical embellishments taken from the language of the Kāvya. Secondly, although metonymics are sometimes used instead of personal names, especially in the case of Buddhist saints, I consider it extremely unlikely that in an inscription like this one a private individual should have been called simply by his metronymic. It is far more probable that just as in innumerable other cases the metronymic was followed by the personal name, and there is no reason why Poṭhayaśaka should not be taken as a name formed by compounding the abbreviated form of the asterism Proshthapada and *yaśas*, or rather their Prakrit equivalents, and adding the suffix *-ka*. Personal names the first member of which is the name of a *nakshatra* are very common in the period to which the inscription belongs. Poṭha itself occurs in Poṭhaghosha in the Mathurā inscription No. 59, Poṭhadevā in the Sānchi inscription No. 205 and the hypocoristic form Poṭhaka in the Sānchi inscription No. 342. For *yaśas* as the second member of a compound name we have in epigraphical records Kṛishṇayaśa in the Kanhiāra inscription No. 8, Dhamayasā (fem.) in the Sānchi inscription 410, Śivayaśā (fem.) and Phaguyaśa in the Mathurā inscription No. 100 and Bhadrayaśa in the Mathurā inscription No. 107. As *Phagu* is a shortened form of *Phalguni* and *Bhadra* an abbreviation of *Bhadrapadā*, the last two names are almost exact counterparts of *Poṭhayaśaka* in our inscription.

If we take Poṭhayaśaka as the name of the husband of Śimitrā, we are driven to the conclusion that the original reading was *Poṭhayaśakasa* and that *kālavāḷasa* is an independent word characterising Poṭhayaśaka somehow or other. I think that this is fully confirmed by an examination of the outward appearance of the inscription.

The inscription is damaged both at the beginning and at the end. On the left side a piece of the stone is broken off, which has caused the partial loss of the *na* in the beginning of the upper line and the complete disappearance of three *aksharas* in the beginning of the lower line. Here

¹ Restore *bhāryāye*.

² Read *Śivamitrāye*.

³ [Bühler: *ayāgapato* (misprint).]

⁴ Restore *pratikṣāpito*.

in use already before the time of the Kushāns, and this is confirmed by its occurrence in the inscriptions on the first Stūpa at Sānchi. No. 340 of Bühler's collection reads¹ *Vedisa Datasa kalavaḍasa dānam*. There is a second copy (No. 339) which differs only in the writing of the first word: *Vedasa Datasa kalavaḍasa dānam*. A third inscription (No. 195) was read by Bühler *Datakalivatasa dānam*. Bühler identified this inscription with Cunningham's No. 172² which Cunningham himself, in accordance with his facsimile, transcribed *Datakulavaḍasa dānam*. There can be little doubt that here also the true reading is *Datakalavaḍasa*. The word is found once more in the Vakālā inscription, No. 971 of my *List*: *Koḍasa kalavāḍasa*. *Kalavaḍa* and *kalavāḍa* are apparently only defective spellings of *kālavāḍa*, and I therefore feel sure that also in the Mōrā inscription *kalavaḍā* is meant for *kālavāḍā*. Additional proof is furnished by the next inscription.

IV.—Inscription on a sculptured stone-slab from Mathurā.

The inscription is engraved on a beautifully sculptured slab found in the **Kaṅkāli Tīlā** at Mathurā and now preserved in the Lucknow Provincial Museum. The slab is figured in V. A. Smith's *Jain Stūpa at Mathurā* (*ASI. New Imp. Ser. Vol. XX*), Plate VIII. The inscription was edited by Bühler, *Ep. Ind.*, Vol. II, p. 200, No. 8, together with a photolithograph from which it appears that the inscription has suffered a good deal since the time when the impression used by Bühler was taken. Judging from the impressions before me it seems that in the second half of the inscription the lower portion of the letters has now almost entirely disappeared. My reading of the text therefore depends to a certain extent on the reproduction in the *Epigraphia Indica*, Vol. II.

TEXT.

naṃo arahato⁽¹⁾ Māhāvīrasa⁽²⁾ — Māthuraka lavāḍasa⁽³⁾ [sā] . . bhayāye⁽⁴⁾ . .
vara[kh]itāye⁽⁵⁾ āyā[ḡapato]⁽⁶⁾.

NOTES.

(1) There is a cut to the left of the *ra* which makes it look like *na*. (2) Bühler: *mahāvīrasa*, but the sign of length is attached in the same way as in the *mā* of the following word. (3) Bühler: *Māthuraka lavāḍasa*, which agrees with the photolithograph in the *Ep. Ind.*, whereas in the impression before me *lavā* is almost illegible and the last *sa* is strangely distorted. The *akshara* read *ḡa* by Bühler shows a distinct hook to the right in the impression and is therefore more probably *ḡa*. The two words can safely be restored as *Māthurakasa kālavāḍasa*. (4) This is Bühler's reading and it is evidently correct, although the letters are far less distinct now in the impressions than in the photolithograph. Restore *sāhā bhayāye*. (5) Bühler: *va* *ḡāye*, where *ī* seems to be a misprint for *i*. The last four *aksharas* may be called certain. Instead of *va* the reading *ta* would be possible according to the impressions, but the photolithograph shows a plain *va*. The name is probably to be restored as *Śivarakhitāye*. (6) Bühler's reading, although enclosed in brackets, is quite distinct in the photolithograph and there can be no doubt that it is correct, but the last three *aksharas* are illegible in the impressions.

TRANSLATION.

Adoration to the Arhat Mahāvira! The tablet of homage (*is the gift*) of the *kālavāḍa* of Mathurā together with his wife Śivarakhitā (*Śivarakhitā*).

¹ *Ep. Ind.*, Vol. II, p. 366ff.

² *Bhilsa Topes*, p. 258.

in use already before the time of the Kushāns, and this is confirmed by its occurrence in the inscriptions on the first Stūpa at Sānchi. No. 340 of Bühler's collection reads¹ *Vediṣa Dataṣa kalavaḍasa dānam*. There is a second copy (No. 339) which differs only in the writing of the first word: *Vedasa Dataṣa kalavaḍasa dānam*. A third inscription (No. 195) was read by Bühler *Datakalivatasa dānam*. Bühler identified this inscription with Cunningham's No. 172² which Cunningham himself, in accordance with his facsimile, transcribed *Datakulavaḍasa dānam*. There can be little doubt that here also the true reading is *Datakalavaḍasa*. The word is found once more in the Vakālā inscription, No. 971 of my *List*: *Koḍasa kalavāḍasa*. *Kalavaḍa* and *kalavāḍa* are apparently only defective spellings of *kālavāḍa*, and I therefore feel sure that also in the Mōrā inscription *kalavaḍā* is meant for *kālavāḍā*. Additional proof is furnished by the next inscription.

IV.—Inscription on a sculptured stone-slab from Mathurā.

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TEXT.

naṃo arahato⁽¹⁾ Māhāviraṣa⁽²⁾ — Māthuraka . . . lavāḷasa⁽³⁾ [sā] . . bhayāye⁽⁴⁾ . .
vara[kh]itāye⁵ āyā[ga]paṭo⁶.

NOTES.

(1) There is a cut to the left of the *ra* which makes it look like *na*. (2) Bühler: *māhāviraṣa*, but the sign of length is attached in the same way as in the *mā* of the following word. (3) Bühler: *Māthuraka . . . lavāḍasa*, which agrees with the photolithograph in the *Ep. Ind.*, whereas in the impression before me *lavā* is almost illegible and the last *sa* is strangely distorted. The *akshara* read *ḍa* by Bühler shows a distinct hook to the right in the impression and is therefore more probably *ḷa*. The two words can safely be restored as *Māthurakasa kālavāḷasa*. (4) This is Bühler's reading and it is evidently correct, although the letters are far less distinct now in the impressions than in the photolithograph. Restore *sāhā bhayāye*. (5) Bühler: . . . *va* . . . *itāye*, where *ī* seems to be a misprint for *i*. The last four *aksharas* may be called certain. Instead of *va* the reading *ta* would be possible according to the impressions, but the photolithograph shows a plain *va*. The name is probably to be restored as *Śivarakhitāye*. (6) Bühler's reading, although enclosed in brackets, is quite distinct in the photolithograph and there can be no doubt that it is correct, but the last three *aksharas* are illegible in the impressions.

TRANSLATION.

Adoration to the Arhat Mahāvira! The tablet of homage (*is the gift*) of the *kālavāḷa* of Mathurā together with his wife Śivarakhitā (*Śivarakshitā*).

¹ *Ep. Ind.*, Vol. II, p. 366ff.

² *Bhilsa Topes*, p. 258.

REMARKS.

For palæographical reasons the inscription must be assigned to the period before Kanishka. The fixing of an early date is also supported by the language which is pure Prakrit and further by the fact that the inscription records the setting up of an *āyāgapattā*. In the Kushān times the dedication of *āyāgapattas* seems to have gone out of fashion, there being no inscription in Kushān characters on any of the sculptured slabs unearthed at the Kaṅkāli Tīlā.

The two words *Māthurakasa kālavāṣa*, which, though partly restored, may be regarded as perfectly certain, are of special interest, because they give us a hint as to the meaning of the term *Māthuri kālavadā* used in the Mōrā inscription, and at the same time confirm what I have said about the social position of the *kālavāṣa*. The donor of the slab would hardly have called himself simply by his title, without adding his personal name, if he had not been an official of very high rank.

V.—Inscription on the pedestal of an image from Gaṇeśhrā.

The inscription is on the pedestal of a standing figure of which only the feet remain. It is incised on the top of the pedestal between the feet. The stone was acquired by Pandit Radha Krishna from a Koli who is said to have obtained it from a Brahmin's house in the village of Gaṇeśhrā, three miles north-west of Mathurā City. It is now in the Mathurā Museum. The inscription was edited by Vogel, *Cat. Arch. Mus. Mathurā*, p. 122, No. G42.

TEXT.

- 1 Maha[daṁḍa]nā[yakasya]⁽¹⁾ yamasha-
- 2 [heka]s[y]a⁽²⁾ [v]iś[v]a[saka]sya⁽³⁾ Ulānāsya⁽⁴⁾ paṭimā

NOTES.

(1) Only the first two *aksharas* are well preserved, the rest of the word is more or less effaced. Vogel reads *maha[hi]nā[yanasya]*, but the reading given above is certain with the exception of the *anusvāra*. (2) This is Vogel's reading. The first *akshara* is possibly *yā*, though the *ā*-stroke would be very short. The lower portion of the *he* and the *ka* and the subscript *ya* have disappeared through the breaking off of the stone. The *he* is doubtful, and instead of *ka* we may read *na*. (3) Vogel: *[vi]śā[ya]sya*. The lower portion of *vi* and the subscript *va* are mutilated. There may have been an *ā*-sign attached to the *śva*, but it is doubtful. The third and fourth *aksharas* are almost completely effaced, but from the faint traces they can be read with certainty as *saka*. There seems to have been no *i*-sign on the top of the *sa*. (4) Vogel: *Ulanāsya*. The *ā*-sign of *lā* is quite distinct.

TRANSLATION.

The image of the great general, the *yamashaheka*(?) (and?) *viśvasaka Ulāna*.

REMARKS.

From the inscription it appears that the statue represented the great general Ulāna, who, judging from his name, was certainly a Śaka. *Ulāna* being formed with the suffix *-āna* which is common in the Śaka language. What is left of the statue, points into the same direction. The feet are shod with the same wadded boots that are worn by Kanishka in his well-known statue.

¹ According to Mr. V. S. Agrawal the word was correctly read by Daya Ram Sahni in the *Annual Report Northern Circle*, 1921, p. 3, which is not accessible to me.

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As regards Ulāna's titles, *mahādaṇḍanāyaka* occurs again in the Mathurā inscription No. 60 of Sarā 74. In my edition of the record¹ I read in ll. 6ff. *mahādaṇḍanāyakasya Vālinasya*, but the true reading appears to be *Valānasya*, and *Valāna* and *Ulāna* being evidently only different spellings of the same name, it is quite possible that the general mentioned in that inscription is identical with the person represented by the statue. The title *viśvasaka* is found in slightly different spellings in several Mathurā inscriptions of the Kushān period. Nos. 127, 128 and 141 record gifts of the *viśvasika* or *viśvasika* Vakamihira, No. 1259 a gift of the *viśvasika* Aśyala or Suśyala. It will be noticed that the title is only borne by persons who by their names are shown to be of foreign descent. Perhaps the correct form of the title is *viśvāsika*. In the *Divyāvadāna* p. 188 it is said of a certain Brāhmaṇa : *sa rājñā Prasenañjitā Kauśalena hastimadhyasy=opari viśvāsikaḥ sthāpitah*, but here also *viśvāsikaḥ* is not warranted by the manuscripts which write either *viśvāsikaḥ* or *viśvāsikaḥ*. *Yamashakeka*, provided the word has been read correctly, would seem to be a foreign title or a local designation, though I cannot suggest anything as to its meaning. But whatever his functions may have been, the title of *mahādaṇḍanāyaka* certainly shows that Ulāna was a high official, and the present inscription, although it is badly preserved and its original place is not known, is yet of great importance as proving that during the Kushān period not only kings, but also dignitaries of lesser rank were honoured by statues. As shown by the following inscription, the statue of Ulāna is not an isolated case.

VI.—Inscription on the base of a male figure from Mathurā.

The inscription, as stated by Vogel, is incised on the base of a male figure, standing, clad in the Indo-Scythian dress : tunic, trousers and boots. He holds a bunch of lotus-flowers in his right hand and an indistinct object in his left. The head is lost. The image was found in a *bāghīcha* on the Brindāban road about 1½ miles from Mathurā. It is at present in the Mathurā Museum. The inscription is in a very bad state of preservation, and only the date of the year was read by Vogel, *Cat. Arch. Mus. Mathurā*, p. 110, No. E25. The statue is figured *JRAS.* 1911, Plate VIII, fig. 2.

TEXT.

1 sa[va]tsarā⁽¹⁾ 70 2⁽²⁾ h(e) s(e)⁽³⁾ pratha(me)
2 ṛṇasya⁽⁴⁾ pra(timā)

NOTES.

(1) The ā-sign of *rā* is pretty distinct. After *rā* there is a long vertical stroke, apparently caused by a fissure in the stone. (2) The first figure is not quite distinct. Vogel took it to be 40, but it is more probable that it is 70. The second figure is probably 2. (3) The *e*-sign of *h(e)* and *s(e)*, if they were originally engraved, are entirely obliterated. The word was certainly meant for *hemantamāse*. (4) Before *ṛṇasya* about ten *aksharas* are illegible.

REMARKS.

Although only one complete word and two numerical signs can be read with tolerable certainty, the inscription, in conjunction with the complementary evidence furnished by the dress of the statue, allows us to affirm that, probably in the year 72 of the Kushān era, in the first month of winter, the statue of a foreigner, whose name ended in *-ṛṇa*, was set up at Mathurā. The custom of erecting portrait statues seems to have been in vogue among the foreign chiefs at Mathurā

¹ *Ep. Ind.*, Vol. IX, p. 242.

during the Kushān period. The Mathurā Museum contains no less than six heads of statues¹ wearing the high conical hats which are an essential part of the Scythian dress. In my opinion, these facts give additional weight to the suggestion that the female statue from Mōrā also represents some lady belonging to a clan of the foreign invaders.

VII.—Inscription on a door-jamb from Mathurā.

The inscription is engraved on the side of a carved door-jamb dug out of an old well in the Mathurā Cantonments in 1913 and is now in the Mathurā Museum. The inscription consists of 12 lines, but the first five lines are so much obliterated that only here and there a letter can be made out with more or less certainty. Each line consisted of nine or ten *aksharas*, of which four or five on the right side are missing. From an examination of the stone Mr. Ramaprasad Chanda came to the conclusion, which undoubtedly is correct, that the epigraph was originally incised on a square pillar which was afterwards cut lengthwise through the inscribed side into two halves and turned into door-jamba. The inscription was first noticed in the *Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March, 1917*, p. 10², and edited by Ramaprasad Chanda, *MASI*. No. 5, pp. 169-173, and Plates XXV and XXVI.

TEXT.

- 1 . [v] :
- 2 sa[s]ya⁽¹⁾
- 3 [vas].⁽²⁾
- 4 [p] . . . [pa] Śiva⁽³⁾
- 5 shapu[t]r[e]ṇa Kanāi⁽⁴⁾
- 6 Vasunā bhaga[va](to Vāsude)-⁽⁵⁾
- 7 vaśya mahāsthāna (śai)-⁽⁶⁾
- 8 laṁ toraṇaṁ ve(dikā cha prati)-⁽⁷⁾
- 9 shthāpito ⁽⁸⁾ prīto [bha](gavān Vāsu)-⁽⁹⁾
- 10 devaḥ svāmi[sya] (mahākshatra)-⁽¹⁰⁾
- 11 pasya Śoḍā[sa](sya) ⁽¹¹⁾
- 12 saṁvartayatām⁽¹²⁾

NOTES.

(1) *Sasya* is distinct, and as we should expect the inscription to begin with the date, the first line is probably to be restored as *svāmisya mahākshatrapasya Śoḍā*. The subscript *ve* visible in the first line may have belonged to *svāmisya*. (2) The second *akshara* of this line is *sa* with an indistinct vowel-sign. The preceding *akshara* looks like *va*. Considering that probably the date stood in this line, *vas* is possibly to be restored as *divase*. (3) The reading of the first and third *aksharas* of this line is by no means certain. (*Pra*)*pautreṇa* would be in keeping with the context, but what is visible of the letters can hardly be reconciled with that reading. The fourth *akshara* of the line is *śi* followed by an *akshara* that probably is a *va* of the same shape as in *devaḥ* in l. 10 and *saṁvartayatām* in l. 12, but it may be *mā*. (4) The first *akshara* is clearly *śha* and to the right of it below the line there is a distinct *pu*, so that at first sight one might read *śhapu*. However, there seems to be no connecting line between *śha* and *pu*,

¹ G-32, Add. 1252 (from the village of Māt), 1519, 1566 (from Pālī Kherā), 1567, 2122. Two of these are figured in Vogel's *Sculpture de Mathurā*, Plate IV; cf. p. 23; 92.

² This report is not accessible to me.

and I therefore consider it more probable that *pu* was at first omitted by mistake and afterwards inserted below the line. As the second *akshara* certainly had a subscript *ra* and the third *akshara* is *na*, the reading *shaputrena* naturally suggests itself, and although the upper portion of the second *akshara* is very indistinct, the reading would not seem to be impossible. The fourth *akshara* of the line is *ka* with the ordinary *o*-sign at the top and another very distinct horizontal line to the left. The next *akshara* is *sa*. From the reverse of the inscription it appears that of the two strokes visible at the top of the letter the one to the left is accidental, whereas the stroke on the right seems to be the *i*-sign. Perhaps the two *aksharas* are to be read *Kausi* and the word to be restored as *Kausikīputrena*. (5) The missing *aksharas* were restored by Chanda. (6) The missing portion of the compound *mahāsthāna* can hardly be restored with any certainty. At the end of the line I would supply *sai*. Other possibilities are discussed below. (7) Chanda restores *vedikāḥ* (which seems to be a misprint for *vedikā*) *prati*, but the additional *cha* is indispensable. (8) The *o*-sign of *to* is distinct, but *to* must be a mistake for either *te* or *tāni*. (9) Chanda wrongly restores *bhavadu* instead of *bhagavān*. (10) The missing *aksharas* were restored by Chanda. (11) Something like *aśvāryam* or *āyurbalam* is to be supplied at the end of the line. (12) Chanda read at first *śamvartayataṁ* and afterwards *śamvart[e]yātāṁ*. The third *akshara* is undoubtedly *ra*, not *re*, the last *akshara* is *tām*, and the reverse of the impression shows clearly that the supposed *ā*-sign of *ya* is only a flaw in the stone.

TRANSLATION.

. . . by *Vasa*, a gateway of stone (?) and the railing was erected at the . . . of the great temple of *bhagavat Vāsudeva*. May *bhagavat Vāsudeva*, being pleased, promote (the dominion or the life and strength) of *svāmin mahākshatrapa Śoḍāsa*.

REMARKS.

Owing to the extreme uncertainty of the reading, the first five lines of the inscription cannot be translated. As stated above, from the few letters legible in the first two lines it becomes probable that the inscription was dated in the reign of *svāmin mahākshatrapa Śoḍāsa*, and this is borne out not only by palæography, but also by the benediction pronounced on the *mahākshatrapa* in the conclusion. The genealogy of the donor is hopelessly fragmentary. Not a single name can be relied upon, and it is not even quite sure whether the donor's own name was simply *Vasu* or a compound name ending in *-vasu*. Only so much seems to be certain that he was not a foreigner, but a Hindu.

The gift consisted of a gateway (*torāṇa*) and a railing (*vedikā*)¹ and perhaps a third object the name of which ended in *-lām*. Chanda restored *lām* as *chaturśālam* which is highly improbable as this term never occurs in inscriptions of this time. Possibly *lām* is the rest of *devakulam* used here in the sense of a small shrine as in the Jaina inscription No. 78, or, more probably, *lām* is to be restored as *śailām*. If the language of the record were quite correct Sanskrit, the predicate would be either *pratiśhāpīṇi* or *pratiśhāpīte*. The form actually found in l. 9, (*prati*)*śhāpīto*, is wrong in any case and therefore of no account for the restoration of the subject of the sentence.

The name of the place where the *torāṇa* and the *vedikā* are said to have been erected, is mutilated and cannot be restored, especially because it is doubtful whether one or three syllables are lost after *mahāsthāna*. But whatever the missing syllables may have been, I cannot follow Chanda in taking the term 'the great place of *bhagavat Vāsudeva*' as meaning a spot that was believed to have been either the birthplace of *Kṛishṇa* or the scene of some notable event in his early career.

¹ Chanda translates *vedikā* by 'a square terrace in the middle of the courtyard', but the meaning 'railing' is absolutely certain.

Chanda himself has pointed out that in the Mathurā inscription No. 85 *bhagavato nāgendrasya Dadhikarṇasya stāne* means 'in the temple of the holy lord of the serpents Dadhikarṇa', and I see no reason why *mahāsthāna* should not simply denote a large temple or sanctuary also in the present inscription.

As the pillar, perhaps hundreds of years afterwards, was taken away from the large temple of Vāsudeva to be turned into the door-jamb of another building and ultimately to be thrown away into a well, all that can be possibly asserted with regard to the place of that temple is that it stood in Mathurā or somewhere in the environs of the City. The inscription moreover shows that that temple was, if not erected, at any rate enlarged or embellished during the reign of the *mahākshatrapa* Śoḍāsa by a person, who although being a Hindu, seems to have been a high official in the service of the *mahākshatrapa*¹, carrying out the work by order or at the desire of his master, since in the benediction the benefit of the donation is attributed to Śoḍāsa alone. The facts that we can thus ascertain with regard to the temple of Vāsudeva agree in several respects with what we can infer from the Mōrā well inscription about the Bhāgavata sanctuary at that place. There also a temple (*devagriha*) is said to have been adorned with the images of the *pañchavīras* of the Vṛishṇis during the reign of Śoḍāsa. If my suggestion that in line 8 of the present inscription *lam* is to be restored as *śailam* should prove correct, this also would be a point of agreement as in the Mōrā inscription also the temple and the images are expressly stated to be of stone (*śaila*). Moreover, as no trace of a stone building has been found at Mōrā, it appears that the temple was intentionally pulled down at some time and the materials carried away and probably used for some other purposes. Of course, these coincidences are no conclusive evidence, but considering everything I think it not improbable that the pillar bearing the present inscription hails from the Bhāgavata temple at Mōrā.

No. 28.—KOSAM INSCRIPTION OF (THE REIGN OF) KANISHKA : THE YEAR 2.

BY KUNJA GOBINDA GOSWAMI, M.A., CALCUTTA.

This inscription is engraved on the pedestal of a big standing figure of a Bōdhisattva, which was recovered from the ruins of Kosam (ancient Kauśāmbī). The image is now kept in the Municipal Museum at Allahābād. In 1934, at the time of a visit to the said museum, I came across the image and deciphered the important portions of the inscription. As no photograph or estampage was available at that time, the inscription was first noticed by me in an issue of the Calcutta daily paper, the *Amrita Bazar Patrika* and subsequently a tentative reading with translation and notes was published in the *Calcutta Review*, July, 1934, without any facsimile. It has, however, now been possible for me to make out the full text of the epigraph with the help of a good photograph and a set of estampages, very kindly supplied by Mr. N. G. Majumdar, Superintendent, Archæological Section, Indian Museum, Calcutta, which he received from the Government Epigraphist for India.

The inscription consists of only two lines of writing. The size of the letters varies between $\frac{3}{8}$ " and $1\frac{1}{4}$ ". The characters are Brāhmī resembling those of the Sārnāth and the Sabēth-Mahēth image inscriptions of the time of Kanishka. The type may be termed "early Kushāna" after Dr. Vogel, who used this expression in reference to the characters of the Sārnāth inscription of the 3rd year of Kanishka.² It forms a transition between the script of the 'Northern Kshatrapa'

¹ According to the inscription No. 82 the treasurer of Śoḍāsa also was a Brāhmana.

² Above, Vol. VIII, p. 175.

epigraphs¹ and that of the later Kushāṇas.² The middle stroke of *ya* in *pra[tiśhā]payati* is almost equal in length with the side ones. The subscript *ya* is used here in its full form (e.g. in *rājasya*). In later Kushāṇa inscriptions, this letter, when used in a conjunct is indicated by a cursive form or a loop attached to the left hand side of the central line. The signs for medial *ā* in *rājasya*, *Buddhamitrā* and *trepitīkō*, *e* in *cha(m)kame* and *o* in *-sattvo* are used by horizontal strokes as in the records of earlier period, but *e* in *trepitīkā* and *o* in *bhagavato* show a tendency towards the slanting forms to be found in later Kushāṇa inscriptions.

The stone is much mutilated and although some letters have disappeared, it is not difficult to fill up the lacunæ by means of the clue supplied by associated letters. The first letter *ma* of the word *mahārājasya* in line 1, and the last syllable *ti* of *prati* in the same line have entirely been obliterated ; a portion of the conjunct letter *shhā* of *pratiśhāpayati* (in lines 1-2) has also been effaced.

The epigraph is dated in the **second year of Mahārāja Kanishka, the second (month) of Hōmanta (winter), the eighth day**, and its purpose is the erection of a *Bōdhisattva* statue by the nun, **Buddhamitrā**, well versed in the *Tripitaka*, at the promenade of the Lord Buddha. So far the records of the 3rd year of Kanishka found at Sārṇāth³ were regarded as the earliest epigraphic evidence of his reign, but now we find that the present one is the earliest Brāhmī inscription of Kanishka, so far discovered.

The **language** of the inscription is a form of mixed dialect as found generally in the Brāhmī inscriptions of the Kushāṇa period. The genitive case-ending in [*Ma*]hārājasya is a regular Sanskrit termination, but *sa* in *Kanishkasa* and *Buddhasa* is a Prākṛit case-ending.

As I have stated above, the donor of the image is the Buddhist nun Buddhamitrā. We come across the same name among the donors of the Sārṇāth image of the 3rd year of Kanishka.⁴ This name again occurs on an inscribed Bōdhisattva image from Mathurā (now preserved in the Lucknow Museum) of the year 33 of King Huvishka.⁵ In all these places she is mentioned as well versed in the *Tripitaka*, while in the Sārṇāth and the Mathurā inscriptions, we are further told that she was a female pupil of the monk Bala, who knew the *Tripitaka*. It may be reasonably concluded here that Buddhamitrā of all the records mentioned above, is one and the same person. That she was a very well-known lady appears from the fact that the nun Dhanavati, donor of a Bōdhisattva image at Mathurā, introduces herself as the sister's daughter of the *Trepitīkā* Buddhamitrā.⁶

The style of the image bearing this inscription is that of the Mathurā school as in the case of the two other Bōdhisattva images found at Sārṇāth⁷ and Śrāvastī.⁸ The material used in each case is the red Agra sand stone. More than three decades ago, Dr. Vogel, while explaining the nature of art of the Sārṇāth image remarked : "Seemingly this Mathurā school created a Bōdhisattva type, specimens of which found thier way to other famous centres of Buddhism."⁹ This statement of his finds corroboration also in the present sculpture.

¹ *Ibid.*, Vol. II, p. 199, plate facing page 200, No. 2.

² The script used in the inscription of the 5th year of Kanishka's reign is similar to that of the later Kushāṇa records. See above, Vol. I, p. 381, No. 1.

³ Above, Vol. VIII, pp. 173-179.

⁴ Above, Vol. VIII, p. 176 ; D. R. Sahni, *Cat. of the Sarnath Museum*, pp. 35-36.

⁵ Above, Vol. VIII, pp. 181f. ; *Ind. Ant.*, Vol. XXXIII (1904), pp. 39f.

⁶ Above, Vol. VIII, p. 182.

⁷ D. R. Sahni, *Cat. of the Sarnath Museum*, No. B(a)i, plate VII.

⁸ Above, Vol. VIII, plate facing p. 181.

⁹ *Ibid.*, p. 174.

The image is badly damaged. Its head and right arm are broken and lost. The left hand rests on the hip and holds the upper garment, which leaves the right shoulder bare. The folds of the dress are quite prominent. A double girdle tied round the loins keeps in the lower garment which reaches beneath the knees. Five lotus buds tied together, with a full-bloomed flower at the top, are found between the legs. There is another full-bloomed lotus by the side of the left leg of the image.¹ The difference of this sculpture with the one found at Sārnāth is that we find lotuses between the two legs in the former case, while in the latter the same place has been occupied by a lion.

TEXT.

1 [Ma]h[ā]rājasya Kaṇ[i]shkasa saṁva[tsa]r[e] 2 h[e] 2 di 8 Bodhisattvo (tvaṁ) pra[tī]-
2 [shthā]payati bhikhūni Buddhamitrā trepiṭ[i]kā bhagavato Buddha cha[m]kame²

TRANSLATION.

In the year 2, of *Mahārāja Kaṇishka*, on the 8th day of the 2nd (month) of Hāmanta, (Buddhist) nun Buddhamitrā, who is well versed in the Tripitaka, sets up (this image of) Bōdhisattva at the promenade of the Lord Buddha.

No. 29.—DOHAD STONE INSCRIPTION OF MAHAMUDA (BEGARHA) : V. S. 1545, SAKA 1410.

BY H. D. SANKALIA, M.A., LL.B., PH.D. (LOND.).

This inscription is preserved in the Prince of Wales Museum, Bombay. It is now published for the first time from the stone itself as well as with the help of ink-impressions made available by the courtesy of the Trustees of the said Museum. The editor has also to thank Mr. G. V. Acharya, the Curator of the Archaeological Section, and Mr. R. K. Acharya, for assisting in deciphering a few passages of the inscription. The stone on which it is inscribed measures 3' 3" by 1' 7" and is reported to have come from Dohad, the chief town of the Sub-Division Dohad in the District of the Pāneh Mahāls, Bombay Presidency, 77 miles north-east of Baroda. Besides the two vertical cracks across the stone, it is chipped off at several other places, which has made the deciphering difficult. The difficulty is enhanced by the application of vermilion or some other pigment on the stone. The record contains 22 lines of writing, a few letters of the first line and many of the last two lines being completely effaced. The average size of the letters is $\frac{1}{4}$ ".

The inscription is dated in Vikrama 1545, Saka 1410, Vasāṣṭha Śudi 13 (and perhaps also in the Hijra era which might have been mentioned in the first half of line 21, which including the name of the day is now completely chipped off).—This corresponds to Thursday, April 24, A.D. 1488 (and to H. 893 Jamāda'1 awwal).² With regard to the date it is to be noted that the inscription records Saka as well as Vikrama era and that this is a feature not only of all the Sanskrit

¹ Kern Institute, *Annual Bibliography of Indian Archaeology*, Vol. IX (1934), pl. II(c).

² Mr. A. Ghosh entertained some doubt about my reading of the year 2, and suggested a symbol for 20; before 2 (*Ind. Hist. Quart.*, Vol. X, pp. 575-76); but from the photograph and the estampage, it is perfectly clear that his assumption is not correct. The writing immediately preceding the figure 2 is not a symbol for 20, but the last portion of the word *saṁva[tsa]r[e]*. Again the last word of the inscription is *cha[m]kame* and not *paṣame* as read by Mr. Ghosh. In the estampage and the photograph *cha* is quite clear.

³ Cf. S. K. Pillai, *Indian Ephemeris*, Vol. V, p. 178.

KOSAM INSCRIPTION OF KANISHKA: THE YEAR 2.



N. P. CHAKRAVARTI.
Rec. No. 1898 E/38-275.

(From an impression).
SCALE: TWO-FIFTHS.

SURVEY OF INDIA, CALCUTTA.

inscriptions¹ of Mahmūd's time found in Gujarāt but also of some other inscriptions of Northern India ;² whereas inscriptions found in Kāthiāwār,³ during this period, use only the Vikrama era.⁴

The script is Dēvanāgarī and calls for no remarks.

With regard to orthography also there is nothing particular to note, excepting the frequent use of *anusvāra* instead of final *m* and the doubling of consonants after *r* in some cases, for example, *dharmma* (ll. 4 and 18) and *kīrtti* (l. 8).

The language of the inscription is Sanskrit and with the exception of the introductory invocation and the portion after the stanza 26 the entire composition is in verse.

Unfortunately as the last three lines are badly defaced it is not possible to say with certainty whether the inscription belongs to the reign of Mahmūd Begarhā or whether it is his own, that is, ordered to be inscribed by Mahmūd himself to record his deeds. From the sense that can be gathered from the last lines it appears that the inscription was engraved after the building of the fort of Dadhīpadra (Dohad) by Imādalamulaka⁵ (i.e., Imād-ul-mulk), the chief minister of Mahmūd Begarhā, and it incidentally gives the genealogy and the deeds of the Gujarāt Sulṭāns and particularly those of Mahmūd. It is, however, the first inscription⁶ of the reign of Mahmūd Begarhā or of his predecessors that gives some details of the deeds, viz., of the wars won and buildings constructed by Mahmūd and his predecessors.

The inscription opens with an invocation to a goddess, who is said to be residing in Kashmīr,⁷ after which it mentions one Mudāphara Pātasāha, who seems to be no other than Muzaffar I of Gujarāt.

The inscription then gives the following genealogy of the Sulṭāns of Gujarāt : (1) Shāh Mudāphara ; (2) his son, Mahammada ; (3) in his family, Shāh Ahammada ; (4) his son, Shāh Mahammada ; (5) in his family, Shāh Mahamūda.

¹ Bāi Harīr's Ins., *Ind. Ant.*, Vol. IV, p. 368 and above, Vol. IV, pp. 298ff ; Adalja Vāv Ins., *Revised List Antiquarian Remains, Bombay Presidency*, p. 300.

² See Bhandarkar, *List of Inscriptions of Northern India*, Nos. 723 and 1121 ; 736 and 1126 ; 737 and 1127 ; 748 and 1128 ; 757 and 1129 ; 773 and 1130 ; 873 and 1136 ; 901 and 1138 ; 967 and 1146.

³ See *Revised List, etc.*, pp. 239, 240, 241, 242, 243, 245, 246, 248-49, 251, 254, 257, 263.

⁴ This implies that the catholicity, as regards the use of the era, which was noticed in Kāthiāwār at the end of the 13th century, had disappeared in the subsequent period.

⁵ For details see below.

⁶ Other inscriptions published so far are :—Arabic Inscriptions : *Revised List, Antiquarian Remains, Bombay Presidency*, pp. 303, 304-07 ; one is reported in *An. Rep., A. S. I.*, 1927-28, p. 146 ; it is said to give the names of the Sulṭāns of Gujarāt who were associated with the completion of the town of Dohad ; two from the Halol gate, Chāmpaner, are published in *Ep. Indo-Mos.*, 1929-30, p. 4. Sanskrit Inscriptions : from Adalja, *Rev. List*, p. 310 ; Bāi Harīr's Inscription, *Rev. List*, p. 300 ; *Ind. Ant.*, Vol. IV, p. 368 and above, Vol. IV, p. 298. Of all the inscriptions—either of the Muslim rulers themselves or of Hindu kings referring to their Muslim overlords—till about A.D. 1500, only one record comes very near to the present one, viz., the Inscription of Sādhārā of V. S. 1373 found at Lādṇū in the Jodhpur State. It is in Sanskrit, in verse and though it emanates from a petty chief in Rājputāna it incidentally gives the genealogy of the Muslim emperors of Delhi, from Shihāb-ud-dīn Ghūrī to Alā-ud-dīn Khaljī. For details see above, Vol. XII, pp. 17-27.

⁷ Other inscriptions of Mahmūd's time do not lend us much help in the attempt to identify this goddess. She seems to be Brāhmi *alias* Sarasvatī, for a Jain writer, Chandraprabhasūrī (A. D. 1278) of Gujarāt, uses identical expression *dēvīn Kāśmīravāsīnīm* in the section on Hēmachandra (Hēmachandrasūripabandha), verses 39-46, of his work *Prabhāvaka-charita* (Ed. Hirananda Sharma, Bombay, 1909) for telling us that Hēmachandra worshipped the goddess Brāhmi of Kāśmīra and became a *Siddhasarasvata*. [The reference may be to the goddess Durgā—Sarasvatī probably of the Śārādā shrine of Kashmīr which was well known in India even in the 15th and 16th centuries. See Stein, *Kalhana's Chronicle of Kashmīr*, Vol. II, pp. 279 ff.—Ed.]

This differs from the genealogy given by the Muslim historians) and also accepted by the authors of the *Cambridge History of India*¹ in some respects) as considered below.

Firishta² and the authors of the *Mirāt-i-Sikandari*,³ the *Mirāt-Ahmadī*,⁴ and of the *Arabic History of Gujārāt*⁵ give the following list :—

(1) Muzafar Shāh (Muzaffar I); (2) Ahmad Shāh (Ahmad); (3) his son, Muhammad Shāh (Muhammad); (4) his son, Kutub-ud-din (Quṭb-ud-din Ahmad Shāh); (5) Daud (Dā'ūd) and (6) Mahmūd (Mahmūd I), second son of Muhammad Shāh.

Thus our inscription leaves out Nos. (4) and (5), viz., Kutub-ud-din, son⁶ of Muhammad Shāh, and Daud, a brother⁶ of the latter (No. 3) and an uncle of the former (No. 4). But it does take note of Mahammada (called by the Muslim historians "Muhammada")—a name which was bestowed upon Tātār Khān by his father Zafar Khān before the latter proceeded to Delhi.⁷ This event, however, took place when Zafar Khān was still a governor under the Delhi emperors and not an independent ruler of Gujārāt. Our inscription seems to refer to Mahammada in that capacity when it calls him *Mahīpati*, though it is possible that this title merely recalls the short period of Mahammada's sovereignty referred to above. The latter inference is all the more probable because the inscription besides giving him the epithet *Mahīpati* does not credit him with any conquests.

But it is not in our inscription alone that the names Kutub-ud-din and Daud are omitted. They are not found also in two Arabic inscriptions—one⁸ of Mahmūd himself and the other⁹ from Bāi Harīr's well. They are missing also in the legends on the silver coins of Mahmūd.¹⁰ Moreover, these inscriptions refer to Muhammad (Tātār Khān), son of Muzaffar Shāh, as Muhammad Shāh, implying thereby that he was one of the independent Sultāns of Gujārāt.

Two other points in the genealogy of the present record are worth noting. (1) Though Ahammada (No. 3) and Mahamūda (No. 5) were the sons of Nos. 2 and 4 respectively, they are not explicitly called so as Nos. 2 and 4 are called the sons of Nos. 1 and 3 respectively. They are merely introduced with the words "in the family were born...". (2) The names of Kutub-ud-din and Daud are omitted from the list. The omission of Daud may be understood because his reign was very brief; moreover, he was not the direct descendant. But Kutub-ud-din was the eldest son of Mahammada and had a glorious, though brief, reign of about 7 years,¹¹ and the reason¹² for his omission in the epigraphs cannot be easily explained. It is possible that

¹ Vol. III, pp. 295 ff. and p. 711.

² *History of the Rise of the Mahomedan Power* (Tr. from the Persian by Briggs), Vol. IV, pp. 1 and 9; though on pp. 8-9 Firishta does cite a historian according to whom Muzaffar Shāh himself, before proceeding to Delhi, conferred upon his son the title 'Ghasias-ood-Dowla-ood-Deen Mohamed Shah'.

³ Tr. by Faridi, p. 7; he also says that Zafar Khān had invested Tātār Khān with the title of Nāsirudin Muhammad Shāh. But this was before Zafar Khān declared his independence.

⁴ Tr. by Bird, pp. 196, 197, 201-02.

⁵ *Zafar-ul-Wāliḥ bi Muzaffar wa Alīḥ* (ed. Ross), pp. 1, 3, 14, 300 (see Vol. III, Index).

⁶ See the authorities cited in notes above.

⁷ Briggs, *op. cit.*, p. 9; Faridi, *op. cit.*, p. 9. Bird, *op. cit.*, p. 179 (according to Firishta, Tātār Khān imprisoned his father and assumed the title of Mohammed Shāh); Ross, *op. cit.*, p. 904 gives his name as Muhammad Khān, and Tātār Khān as his title.

⁸ *Ep. Indo-Mos.*, 1929-30, p. 4.

⁹ *Ind. Ant.*, Vol. IV, p. 367.

¹⁰ See *Catalogue of the Coins in the Prince of Wales Museum, Bombay, Sultans of Gujārāt*, p. xxii.

¹¹ *C. H. I.*, Vol. III, pp. 301-303; Briggs, *op. cit.*, pp. 37-44; Faridi, *op. cit.*, p. 41; Ross, *op. cit.*, pp. 14, 200, 451.

¹² It cannot be that he died in suspicious circumstances, because his father Muhammad also died in similar circumstances (Briggs, *op. cit.*, Vol. IV, p. 36), though the *Cambridge History of India* (Vol. III, p. 301) says that he died of severe illness.

the inclusion of Muhammad I and the omission of Kutub-ud-din and Daud in all the epigraphs—Sanskrit and Arabic—of Mahmūd's reign may be with a certain motive which we do not know. But it is difficult to say that all of them derived their information from the same source which was not as exhaustive as those of the historians we know of, because Daud and Kutub-ud-din were the immediate predecessors of Mahmūd and thus not so far removed from him that the family records would forget them. On the contrary the family records are likely to possess much more information about them than outsiders should—and that perhaps accounts for the divergent genealogies of the epigraphs and the historians.

Further historical information we can gather from this record is that Muzaffar Shāh is called *Mudāphara* and *Nṛipaprabhu*. This latter epithet perhaps implies the establishment of the independent kingdom of Gujarāt in A.D. 1396 acquired by that Sultān by severing his allegiance to the Delhi emperors.¹ The capital of this kingdom was Pattana, the ancient Anahilapattana of the Chaulukyas of Gujarāt (c. 960-1300 A.D.). His previous conquest over Farhat-ul-Mulk, the disobedient governor of Gujarāt and other kings of the neighbouring provinces,² while still a governor under the Delhi Emperor Muhammad Shāh seems to be referred to by the words *nṛipakulam=akhilam yō vijity=ādhitasthau*.

Mudāphara's son Mahammada is merely called a *Mahīpati*. In absence of any other details this epithet does not mean much, and in reality Mahammada did not succeed his father, nor many exploits are credited to him by historians, hence the unembellished epithet seems to be justified.

After Mahammada comes *Ahammada*. He is said to be born to adorn the earth, and one who was omniscient (and knew) the essence of all religions, worldly things and thoughts. Further, not only did he afflict by his prowess and conquer the lord of Mālava but took his land³ as well as wealth. History bears out, to some extent, the truth of these words of praise for Ahmad. As to the other praises, Ahmad may well be called an "ornament of the earth" because he was one of the first great Sultāns of Gujarāt and consolidated his dominions and founded the city of Ahmadābād, though, strange to say, there is no reference to this city among his achievements, but it is perhaps referred to only incidentally in verse 20.

Ahammada was really an eyesore to the King of Mālavas, who, we know from the Muslim historians, was Hūshang Shāh. Twice, in 1411 and 1418, he repulsed the invasions of Hūshang on Gujarāt.⁴ Not content with this he himself invaded Mālwa in 1419,⁵ but was only successful in defeating and compelling Hūshang to take refuge in the fort of Māndū. Once again⁶ he invaded Mālwa in 1422 when Hūshang had gone to raid Orissa, but did not succeed in capturing Māndū. The result of these invasions was not very fruitful. Ahmad could only plunder and devastate the outlying territory of Mālwa, but not annex it to that of Gujarāt. Epigraphical reference to the seizure of the country of Mālava,⁷ therefore remains unconfirmed by other historical sources.

¹ For details see *C. H. I.*, Vol. III, pp. 294-95.

² For details see *ibid.*, and Briggs, *op. cit.*, IV, pp. 4-10 and Faridi, *op. cit.*, pp. 5-7; 9-10; Bird, *op. cit.*, p. 177.

³ See below n. 7.

⁴ Briggs, *op. cit.*, Vol. IV, pp. 16, 18; Faridi, *op. cit.*, pp. 13-15; *C. H. I.*, Vol. III, pp. 296-7.

⁵ Briggs, *op. cit.*, Vol. IV, pp. 21-22; Faridi, *op. cit.*, pp. 16-17.

⁶ Briggs, *op. cit.*, pp. 22-25; Faridi, *op. cit.*, p. 18; *C. H. I.*, Vol. III, p. 296.

⁷ Expressed by *jagrāha tad-dēśa-dhanam cha paśchāt*; but if this expression is dissolved as *tad-dēśasya dhanam* and not as a *Dvandva* compound: *tad-dēśam cha dhanam cha*, then it merely means that *Ahammada* seized the wealth of the country, *i.e.*, plundered the country. For details see Briggs, *op. cit.*, Vol. IV, pp. 17, 26, 30; Faridi, *op. cit.*, pp. 14, 17, 19, 21; Bird, *op. cit.*, p. 188; *C. H. I.*, Vol. III, pp. 296-99. [See p. 223, n. 3.—Ed.]

It is remarkable that the inscription is silent about some of the other wars¹ of Ahmad, particularly with those of the Chūḍāsamā Chief of Gīrnār, King Nasir of Khāndesh, Rājā of Chāmpāner² whom he made a vassal in 1422, and the Bahmanī king, Alī-ud-dīn Ahmad of the Deccan.

About Ahammada's son, Mahammada, the inscription has not much to say and rightly so. For though he is credited with victories³ over Rājā Bīr of Idar, Rājā Kumbha of Mewār, and Rājā Gaṅgādās⁴ of Chāmpāner, some Muhammadan historians describe him as a coward who turned his back when attacked by Sulṭān Mahmūd of Mālwa and as a result of his cowardice was poisoned and killed by his wife⁵ at the instigation of some officers. Mahammada's one virtue was that he was exceedingly generous,⁶ for which he was called "Karīm"⁷ by the Muslims.

Immediately after Mahammada, we are introduced to Mahamūda, omitting, as mentioned above, his two immediate predecessors. Mahamūda is popularly known as Mahmūd Begarhā (Gujarātī *Bēgarh*). The inscription says that he was noble⁸ in warfare and further speaks something of *Gyāṣuddīna*, and it is not clear whether it refers to Mahamūda or to some one in his family. If it does refer to Mahamūda then it is surprising to find this title, meaning "the Aid of the Faith" (Ghiyās-ud-dīn), given to Mahmūd, because the title given to him in his coins⁹ and inscriptions¹⁰ is usually Nasir-ud-duniyā Wa-ud-dīn meaning "Defender of the Faith and the World," whereas Muhammad II, son of Ahmad I, alone is called by the epithet "Ghiyās-ud-dīn" in his coin legends.¹¹

Unfortunately there are some breaches in the lines dealing with his wars, which make it difficult to identify them in all cases. Verse 8 says something about Mahmūd's relation with the 'Lord of the South' and the Chief of Damanā (?), and his subjugation of the earth (?) till the Raiivata. The first reference seems to be the help that Mahmūd gave to Nisām Shāh, the King of the Deccan against the two attacks of Mahmūd Khilji of Mālwa in 1462 and 1463.¹² The second reference appears to relate to the submission of the King of Pārdi, near Daman, to Mahmūd in 1464.¹³

The mention of Raiivata, that is, Mt. Girnar at Junāgarh, has reference, perhaps, to the first invasion of that state by Mahmūd in 1466, when its chief Rao Māṅḍalik was compelled to pay tribute and to discontinue even the insignia of royalty.¹⁴ The next verse says that Mahmūd conquered that impregnable fort (?) of Junāgarh (Jirga) and to commemorate this victory, the mountain Raiivata itself was made a pillar of victory. This implies the final conquest of the Junā-

¹ See *C. H. I.*, Vol. III, pp. 296-99.

² See below, p. 217, n. 4.

³ *C. H. I.*, Vol. III, pp. 300-01; Briggs, *op. cit.*, Vol. IV, p. 35; Faridi, *op. cit.*, pp. 22-24.

⁴ See below, p. 217, n. 4.

⁵ Briggs, *op. cit.*, Vol. IV, p. 36; Faridi, *op. cit.*, p. 26 attributes this action to one Sayad.

⁶ In *Mirāt-i-Sikandarī*, p. 23, it is said that he earned for himself the name of "Gold Giver".

⁷ Briggs, *op. cit.*, Vol. IV, p. 36, "Kurreeem or the Merciful". Cf. Bird, *op. cit.*, p. 196, "Zir-Baksh".

⁸ See below, p. 217 and Firishta, *op. cit.*, Vol. IV, pp. 69-70.

⁹ *Catalogue, Sultans of Gujarat*, p. xxii.

¹⁰ *Ep. Indo-Mos.*, 1929-30, pp. 3-5; *Rev. List*, p. 253.

¹¹ *Catalogue, op. cit.*, p. xxi.

¹² *C. H. I.*, Vol. III, pp. 304-05; Briggs, *op. cit.*, pp. 49-51; Faridi, *op. cit.*, pp. 50-52; Bird, *op. cit.*, p. 206 mentions one encounter (1461-2) only; Ross, *op. cit.*, p. 17.

¹³ *Ibid.*, p. 305; not mentioned in Bird, *ibid.*; Briggs, *op. cit.*, p. 51 does not mention Daman but refers to a march between Gujarāt and Kottkaj in 1465; Faridi, *op. cit.*, p. 52 mentions a march against the Barodar mountains and the conquest of a rock fortress; Ross, *op. cit.*, p. 18, mentions the conquest of Bardu, "on hill-top overlooking Daman".

¹⁴ *C. H. I.*, Vol. III, p. 305; Briggs, *op. cit.*, Vol. IV, p. 52, places the first invasion in 1469; Faridi, *op. cit.*, pp. 53-54 and Bird, *op. cit.*, place it in about 1467; Ross, *op. cit.*, p. 19.

garh fort, and the annexation of Sorath to Gujarāt, in December 1470.¹ Muslim historians further tell us that the King of Gīrnār was compelled to surrender. He then accepted Islam, and was given the title of Khān Jahān. At the foot of the hill Mahmūd founded the city of Mustafābād, which became one of his capitals and also a favourite residence.²

Verses 10-12 tell us that Mahmūd then took **Champaka**(padra ?), i.e., modern Chāmpāner, conquered the fort of **Pāvaka**,³ i.e., Pāvāgarh, captured its chief alive and ruled in that city. Here we have an allusion to the principal events in the final conquest of Chāmpāner and its hill fortress Pāvāgarh by Mahmūd. Chāmpāner held a strategic position between Mālwā and Gujarāt. Its rulers were Rājputs of the Chauhān clan,⁴ and the only Hindu principality near the Gujarāt capital. So whenever the King of Mālwā wanted to attack Gujarāt he first instigated the Chief of Chāmpāner, or when the latter felt aggrieved he himself harassed the Gujarāt Sultāns by plundering their territory. Skirmishes and even serious battles had often taken place in the past between these two neighbours, but none of the Sultāns before Mahmūd could conquer Pāvāgarh and subdue its chiefs for long.

Mahmūd was aware of the rebellious deeds of the Chāmpāner chief, who was perhaps Jayasīnha,⁴ but he did not get a suitable opportunity to attack that kingdom. He got this in 1482 when one of his governors, Malik Sūdha, in charge of the country neighbouring Chāmpāner was killed by Patāī, the Rājā of that kingdom. Enraged by this action he invaded Chāmpāner, occupied it and built a mosque there. Patāī thereafter took shelter in Pāvāgarh, to which Mahmūd laid siege. This lasted for 21 months and at the end of which the fort was stormed by a strategy. Betrayed by this the Rājputs who were already reduced to their last straits, performed *jauhar* burning alive the women (to this a reference seems to have been made by the inscription), and marched forth to give an open battle to the Muslims. It is said that all of them were slain, but Rājā Patāī and a minister named Dungarsi were captured alive. Mahmūd was pleased with their courage and brave defence and after they were cured of their injuries in war, they were asked to embrace Islam. On their refusal to do so Mahmūd imprisoned them, and gave them time to think over his offer. But when they persisted in their resolve not to become Muslims,

¹ *Ibid.*, pp. 305-06 ; p. 55 ; p. 57 and p. 209 (in 1472) respectively.

² *Ibid.*, pp. 306-07 ; p. 56, p. 57, p. 209 and pp. 20, 25, 26 respectively.

³ According to an inscription of Jayasīnha V. S. 1525, *Ind. Ant.*, Vol. VI, p. 2. See also Rawlinson, *Rās Mālā*, Vol. I, p. 357 ; *Bomb. Gaz.*, Vol. III, p. 304 ; Briggs, *op. cit.*, Vol. IV, p. 66. They are now represented by the rulers of the Chhota Udepur and Devgaḍ Baria States.

⁴ He was ruling at Pāvakadurga (according to the inscription cited in the note above) in V. S. 1525 and was perhaps still the ruler of the place when Mahmūd attacked it. In fact verse 21 of our inscription does speak of one Jayadēva, and, I believe, these two are identical kings. For their names tally very closely with 'Jey-singh' who according to the authors of the *Tabakāt-i-Akbarī* (as cited by Bird, *op. cit.*, p. 212) and *Mirāt-i-Sikandarī* (Faridi, *op. cit.*, p. 59) was the King of Chāmpāner whom Mahmūd defeated. Moreover, the name of his father and forefathers as mentioned in the inscription and by the Muslim historians also tally. Thus :

Inscription of Jayasīnha of V. S. 1525.

Muslim Historians.

| | |
|-------------------------|--|
| Viradhavala | = Virsingh (<i>Tabakāt-i-Akbarī</i>); perhaps contemporary of Ahmad Shāh. |
| Trimbakabhūpa | = Trimbakdās (<i>Mirāt-i-Sikandarī</i> , pp. 15-17); also contemporary of Ahmad Shāh. |
| Gaṅgarājēvara | = Gaṅgadās (<i>Mirāt-i-Sikandarī</i> , pp. 24 and 30); contemporary of Kutb-ud-dīn. |

Other chroniclers (for instance, Firishta, Briggs, *op. cit.*, Vol. IV, p. 66) call him 'Beny Ray'; Faridi, *op. cit.*, pp. 66-67, also calls him 'Rāwāl Patāī'; Bird, *op. cit.*, p. 212, calls him 'Rawal Tuppai'; Bayley, *Local Muhammadan Dynasties, Gujarat* (1886), p. 211, "Rai Patāī". From this it appears that the chiefs of Chāmpāner were known as Rājya, as the kings of other Chāhamāna or Chauhān families were called. 'Patāī' seems to be the contraction, as Watson has rightly said *Ind. Ant.*, Vol. VI, p. 2), of the word 'Pāvāpatī' or the lord of Pāvā.

they were executed at the end of five months.¹ And after that Mahmūd founded the city of Muhammadābād and a fort around it called Jahān pūsh.

The purport of verses 13-15 seems to be that Imādāla was appointed to govern (?) (this newly acquired) province.

The next few verses continue to speak of Imādāla's conquest of Pallidēsa and the construction of a fortress there. A reference to the same fort, built by the orders of Imādāla as well as to the excavation of (two) tanks seems to be contained in verse 19. This Pallidēsa seems to be, as shown below,² some part of the Godhrā District and not the famous district of this name in Rājputāna.

Verse 20 speaks of a well, apparently caused to be dug by Imādāla, at Ahammadapura, which probably refers to Ahmadābād and not to Ahmadnagar.³

Verse 21 again tells us that Imādāla constructed an excellent fort and an artificial lake [at Champakapura (Chāmpāner) ?] with the consent of (?) Mahamūda Shāh. The former perhaps refers to the outer wall and special fortification that Mahmūd ordered to be built round Chāmpāner.⁴

Verses 22 and 25 mention the lord of Bāgūla, called Jayadēva in v. 22, and the complete destruction of his forces by Imādāla. Verse 23 mentions the conquest of Rāyadurga or 'the fort of the Rāya (king),' probably belonging to the same ruler. Verse 24, however, again speaks of the destruction and capture of a fort. Now, it is not quite clear whether all these verses refer to the same conquest of the Pāvāgarh Chief, whose name was Jayadēva and who is to be identified with the Jayasinhadēva of the Pāvāgarh inscription, or Jayadēva, the lord of Bāgūla, was a person different from the Chief of Pāvāgarh. The only point in favour of accepting the first suggestion is the use of the word *digvijaya* in v. 23. The victory over Pāvāgarh may have been considered a *digvijaya* (world-conquest), as it was not accomplished so far by any of the Gujarāt Sultāns; and it was, further, the last Hindu kingdom which had remained independent so far. It cannot be argued that the conquest of Champakapura has once been referred to, and a further detailed reference is not expected as we find the mention of Pāvaka again in v. 25. This question, however, cannot be satisfactorily decided till Bāgūla remains unidentified. It may have been another name of the tract over which the Chāmpāner Chief ruled possibly due to a confusion with the name of the adjacent territory known as Vāgaḍa or it may be the same as Bāgān, which was a petty Rājput State between Gujarāt and the Deccan.⁵ There is, however, no reference to a victory over 'Bāgūla' in Muslim chronicles.

Verse 26 which is only partly legible, speaks of the beautiful fort at Dadhipadra, modern Dahad, probably built by Imādāla Malaka in Śaka 1401 and Vikrama 1545. Line 21, however, seems to refer to its repair by Imādāla Malika on a particular day, the details of which are obliterated.

¹ C. H. I., Vol. III, pp. 300-30; Faridi, *op. cit.*, pp. 66-67; Firāhta, *op. cit.*, Vol. IV, pp. 66-70; Ross, *op. cit.*, pp. 27-31.

² For details see p. 221 below.

³ For details see p. 219 below.

⁴ *Bomb. Gaz.*, Vol. I, Pt. i, p. 247 and Bird, *op. cit.*, p. 212; Bayley, citing *Tabakāt-i-Akbari*, *op. cit.*, p. 212. It is strange that there is no reference to this in *Mirāt-i-Sikandarī*, which is usually followed by the author of *Mirāt-i-Akbarī*; C. H. I., Vol. III, p. 612 and pl. XXV. A note in Bayley, *op. cit.*, p. 212, says that "this appears to have been an upper citadel; apparently the remains of the upper fort now existing are of Muhammadan construction, and are attributed to Mahmūd Bigarha, who is said to have named the citadel Min Mahāsh." See *Bomb. Gaz.*, Vol. III, p. 190.

⁵ South and perhaps contiguous to the Palkāta (modern Godhrā tālikā) of the inscription. For details see pp. 120-21 below.

Verse 26 seems to give us a totally new information. None of the Muslim historians attributes the construction of or repairs to a fort at Dadhipadra (Dohad) to Mahmūd or to any of his friends whose deeds are described at length by the author of the *Mirāt-i-Sikandarī*.¹

The inscription, it will be found, records all the important conquests of Mahmūd till about A.D. 1490, the date of the record, but omits Mahmūd's expeditions to Sind and Jagat (Dwārakā) in A.D. 1472 and 1473 respectively.²

The inscription, in lines 11, 13, 15-17, 20 and 21, refers to the deeds of a person designated as (1) *Imādāla*, (2) *Imādāla Malika*, (3) "Vīra" *Imādāla*, (4) *Imādāla Mulaka* and (5) *Imādāla Malika* respectively.

The context in which the first is mentioned is not clear. He seems to have been entrusted with the 'protection of a country', probably the newly acquired country of Chāmpāner. The second, Malika Imādāla, conquered Pallidēsa and built a fort there. The third built a fort at Champakapura; whereas Imādāla Mulaka, the fourth, made a gift (in connexion with the fort at Dadhipadra). The last, Malika Imādāla, repaired the same (?) fort in his possession (*malikim*?).

From the context it appears that all these deeds were performed by one and the same person, namely, Imādāla Mulaka, which are described chronologically in the inscription—from the time of his appointment "to protect a country" to his repairing a fort at Dadhipadra in Śaka 1410.

This Imādāla Mulaka may be identified with Imād-ul-Mulk,³ which was a designation for the post resembling premiership. During Mahmūd's regime there were three⁴ such 'Imād-ul-Mulks': (1) Imād-ul-Mulk Sha'bān, (2) Imād-ul-Mulk Hājī Sultāni, and (3) his son Buda. It was the first who helped Mahmūd to fight the conspiracy at the time of his accession to the throne; while Buda must be the person who assisted Mahmūd in his conquest of Chāmpāner, etc., and who built and repaired the fort of Dadhipadra (Dohad), because his father, Hājī Sultāni had died just before the invasion of Chāmpāner.⁵

The inscription refers to the following places: Ahammadapura, Champaka(padra), Champakapura, Dadhipadra; (the lords of) Gurjara, Mālavaka, Damana and Bāgūla; the forts of Bāvaka and Jirpa (?); and the mountain Raivataka.

The context in which Ahammadapura is mentioned is not clear, nevertheless it probably refers to the city of Ahmadābād, founded by Ahmad Shāh on the site of the old city of Asāwal,⁶ and not to Ahmadnagar, (also built by him⁷), because Mahmūd is not credited with the construction of any building at Ahmadnagar, while at the former city he erected a number of splendid edifices⁸ and surrounded it with a wall and bastions just after the conquest of Chāmpāner.⁹

Champaka(padra) or Champakapura is the modern Chāmpāner, the ancient splendour of which is vividly described by historians.¹⁰ There are still some ruins of the buildings constructed

¹ See Faridi, *op. cit.*, pp. 78-88; Bayley, *op. cit.*, pp. 236 ff. This historian, however, mentions one 'Imād-ul-Mulk Malik 'Ain who built 'Ain pūrah, "one of the most beautiful of the suburbs of Ahmadābād". But as Dadhipadra is to be definitely identified with Dohad this information does not help us much.

² *G. H. I.*, Vol. III, pp. 306-07.

³ According to the kind suggestion of my friend, Mr. Gyani, of the Prince of Wales Museum, Bombay.

⁴ See *C. H. I.*, Vol. III, pp. 304 and 309.

⁵ See *G. H. I.*, Vol. III, p. 309.

⁶ *Ibid.*, p. 300.

⁷ Bird, *op. cit.*, p. 190.

⁸ *C. H. I.*, Vol. III, p. 612.

⁹ Cf. Briggs, *op. cit.*, Vol. IV, p. 79, "at this period".

¹⁰ Abul Fazl, *Ain-i-Akbari*, Vol. II, pp. 241 and 242.

by Mahmūd at Chāmpāner. Of these—the walls of the citadel, its bastions and gateways, custom house, mosques and tombs—the finest is the *Jāmi Masjid*.¹

Dadhhipadra is identified with Dohad, and literally means a village (*padra*) on the Dadhi. The latter may be identified with the river Dadhimati, on which Dohad now stands.² Dadhipadra is also mentioned in the inscriptions³ of Jayasinha and Kumārapāla found at Dohad.

Our inscription settles the question regarding the construction of the fort at Dohad, which was left vague by the Muslim historians. The author of the *Mirāt-i-Ahmadi*, for instance, says at one place⁴ that Ahmad Shāh built a fort in "the market town of Dahmod, among the mountains;" while at another place⁵ the construction of the fortifications at Dohad is credited to Muzaffar II. But it appears from the account of the author of the *Mirāt-i-Sikandarī* that Dahmod and Dohad refers to one and the same place and that the fort at Dohad was built by Ahmad I⁶ while the same was repaired by Muzaffar on his way to Mālwa in about 1514.⁷

From the context in which the fort at Dadhipadra occurs in our inscription it appears that a fort was already there⁸ (perhaps built by Ahmad I as shown above), but it was in ruins and was subsequently repaired⁹ in the reign of Mahmūd I by Malika Imādala.

As I have mentioned before, the country of Bāglāna may be the same as Buglana mentioned by Firishā¹⁰ or Bāglāna by Abul Fazl and others.¹¹ According to the former, it was a 'district contiguous to Surat'; according to the latter, it was a mountainous, well-peopled country between Surat and Nandarbar. These descriptions correspond to one of the subdivisions of the modern Nāsik District¹² known as Bāglān. Muslim historians tell us that the chiefs of this place belonged to a Rāshtrakūṭa family, perhaps identical with that of the Rāshtrās of Kanauj¹³; and that their hereditary title was Baharji—which may be the same as Baurah, a family name of the ruling house of Kanauj, according to Masudi.¹⁴ They also mention that the country had seven forts, two of which, viz., Mulher and Sāler, were places of unusual strength.¹⁵

From very early times Bāglān was a half-way house between the Deccan and the Gujarāt coast. At the end of the 13th century it had given protection to its overlord Karna, the last Hindu ruler of Gujarāt. Later it was always a bone of contention between the Sultāns of Gujarāt

¹ For description of this and other buildings see *Arch. Surv. West. Ind.*, Vol. VI, p. 43 and pls. LVI, LVIII, LXI and XIV; and *C. H. I.*, Vol. III, pp. 612-13 and pl. XXV.

² Mythologically the town was called Dudhipuranagara after the temple of Dudhēvara Mahādēva on the banks of the river Dadhimati. The latter was so named in honour of the sage Dadhichi who lived there. As shown above Dadhipadra is the most natural etymology of the name; Dudhipuranagara seems to be a later attempt to show the antiquity of the Śiva temple at the place.

³ *Ind. Ant.*, Vol. X, p. 159.

⁴ Bird, *op. cit.*, p. 190.

⁵ *Ibid.*, p. 222.

⁶ Faridi, *op. cit.*, p. 17. Cf. "fortified a *thāna* at Dohad, which was among the hills".

⁷ *Ibid.*, p. 96.

⁸ Cf. *Dadhīpadrē ruchiratarān durgam vai* in l. 19.

⁹ Cf. *addharē* in l. 21.

¹⁰ Briggs, *op. cit.*, Vol. IV, pp. 19 and 30.

¹¹ *Āin-i-Akbarī* (Gladwin), Vol. II, p. 73 first cited in the *Bomb. Gaz.*, Vol. XVI, p. 188; Vol. VII, p. 65; *ibid.*, p. 189.

¹² *Bomb. Gaz.*, Vol. XVI, p. 399.

¹³ *Maāsira-Lomarā* (*Memoirs of the Nobles*) cited in Bird, *op. cit.*, p. 122. But its other statement that the Zamindar held the ... country for fourteen hundred years is doubtful.

¹⁴ As suggested in *Bomb. Gaz.*, Vol. XVI, p. 184, note 8.

¹⁵ Many of them exist even now; cf. *ibid.*, p. 400: "Most of the ridges are crowned by perpendicular ledges of rock, and the tops of many are fortified, the chief being Sāler in Bareda territory in the extreme west and Mulher about 10 miles east of Sāler."

and those of the Deccan, now owned by the former and now by the latter, and at times independent. Our inscription seems to refer to its one of such conquests by the Sultāns of Gujarāt (before it was subdued in about 1487 by the brothers Malik Wagi and Malik Ashraf, the governors of Daulatābād), which is not mentioned by Muslim historians.

The context in which **Pallidēśa** is mentioned (l. 13) is not clear. It appears, however, that a fort was built there by Imādala. Now there is a place called Pāli in the Godhrā *tālukā*,¹ which seems to preserve the name of the ancient *Pallidēśa*. The reason for identifying with this Pāli and not with the famous place and district of that name in Rājputāna² is that the context favours it. In conquering Chāmpāner Mahmūd must have conquered the territory now comprised by the modern Godhrā *tālukā*, (then known as *Pallidēśa*), while no conquests are credited to Mahmūd in Rājputāna, unless it be the proposed invasion of Sanchor and of Jalor in Mārwar, entrusted to Imād-ool-Moolk and Keisur Khān with a view to levying tribute "on the rājās of Julwara and Aboogur."³ But it is doubtful if this invasion took place at all. Godhrā, on the contrary, is known as a separate province under Mahmūd. Its governor was Kowam-ool-Moolk.⁴ However, the reference to the building of a fort in this country cannot be explained at present.

The **Pāvakadurga** (l. 9) is to be identified with the hill fort of Pāvāgarh "about 25 miles south of Godhrā and by road 29 miles east of Baroda,"⁵ in the Pānch Mahāls District of the Bombay Presidency. It is also called by this name in an inscription of its rulers mentioned above.⁶

Before Mahmūd, Ahmada Shāh and his son Mahammad Shāh had attempted to take this fort but had failed. After a protracted siege Mahmūd succeeded in storming and forcing open its gates in November 1484. It is said that on gaining possession of the hill Mahmūd strengthened the defences of the upper and lower forts⁷ and built there a city called Mahmūdābād⁸ which was known as Mahmūdābād Chāmpāner.⁹ Our inscription perhaps refers to these deeds of Mahmūd by merely saying that he ruled in that city.

Jirna(durga) is not to be identified with the modern Junāgarh, but it is to be identified with one of the forts at the place mentioned by the Muhammadan historians and also noticed in other epigraphs. According to these, in the 15th century there were two forts¹⁰ and a city. The latter was presumably called Girinagara¹¹ as it was in the past—in the 2nd¹² and 8th¹³ centuries A.D. respectively. The fort within the city, on the outskirts of the Dāmodar Ghāt¹⁴ and on the rising slope of the Girnār (or the mountain Raivata), was known as **Jirnadurga**¹⁵ or

¹ See *Rev. List, Ant. Rem. Bom. Pres.*, p. 98.

² In Jodhpur State; see *Rājputāna Gazetteer*, (Imp. Gaz. of India, Provincial Series), p. 203. Hēmachandra mentions one Pallidēśa in his *Dvyāśraya-mahākāvya*, *sarga* XX, v. 33. But, probably, this too, is identical with the country of that name in Rājputāna.

³ Briggs, *op. cit.*, Vol. IV, p. 64; *C. H. I.*, Vol. III, p. 309; Bayley, *op. cit.*, p. 206.

⁴ Briggs, *op. cit.*, p. 62.

⁵ *Bomb. Gaz.*, Vol. III, p. 185, n. 1.

⁶ See above p. 217, notes 3 and 4.

⁷ For a plan of the hill and the fort of Pāvāgarh, see *Bomb. Gaz.*, Vol. III, p. 196.

⁸ Firsihta, *op. cit.*, Vol. IV, p. 7; Bird, *op. cit.*, p. 212; Faridi, *op. cit.*, p. 67. *C. H. I.*, Vol. III, p. 310.

⁹ Bird, *op. cit.*, p. 212.

¹⁰ See Faridi, *op. cit.*, p. 52 and p. 54; Bird, *op. cit.*, p. 208.

¹¹ Cf. Briggs, (Firsihta), *op. cit.*, Vol. IV, pp. 52-53, "Mahmūd Shah towards the country of Girnal, the capital of which bears the same name."

¹² Inscription of Rudradāman, above, Vol. VIII, p. 45.

¹³ Grant of Jayabhata, *Ind. Ant.*, Vol. XIII, p. 78, line 19.

¹⁴ Briggs, *op. cit.*, Vol. IV, p. 53.

¹⁵ Chōrwād Ins. of Malladēva, V. S. 1445, *Rev. List, Ant. Remains, Bom. Pres.*, p. 250; above, Vol. XXI, Appendix, p. 103, No. 731. Hathasni Ins. of Mēhara chief Thēpaka, *Ind. Ant.*, Vol. XV, p. 360; above, Vol. XIX, Appendix, p. 98, n. 1.

Jainjharakōṭa¹ or Joonagarh²—presumably the modern Uparkoṭ.³ Evidently it was a fortified palace, or a citadel, like the fortresses of the Mughals, probably built under the Chūḍāsamā kings of Gīrnār. The second fort was situated higher up the mountain⁴ of which no traces now remain. The transference of the name Gīrnāgara to the mountain (suppressing the latter's ancient names Raivata and Ūrjayat) and that of the citadel, Jīmadnaga, to the city—now known as Junāgarh—probably took place after the 15th century.

Raivataka seems to be another name for the mountain Gīrnār. In one of the inscriptions found from the place the mountain is called Ūrjayat.⁵ Both of these names, however, are mentioned in the inscription of Skandagupta.⁶ Fleet identified Raivataka with one⁷ of the two hills of Gīrnār and not with Gīrnār proper.⁸ After this no epigraphical references are found, so far⁹, till about 1300 A.D. Henceforward the inscriptions seem to identify Raivata with Ujjayanta.¹⁰ In early times therefore Raivata and Ūrjayanta might have been names of two different hills at Gīrnār, but in later times they came to be regarded as identical.¹¹ The Raivataka in the present inscription therefore seems to refer to the hill on which there are temples, etc., and which is now known as Gīrnār.

TEXT.

[Metres.: vv. 1, 10, 26 *Āryā*; vv. 3, 11, 12, 16-18, 20, 22, 23 *Anuṣṭubh*; vv. 5, 6 *Indrajaṛā*; vv. 4, 13, 14, 15, 25 *Upajāti*; v. 2 *Sragdharā*; vv. 7-9, 19, 21, 24 *Sārdūlavikrīḍita*.]

1 . . .¹² श्री¹³ । वाज्जीर¹⁴ वासिनी देवी मत्वा सन्धि¹⁵ सुदत्त[क]र-
 र्वाही । वंशं सन्धि सिद्ध[क] । — —¹⁶ च पातयन्ती(नाम्) । र[॥¹⁷ चोदी
 श्री[गू]¹⁷ चरियो नृपकुलतिलकः¹⁸ । प्रातपु-

¹ *Ben. List, Ant., Remains, Ben. Press*, p. 361; Ins. No. 35, line 6.
² *Briggs, op. cit.*, Vol. IV, p. 53.
³ This is stylistically Hindu, probably of the 13-14th century or even of an earlier period. See *Arch. Surv. West. India*, Vol. II, p. 94.
⁴ Cf. Firishta (*Briggs, op. cit.*, Vol. IV, p. 53), "on a mountain . . . the strongest fortress . . ."
⁵ *Inscription of Rudradāman*, above, Vol. VIII, p. 48.
⁶ *Gupta Inscriptions, C.I.I.*, Vol. III, p. 60.
⁷ *Ibid.*, p. 64, n. 1, "The hill opposite to Ūrjayat or Gīrnār"; whereas in the *Bomb. Gaz.*, Vol. VIII, pp. 441-42, it is said that Rēvatāchal is the name of the hill immediately over the Rēvata Kund (and also the Dāmodar Kund); that the hill was so called after Rājā Rēvat, who after marrying his daughter Rēvati to Baladēva, brother of Kṛishṇa, came and resided at Gīrnār from Dwārka. *Bhāgavata Purāna, abandha X, adhyāya 52*, mentions part of this story. There Rēvata is called the 'lord of Ānarta'. But it does not say that Rēvata went to Gīrnār and stayed there.
⁸ Perhaps after the *Gīrnāra Mahātmya*. See *Ind. Ant.*, Vol. VI, p. 239.
⁹ From Gujarāt. Otherwise Raivataka is mentioned in the Jaunpur Stone Inscription of Iśvaravarman, *Gupta Inscriptions, C.I.I.*, Vol. III, p. 230.
¹⁰ See Ins. No. 14 found in the temple of Nēminātha, *Ben. List, Ant. Rem., Ben. Press*, p. 355 and Chōrwād Ins. of Maladēva, *op. cit.*, p. 250. In an inscription of a Maṇḍalika king both of them are mentioned but it is not clear whether they are the same or different. See *op. cit.*, pp. 347-48.
¹¹ Cf. *Bomb. Gaz.*, Vol. VIII, p. 441, "The Jains sometimes, incorrectly, apply the name, Rēvatāchal to the Gīrnār."
¹² Probably there was a symbol at the beginning.
¹³ The top loop of s and the stroke of r are faintly visible on the impression; the word preceding it may have been *svast*.
¹⁴ Read *Kāsmīra*.
¹⁵ Should be *śānti*. The suffix *śānti* is used throughout from ins. in this S.
¹⁶ [The previous two syllables have conjuncts; *śānti* conjunct; *śānti* conjunct; *śānti* conjunct; *śānti* conjunct.]
¹⁷ Only the s of *śānti* is now left.

- 2 [स्त्री] कदेशः श्रीमान् श्रीर्यादिसारैर्नृपकुलमखिल(सी) यो विजित्वाधि[त]स्त्री । पश्चात् श्रीपत्तनैश्चिन् प्र[व]रगुण — — शकौर्त्तिर्यशस्त्री मानी भूपाल-
मौलिर्वरमुकटमभि^१वीरविख्यातम्-
- 3 [क्तिः] [1*] २[11*] श्रीमान् वीरोभवत् शाहिमुदाफरनृपप्रभुः । तत्पुत्रो वीरवि-
[ख्या]तो महम्मदमहीपतिः । [1*] ३[11*] तस्यान्वये — — प्रसूतः प्रताप-
संतापितमालवेशः । वीरः सदा श्रीमदहम्मदेंद्रो
- 4 राजा महीमंडलमंडनाय [1*] ४[11*] यः सर्वधर्मार्थविचारसारसर्वज्ञ[शुद्धो नृप]वंश-
जातः । जित्वा महीं मालवकाधिपस्य जग्राह तद्देश^२धनं च पश्चात् [1*]-
५[11*] तस्मात्पुनर्भूमिपतिः प्रधानवी-
- 5 रः[3*] सदा साहमहम्मदोभूत् । दाता जमज्जीवनजातकौर्त्ति[र्यस्य प्रभावो] विदितः
पृथिव्यां(व्याम्) [1*] ६[11*] साहश्रीमहम्मदवीरनृपतिः श्रीग्यास[दीन]प्रभोर्विख्यातः
— — उदारचरि-
- 6 तो जातोन्वये वीर्यवान् । यो राज्यादधि[क] — — पपदवी — — घदामेन^३ वै कर्णं
विक्रमभूपतिं च जितवान् शास्त्रार्थसारे गुरुः[5] [1*] ७ [11*] राज्यं प्राप्य निजं
प्रसंब^४ [वद]-
- 7 नो दातातिवो[र्या]न्वितः पश्चाद(ह)च्छिणदिकपतिं स्ननगरे सं — — जित्वा^७ रिपं ।
[तप्तो वै] दं(द)मनाधिपस्य सकलं देशं समं भूधरैर्नोत्वा श्रीमहम्मदसाहनृपतिश्चक्रे
मतिं
- 8 [रै]वते [1*] ८[11*] तत्रो शु^८गनगेंद्रसंगतभटान् वीच्यादरेण [स्वयं] युद्धं चाहुत-
विक्रमं [स कृतवान्] भूप(पः) स्वसिनाजनैः । जित्वा दुर्गमशेषवैरिसहितं यो जीर्ण
संसं — — कौर्त्तिस्तंभमि-

¹ The reading is doubtful.

² The r stroke should be on the following letter vi. Read *manir=vira*.

³ [The reading is almost clearly *lad-vēśma dhanam cha*.—Ed.]

⁴ These three letters are obliterated. [Reading seems to be *sva-guṇair=udāra*.—Ed.]

⁵ [Intended readings may be *dānēna* and *Gurum*.—Ed.]

⁶ The *anuvāra* over *sa* is superfluous; it may be a flaw in the stone.

⁷ [Probably we have to restore *as-dikpatē[ḥ*] svā-nagarē samkhyē cha jito*.—Ed.]

⁸ [The reading seems to be correctly *latr=ōttunga*.—Ed.]

⁹ The letters read *saṁ saṁprati*, which yields no sense. [Reading seems to be *Jirṇasainjānāṁ pūna(naḥ)*.—Ed.]

- 9 द चकार नृपतिप्रदेवतं मूर्धनं(मम) । [1*]२[1*] चकार चकार
वैरिभृत्तुहारा[1*] । जिला पावर्ण[दुर्भ] जिला चं प्रयागप्रती(मम) । [1*]२०[1*]
महमूदमहीपासप्रतापेनैव पावर्ण । प्रविष्टुत्तुहारा
- 10 [सर्व] वैरिहृदं पतंगवत् । [1*]२१[1*] जीवंतं तस्यति च[पा] दुर्भ [नी]त्वा महा-
वत् । चकार तन्मरे राज्यं महमूदमहीपा[1*] । [1*]२२[1*] प्रात्वा गुह्ये[1*]
कर्मभिरप्युदारैरेतं कुसीले नृपवंशजातं । सुखं चकार
- 11 रामय्ये महोयः स सेवके[भ्यो]धिकमानदानैः । [1*]२३[1*] पञ्चादिर्म] सेवक[भि]-
कवीरमिमादसं कार्यकर विदित्वा चा । [1*]२४[1*] सदातिभूरं सद्वाच-
देशरजा[चाम] । [1*]२४[1*] [पा]
- 12 मीरवंशे नृपतिप्र[चा]न(नः) — — — मीरुदतुसप्रतापः । स—इव या सं(सा ?)
नामरीतं सुयते चकारकीर्तिः । [1*]२५[1*] तस्मात् संवत्
मनेच सचिक्रिती
- 13 मा(मी) प्रतापवान(न्) वीर(रो) विख्यातः[ः] पुष्पकर्मणि [1*]२६[1*] मह[मूद]मही-
पाससेवाप्रौढप्रतापवान् । [1] दानवीरविरं जीयाचकिकवीर(र)मादसः । [1*]
२७[1*] पत्नीदेयाधिकारं च पुष्प पुष्पम-
- 14 तिस्तदा दृष्टारिहृदये राज्यं दुर्भमिं चकार वै । [1*]२८[1*] [विनादी] — — —
घीति[विपुसं] मंगोर्मिकसीसवत् पूर्व पुष्पजसेन सर्व — — —
कासारदधीद
- 15 च मनसोज्ञासेन निष्पादितं सोयं वीर रमादसे[द्रु]पतिर्दुर्भ चकारोत्तमं(मम)
। [1*] २९[1*] अहम्यदपुरांतसः कूपो यस्य विराजते । सगज्जीवनदानेन
वहीरात्रिमिवोदहन् । [1*]३०[1*] यः[ः] की-

¹ It may be *pallyām* or *padayām*; the former is improbable because place names with the ending *palli* are not met with in later Gujarāt inscriptions, though in this very inscription. *Palli* occurs as a complete name of a place, and as will be mentioned in a note on it. *Pallidēśa* is also mentioned by Hēmachandra in his *Dvayātraya-kāvya*. Even in the case of earlier inscriptions, a few cases that are available are limited to the Traikūṭaka, Rāshtrakūṭa, Valabhi and Western Chālukya inscriptions. [The reading, however, appears to be *Champaba-puryyām*.—Ed.]

² The sense is not clear and the reading is doubtful.

³ A superfluous *anusvāra* is seen over *mā* of *māna*.

⁴ [On the impression the reading looks like *vīśa*.—Ed.]

⁵ [Reading seems to be - - *kvayā* [*sam*] *prati sāgar-āntam ya(ya)*.—Ed.]

⁶ The reading according to Dr. Chhabra is *Tasmāj-jātō-titjajāt*, — *khī[la]-khitān* ! [*ka*] *prā-tāpavāna(n) vīra(rō) vikhyāta(h) puṣya-karmāni* ||

⁷ [The correct reading is *ballam* for *balyam*.—Ed.]

⁸ The sense is not clear as a few letters of this line are illegible. [Reading may be *kāśāra-dvayān-ādhārya*.—Ed.]

- 16 मन्त्रमूदमाह्वयया श्रीचंपकाख्ये पुरे — —¹ [कौ]तिविवर्द्धनं सुविपुलं तापत्र-
योन्मुखनं । सानदेन चकार मानससमं सत्पुष्करं भूतले सोयं वीर
इमादलेद्वष्टपतिर्दुर्मं चका-
- 17 रोत्तमं(मम्) ।[1*]२१[11*] बागूलाधिपतिर्यस्य जयदेवो म — ट ७[1*]²
मिवेर्निन्धे लूषजोवशिरः[*] स्वयं(यम्)³ ।[1*] २२[11*] तत्राशेषा[त्रि]पून् इत्वा
इत्वा दिम्बिजयोदयं । रायदुर्मं समजयत् योसौ वीर इमादलः ।[1*]२३[11*]
- 18 — — (रावस)वेधनेन सकलं तद्देरिदं त[था*] — — — लि — विमुक्तगोलक-
नयोः संहत्य चूर्णीकृतं[*] । दुर्मं पू[र्ष]वली विजित्य सबलं प्रोद्यत्प्रतापेन
यो धर्माहारमिदं प्रहारसहितं त-
- 19 ७पादिर्दौ ।[1*]२४[11*] बागू[ल*]भूपालबलं प्रहृत्य प्रचण्डभूमेश्वरकालकर्ता ।
यः पावके पूर्वविद्वं[*]इभर्ता किं वर्धते चास्य जयस्य वार्ता ॥२५[11*]
दधिपद्रे(द्रे) इचिरतरं दुर्मं वै दुःसह . . .
- 20 । श्रीमदिमादलमुलको दान सुंदरचक्रे ॥२६
[11*] श्रीमृपविक्रमाङ्क(मांक)समयातीतसंवत् १५४५^५ वर्षे शाके १४०१^६ प्र-
वर्त्तमाने वैशाख(ख)शुदि १३
- 21 — — — — —⁷ शुभे दिने मलिक श्रीइमादल मलिकिं दुर्मं
उद्धरेत्[*] ॥ [श्रीरस्तु]—जे गढ पोलिनो पारी ते वंतरी^९
- 22 — — — — — तिस

No. 30.—BHOPAL PLATES OF THE MAHAKUMARA HARICHAMDRADEVA.

By N. P. CHAKRAVARTI, M.A., PH.D., OOTACAMUND.

The following set of two copper plates was discovered about forty years ago by Dewan Seth Brij Mohon Dass, a leading banker of Bhopāl, while digging the foundations of his house in Chowk Bazar, Bhopāl, at the time of its re-erection and is in his possession at present. The plates are stated to have been found at a depth of about 20 feet, laid one above the other and nailed to the

¹ [Probably to be restored as *punayam*.—Ed.]² Letters effaced.³ Sense not clear.⁴ [Reading seems to be *tasmai krip-ādhir=dadau*.—Ed.]⁵ There appears a cipher between 154 and 5 which is perhaps a scratch in the stone itself.⁶ The zero before 10 is superfluous.⁷ All these letters are effaced; probably they contained the date in the Hijra era.⁸ Should be °m=*uddharē*.⁹ The construction of this sentence beginning with *jē* and ending with *vamtari* is identical with the relative clause in the Gujarātī language. The letters *jē* and *li* in *pōlini* look like the modern Gujarātī letters. The sentence seems to contain a curse, as in many Silāhāra and Yādava inscriptions, to the effect that he who would tamper with the fort (*gaḍā*), would be a witch (*vamtari*) or afflicted by a *vamtari*, etc.

ground. Nothing can be said as to the place where they were discovered. Mr. M. Hamid, the Superintendent of Archaeology, Bhopal State, very kindly sent me a set of excellent enlarged photographs of the plates to which I also owe the details of the measurement, etc., of the plates and also of their discovery. Mr. Hamid himself published a short notice on the record in the *Hindustan Times*, in its issue of 31st January, 1937. The charter is now edited here with the permission of Mr. Hamid and the consent of the owner of the plates which the former was good enough to put at my disposal.

The plates are 11½" long by 7½" broad each, with a thickness of about ¼" at the edges which are fashioned thicker than the inscribed surfaces. The first plate weighs 3 lbs. but the weight of the second plate is only 2 lbs. Each plate has two holes for the passing of two rings with which they were originally held. Both the rings and the seal which was probably attached to one of them, are now missing. The plates are inscribed on one side only, the obverse of the first and the reverse of the second plate being left blank. The first plate contains 21 lines of writing and the second only 20. The second plate has the figure of a Gauri, kneeling and facing right, engraved in the middle between lines 8 and 14. The plates are well preserved. A portion at the end of the last line of the first plate was left un-inscribed. The obverse of the second plate which apparently contained the *gōtra* of one of the donors is also illegible. It is doubtful if this portion also was at all engraved. With the exception of this the text of the whole record can be made out with certainty.

The characters are Nāgarī as prevalent in Central India, well known in the records of the Paramāra rulers of Mālwā. In a few places we can hardly be distinguished from *etc.*, e.g., *lava-chalam-* (l. 13). The final consonant has been indicated by a short slanting stroke at the bottom of the letters concerned, e.g., *pa* (l. 1), *pa* (l. 11) and *ka* (l. 30). The language is Sanskrit and with the exception of two invocatory verses in ll. 1-2 and seven customary benedictory and imprecatory verses in ll. 15-16, 32-38 and 39-40 the rest of the record is in prose. In respect of orthography the following points may be noted: (1) *b* has been denoted by the sign for *v* throughout; e.g., *-budda*° (l. 5), *contaddha*° (l. 7), *vardhman*° (l. 8), etc.; (2) while *s* has been used for *ś* in many places, e.g., *siro*° (ll. 1-2), *Paramāra* (ll. 3, 4), *prasasta* (ll. 5, 6), etc., *ś* has been wrongly used for *s* only once in *śrīpānām* (l. 34); (3) though consonants in conjunction with a subscript *r* have never been doubled, those in conjunction with a superscript *r* have very often been doubled, e.g., *°varmna* (ll. 3, 4, 5), *chaturvāra* (l. 9), *°pāra* (ll. 10, 11), *harityā* (l. 37), etc., the exceptions being *samabhyartha* (l. 11), *Gaṛiṣvara* (l. 17), *pārīṭhī*° (l. 35), etc.; (4) *anusvāra* has often been used in place of the nasal of the same class, e.g., *amḍavīm* (l. 1), *amḍura*, *amḍanta*, *katpānā* (l. 2), *parīka* (l. 5), *manḍalā*, *chāndya* (l. 7), etc. In a few places the signs of *anusvāra* and *visarga* and even whole syllables have been dropped, evidently due to the fault of the engraver. The writing, however, has on the whole been executed carefully. All the errors occurring in the text have been corrected by me either in the body of the text or in the footnotes accompanying it. Often a mark has been put by the scribe at the end of a line where the last word could not be fitted into it and had to be continued in the next, apparently to draw attention to the continuity.

As in the case of many Paramāra records, the present inscription opens with the phrases *Om svasti* and *Śrīr-ḥḥḥ-ḥḥḥ-cho* which are followed by two verses in praise of Śiva. It then introduces the donor, the Mahākumāra Harichandradēva, who had obtained the privilege of the five great sounds (*samadhigata-pañcā-mahāśabda*) and who had acquired the victorious sovereignty through the favour of (*prāṇa-śānta-vijay-ādhyatma*) the Mahākumāra Trailokya-varmmadēva who had also obtained the privilege of the five great sounds. The latter is said

to have meditated on the feet of the *Paramahat̥āraka-Mahārājādhirāja-Paramēśvara*, the illustrious *Yaśovarmmadēva*, who meditated on the feet of the P. M. P., the illustrious *Naravarmmadēva* (ll. 3-7).

The object of the record is the grant by *Harichandradēva* of the village *Dādarapadra* belonging to *Vikhalapadra*-twelve and situated in the *Mahādvādaśaka-maṇḍala* (l. 7). The village which was given with its suburbs on the east and the south (*pūrva-dakṣiṇa-tala-dvay-ṣṭā*) was divided into 16 shares and given to 19 Brahmins, whose names and *gōtras* along with names of their fathers are given in the record. Of these donees, a list of whom is given in the table below, 13 received one share each and 6 half a share each. Two of the donees were related as father and son (Nos. 4 and 8) and the following as brothers: Nos. 3 and 11, 5 and 7, 6 and 12 and 14 and 16. The last two donees mentioned in the list were only pupils (*vatuka*).

The date of the record is given in words in ll. 9-10 as *śrīmad-Vikrama-kāl-āita-chaturdas(ś)-ādika-āvānta-sa(śa)t-ānta(h*)pāti-samvatsarē Kārttikē(ka)-sudi pūrṇimāyām samjāta-sōma-grahana-sarova-grāsa-parvāni*, i.e., on the full moon day of Kārttika of the Vikrama year 1214, on the occasion of a complete eclipse of the moon. It regularly corresponds to Saturday, the 19th October, A. D. 1157 when there was a lunar eclipse. The grant was made by the ruler with the usual ceremonies after bathing in the river *Vētravati* and in presence of the god *Bhāilasvāmin*.

If *Mukhyādēva* is a proper name, he was the *Dūtaka* of the grant. The record concludes with the sign-manual of the *Mahākumāra Harichandradēva*.

Of the rulers mentioned in the inscription, the P. M. P. *Naravarmmadēva* and the P. M. P. *Yaśovarmmadēva* are the well known *Paramāra* rulers of *Mālwa*. For *Naravarmmadēva* we have the latest date as V. S. 1190 in *Ratnasūri's* *Life of Ammasvāmin*.¹ That he died in the same year is certain, as we find his son *Yaśovarman* making a grant on V. S. 1191 Kārttika sudi 8 on the occasion of the death anniversary of his father.² For *Yaśovarman* we have the latest date as V. S. 1199 if the reading of the date of the *Jhālrapātan* inscription³ is correct and if the record belongs to the time of this ruler.

The next two chiefs mentioned in the record under consideration, viz., *Trailōkyavarman* and *Harichandra* undoubtedly belong to that branch of the *Paramāras* who call themselves *Mahākumāras* in their inscriptions. The earliest ruler known in this family is the *Mahākumāra Lakshmi-varman*. In V. S. 1200 we find him confirming a grant made in V. S. 1191 by the M. P. *Yaśovarmmadēva*, on the anniversary of the death of the latter's father *Naravarman*. *Lakshmi-varman* confirmed this grant 'for the merit of (his) illustrious father' (*śrīmat-pitri-śrēyōrtham*)⁴ which shows that he was undoubtedly a son of *Yaśovarman*. We shall discuss later what might have been the reason for re-issuing the grant after a lapse of nearly nine years. According to the *Bhopal plates*⁵ of his grandson *Udayavarman*, dated V. S. 1256, *Lakshmi-varman* 'obtained his kingship through the favour of his sword which he held (?) in his own hand' (*nija-kara-kṛita(dhṛita ?)-kara-vāla-prasād-avāpta-nij-ādhipatyā*). The *Piplianagar plates*⁶ of *Hariśchandra* (V. S. 1235 and 1236), the son of *Lakshmi-varman*, state that the former 'obtained his rulership through the favour of the last mentioned ruler' (*ētasmat-prishhatama-prabhōḥ prasādād-avāpta-nij-ādhipatyā*), namely, the P. M. P. *Jayavarmadēva*, the son of the *Paramāra Yaśovarmmadēva* of *Mālwa*. In connection with the history of these *Mahākumāras*, Dr. D. C. Ganguly observes: "According to the *Piplianagar*

¹ *Dhar State Gazetteer*, p. 159.

² *Ind. Ant.*, Vol. XIX, p. 353.

³ *P. B. A. S., W. C.*, 1905-06, p. 50, No. 2097 and *Bhandarkar, List of Inscriptions of Northern India*, No. 252.

⁴ *Ind. Ant.*, Vol. XIX, pp. 352 f.

⁵ *Ibid.*, Vol. XVI, pp. 254 ff. and pl.

⁶ *J. A. S. B.*, Vol. VII (1838), pp. 736 ff.

grant, *Harīśandra obtained his dominion through the favour of Jayavarman*. The Bhopal grant, on the other hand, expressly states that *Harīśandra's father, Lakshmi-varman, made himself master of a principality by the force of his sword when the reign of Jayavarman III came to an end*. It evidently follows from these two statements that *Lakshmi-varman and his son Harīśandra ruled over separate territories*. This fact is corroborated in the fact that *Udayavarman, the son of Harīśandra, is described by the Bhopal grant as succeeding to the throne of Lakshmi-varman without the intervention of Harīśandra, who again excludes his father Lakshmi-varman—in the Piplianagar grant—as a ruler preceding him*. A critical survey of the epigraphic records will show that all these are deliberate representations, and not accidental omissions.¹ Following the same argument are we to hold that *Trailōkyavarman and Harīśandra of the present record held away over a third principality—a view which would only make the complication in the history of this branch more complicated*? But the state of affairs is not so bad as it is made to look. If *Yaśōvarman* was still ruling in V. S. 1190 it is almost certain that *Jayavarman's* rule could not have come to an end before V. S. 1209 when *Lakshmi-varman* was already a *Mahākumāra*. In fact *Dr. Ganguly's* conclusion is based on a wrong interpretation of the Bhopal plates. They do not mention that *Lakshmi-varman* became ruler by the force of his arms when the reign of *Jayavarman* had come to an end. The phrase *Jayavarmanāditya* in l. 5 of the Bhopal plates has no connection whatsoever with *Lakshmi-varmanāditya*. It qualifies only the concluding portion of the whole sentence *Udayavarmanāditya* in l. 8. There is, moreover, nothing in the Bhopal plates to prove that *Udayavarman* succeeded to the throne of *Lakshmi-varman* without the intervention of *Harīśandra*, nor do the Piplianagar plates show that *Lakshmi-varman* is excluded as a ruler preceding *Harīśandra*. We know that inscriptions do not always give a full genealogy of the ruler to whose reign they refer themselves but may mention the names of one or two or even none of his predecessors.

The real difficulty that presents itself in our record is to establish the identity of the *Mahākumāra Harīśandra* and the *Mahākumāra Trailōkyavarmanāditya*. In my opinion *Harīśandra* can be no other than *Harīśandra*, the son of *Lakshmi-varman*. It is, however, more difficult to determine the place of *Trailōkyavarman* in the genealogy of these chiefs. That he belonged to the same line is certain from the titles he is given in the inscription. If he is not identical with *Lakshmi-varman*, which seems unlikely, he could only be another son or a brother of *Lakshmi-varman*, probably the latter. It is not impossible that when *Lakshmi-varman* died, *Harīśandra* was very young and his uncle *Trailōkyavarman* acted as the regent during his minority. *Trailōkyavarman*, though only the regent, wielded the full power of a chief and is therefore given all the titles connected with the princes of this line. Had he been a son of *Lakshmi-varman* his name should have been mentioned in some other records of this family. As the *Mahākumāras* were subordinates of the *Paramāra* rulers of *Mālwa* they had to obtain the formal sanction of their overlords at the time of succession. Probably *Harīśandra* took up the reins of government not long before V. S. 1214, the date of the present grant, and that is why he mentions *Trailōkyavarman* as his predecessor from whom he received the kingdom and to whom he was grateful for managing affairs during his minority. But when he issued his other grant in 1225, when *Trailōkyavarman* was probably dead, he mentioned only the name of his sovereign ruler, viz., *Jayavarman*, as the one through whose favour he got his kingdom and *Trailōkyavarman* being a collateral, his name was omitted from this and all the later inscriptions of this family.

Now to understand properly the political situation as revealed by the inscriptions of the *Paramāra Mahākumāras*, it will be necessary to consider the history of the *Paramāras* of *Mālwa* from

¹ *History of the Paramāra Dynasty*, pp. 179-81. See also *Ind. Ant.*, Vol. LXI, p. 212.

Jayavarman down to Vindhavarman. According to the Piplianagar¹ (V. S. 1267) and the two sets of Bhopāl² plates (V. S. 1270 and 1272) of Arjunavarman, Yaśōvarman was succeeded by his son Ajayavarman, while in the (incomplete) Plates³ of Jayavarman, the Piplianagar Plates⁴ of the Mahākumāra Hariśchandra (V. S. 1235 and 1236) and the Bhopāl Plates⁵ of the Mahākumāra Udayavarman (V. S. 1256), Yaśōvarman is stated to have been succeeded by Jayavarman. From the information supplied by these records Kielhorn came to the following conclusion: "Yaśōvarman had three sons, Jayavarman, Ajayavarman, and Lakshmīvarman; and he was in the first instance succeeded by Jayavarman. Soon after his succession (and certainly some time between Vikrama 1192 and 1200), Jayavarman was dethroned by Ajayavarman, who and whose successors then became the main branch of the Paramāra family in Mālava, and continued to style themselves *Mahārājas*. The third brother, Lakshmīvarman, however, did not submit to Ajayavarman; and, as stated in E (i.e., the Bhopāl grant of Udayavarman), he succeeded by force of arms in appropriating a portion of Mālava, which he and his son and grandson *de facto* ruled over as independent chiefs. At the same time, Lakshmīvarman and, after him, his son and successor Hariśchandra looked upon Jayavarman, though deposed, as the rightful sovereign of Mālava, and, in my opinion, it is for this reason that Hariśchandra, in the grant D. (i.e., the Piplianagar plates), professes to rule by the favour of that prince, and that both Lakshmīvarman and Hariśchandra claim for themselves no higher title than that of *Mahākumāra*, a title which was handed down to, and adopted by, even Lakshmīvarman's grandson Udayavarman." Though there is nothing definite to show that Kielhorn is wrong in his assumption, I prefer to agree with Dr. Ganguly⁶ that Jayavarman and Ajayavarman mentioned in the above inscriptions are identical. The later inscriptions, probably those issued after the re-occupation of Dhārā, call him Ajayavarman while the earlier inscriptions mention him as Jayavarman. Prof. Hall's theory that 'Lakshmīvarman sat on the throne with his sire' and was thus the eldest son of Yaśōvarman⁷ cannot be substantiated. When Yaśōvarman died, Jayavarman as his eldest son must have succeeded to the throne of Mālwa. Sometime before his death Yaśōvarman might have placed Lakshmīvarman in charge of a small principality which the latter ruled under the title of a Mahākumāra or, he might have wrested a part of the Paramāra empire which passed into the hands of enemies and established himself as the ruler. In any case, as he adopted a feudatory title he seems to have ruled only as a subordinate of the main branch. The boast of Lakshmīvarman that he obtained his sovereignty by force of arms as found in his Ujjain Plate is, however, not altogether an empty one as borne out by inscriptions. We find from the Bāndā Plate⁸ of the Chandēla Madanavarmadēva that this ruler made a gift in V. S. 1190 when he was encamped near Bhailasvāmin. As I have shown below, this place was in the Mahādvādasaka-*maṇḍala* mentioned in our grant. What led this Chandēla ruler to encamp at the place cannot be ascertained. But it is not unlikely that he was, at this period, leading a campaign against the Mālava ruler and encroached upon the Paramāra territories soon after. Probably we find a confirmation of this in the verse 11 of the Mau stone inscription of Madanavarman⁹, which says that 'the ruler of Mālava, full of arrogance, was quickly exterminated' by this ruler. This Mālava ruler was possibly Yaśōvarman himself. But that the Chandēlas

¹ J. A. S. B., Vol. V, p. 378.

² J. A. O. S., Vol. VII, pp. 25 ff.

³ *Ind. Ant.*, Vol. XIX, pp. 350 f.

⁴ J. A. S. B., Vol. VII (1838), pp. 736 ff.

⁵ *Ind. Ant.*, Vol. XVI, pp. 254 ff. and pl.

⁶ *Ibid.*, Vol. XIX, p. 348.

⁷ *History of the Paramāra Dynasty*, p. 181.

⁸ J. A. O. S., Vol. VII, p. 36 and Ganguly, *op. cit.*, p. 179, n. 3.

⁹ *Ind. Ant.*, Vol. XVI, p. 208 and pl.

¹⁰ Above, Vol. I, pp. 197 ff.

could not keep this part under them for long is clear from the inscription of Lakshmi-varman of V. S. 1200. It appears that the Mahādvādśaka-maṇḍala adjacent to Bhāillavāmin passed out of the hands of the Paramāra rulers temporarily and was re-conquered by Lakshmi-varman sometime before V. S. 1200 and this necessitated the re-issuing of the grant of 1191 of his father. That Lakshmi-varman also could not keep this maṇḍala in his hands for long is certain. An inscription dated V. S. 1229¹ of the reign of the Chaulukya Ajayapādēva records the gift by Lūnapasāka, an officer of the king at Udayapura which was included in the Bhāillavāmi-Mahādvādśaka-maṇḍala. According to this inscription this part of the country was acquired by the Chaulukya ruler 'by his own prowess'. Probably it passed under the Chaulukyas even a little earlier during the reign of Kumārapāla. A fragmentary inscription of this ruler, in which the date has been restored by Kielhorn as V. S. 1220, has been found at Udayapur², which calls him Avantinātha.

Though the Paramāras lost most of their territory in Mālwa to the Chaulukyas, the Mahākumāra branch still retained at least the southern portion of their principality, as their grants issued in V. S. 1235 and 1256 show. It is, however, possible to deduce from the grant of Udayavarman of V. S. 1256 that Vinḍhyavarman did not yet succeed in regaining the lost possessions of his ancestors as the expression *Jayavarmanadēva-rājyā vyatīta* shows. For, had Vinḍhyavarman already succeeded in firmly re-establishing himself in Mālwa, one would expect his name to be mentioned in the record of Udayavarman, unless Kielhorn is right in his assumption that Lakshmi-varman and his successors never accepted the rulers of Mālwa from Ajayavarman downwards as their sovereign rulers. But as the former always used the same subordinate titles, and as Dēvapāla, the brother of Udayavarman, seems to have succeeded to the Mālwa throne as a matter of course, it is doubtful if there existed any feud between these two families as suggested by Kielhorn. Āśādharma in his *Dharmāmṛta* states that when the country of Sapādalakha was conquered by Śihāb-ud-dīn (Muḥammad Ghūri) he left his native country with his family for Mālwa where king Vinḍhya was ruling.³ Mahammad Ghūri's conquest took place in A. D. 1192, but if my supposition is correct, Āśādharma does not appear to have moved to Dhārā for a few years after the Muslim conquest till things really looked bad for him.

Udayavarman for whom we have only one inscription of V. S. 1256, is the last ruler we know of in the Mahākumāra line. If he is identical with Udayāditya of the Bhopāl inscriptions dated V. S. 1241 (A.D. 1184) and Śaka 1108 (A.D. 1186) respectively, as Dr. Ganguly supposes,⁴ he had already a rule of at least 15 years to his credit when the Bhopāl Plates were issued. We also know that his brother Dēvapāla ultimately succeeded to the throne of Mālwa. As the earliest inscription of Dēvapāla is dated V. S. 1275⁵ and the latest inscription of his predecessor Arjunavarman bears the date V. S. 1272⁶, Dēvapāla probably inherited the Mālwa throne shortly before V. S. 1275. It is significant that in his Harsaūda inscription, though the subordinate title of the Mahākumāra is replaced by the Imperial one of *Paromabhāṭṭāraka-Mahārājādhirāja-Paromāśvara*, Dēvapāla still retains a part of his original title, viz., *Samanta-prabandhita-samadhiyata-paṇcha-mahāśabda* which is missing in all his later records. As we have no record of Udayavarman's successor it may not be unreasonable to suppose that he also had no male heir and his younger brother Dēvapāla first succeeded him as the Mahākumāra and then ultimately was raised to the throne of Dhārā when Arjunavarman also died without a male issue, thus uniting both the houses of the Paramāras.

¹ *Ind. Ant.*, Vol. XVIII, pp. 347 f.

² *Ibid.*, p. 343 and n. 9.

³ See *Collected Works of R. G. Bhandarkar*, Vol. II, pp. 246 f.

⁴ *History of the Paramāra Dynasty*, p. 186.

⁵ The Harsaūda Stone Inscription, *Ind. Ant.*, Vol. XX, pp. 310 ff.

⁶ The Bhopāl plates (second set), *J. A. O. S.*, Vol. VII, pp. 25 ff.

Of the localities mentioned in the record *Mahādvādasāka-maṇḍala* must have comprised Udayapur and Bhilsā in the Gwalior State as far as Raisen* (Rājasayana) to the south in the Bhopāl State. The Udayapur stone inscription of V. S. 1229 calls it the Bhāillasvāmi-Mahādvādasāka-maṇḍala. Vētravati is the modern Betwa and the temple of Bhāillasvāmin which was situated on the Betwa, must have given rise to the name of the Bhilsā town. According to Dr. Hall, a fragmentary inscription which was originally discovered at Bhilsā, but is now no longer traceable, recorded the erection of a temple of the Sun god, under the name of Bhāillēsa on the Vētravati, by one Vāchaspati, a minister of Rājā Kṛishṇa,† who is probably identical with the Paramāra Vākpatirāja.‡ I cannot identify the other localities mentioned in the record. Mr. Hamid, the Superintendent of Archaeology, Bhopāl State, remarks as follows in his note on this inscription, which has been referred to above: "The temple of Bhāillasvāmin was situated on the banks of the Betwa river at Bhilsā in the Gwalior State, 34 miles from Bhopāl and 8 miles from Sānchi. The village Dādarapadra is in the Bhopāl territory. The name was obviously corrupted into Dhara-padra, and later on into Padria, but as there are eleven villages of this name in the various districts of the Bhopāl State, Dādarapadra of our inscription was given the name of Padria Raja Dhar to distinguish it from other Padrias."

List of the Brahmin donees of the Bhopāl plates of Harichandra.

| Serial No. | Name of the donee. | Father's name. | Gōtra. | Share in the village granted. |
|------------|--|----------------------------------|------------------------|-------------------------------|
| 1 | Āvasathika Śrīdhara | Agnihōtrika Bhāradvāja | Sāṅkṛitya | 1 |
| 2 | Tripāthi Gartśvara | Tripāthi Nārāyaṇa | Bhāradvāja | 1 |
| 3 | Dvivēda Uddharāya | Dvivēda Kshirasvāmin | Kṛishṇātrēya | 1 |
| 4 | „ Yasōdhavala | „ Vatva(tsa?) | Adavāha | 1 |
| 5 | Paṁ [§] Madhusūdana | Āvasathika Dēlha | Kāśyapa | 1 |
| 6 | Dvivēda Pāhala | Dvivēda Silē | Śaunaka | 1 |
| 7 | Paṁ Sōmadēva | Āvasathika Dēlha | Kāśyapa | 1 |
| 8 | Dvivēda Pāhaka | Dvivēda Yasōdhavala | Adavāha | 1 |
| 9 | Paṁ Ranapāla | Paṁ Dhāmadēva | Gautama | 1 |
| 10 | Dvivēda Gaṅgādharā | Dvivēda Sōtā | | 1 |
| 11 | „ Lakshyadhara | „ Kshirasvāmin | Kṛishṇātrēya | 1 |
| 12 | „ Śrīdhara | „ Silē | Śaunaka | ½ |
| 13 | Thakura Vāchchhuka | Thakura Vil[hv]ē | Bhāradvāja | 1 |
| 14 | „ „ „ | „ Kuladhara | Śāṅḍilya | 1 |
| 15 | Dvivēda Vālhuka | Dvivēda Gōlhē | Gautama | ½ |

* See *Ind. Ant.*, Vol. XIX, p. 352, Text, l. 5.

† *Ibid.*, Vol. XVIII, p. 397.

‡ *P. R. A. S., W. C.*, 1913-14, p. 60.

§ See above, Vol. XIX, p. 239.

¶ *I.e., Paṇḍita.*

List of the Brahmin donees of the Bhopāl plates of Harichandra-astādika

| Serial No. | Name of the donee. | Father's name. | Gōtra. | Share in the village granted. |
|------------|----------------------------------|-----------------------------|--------------------|-------------------------------|
| 16 | Thakura Rāsala | Thakura Kuladhara | Sāṅḍilya | 1/4 |
| 17 | „ Vishṇu | Paṇḍ Sōṇḍala | Kāyapa | 1/4 |
| 18 | Āhaḍa, a pupil (śiṣya) | Thakura Kuṇḍa | Kauṇḍīya | 1/4 |
| 19 | Mahaṇa „ „ | „ Vijapāla | Kāyapa | 1/4 |

TEXT.¹

First Plate.

- 1 Om^a svastī[^{*}] Śrīr-jjayō-bhyudayas-cha | Jayati Vyōmakēśō-sau yah sārggāya vi(bi)-bhartti tām | aindavi[^m] si(śi)ra.²
- 2 sā lēkhā[^m] jagad-vij-āṅkur-ākṛitima(m) | [^{*}] Tanvaṃtu va[^h] Smarārātē[^h] kalyāṇam-anisam(śam) jatāḥ | kalpānta-samay-ōddāma-taḍi-
- 3 d-valaya-piṅgalāḥ | [^{*}] Paramabhāṭṭāraka-Mahārājādhirāja-Paramēsva(śva)ra-śrī-Nara-varmmadēva-pādānu[dhyā]-
- 4 ta-Paramabhāṭṭāraka-Mahārājādhirāja-Paramēsva(śva)ra-śrī-Yaśōvarmmadēva - pādānu-dhyāta-samasta-pra-
- 5 sa(śa)st-ōpēta-samadhigata-paṅcha-mahāśavd(bd)-ālamkāra-virājamāna - Mahākumāra - śrī-Trau(Trai)lōkyavarṃmadēva-pādā(da)-pra-
- 6 sād-āvāpta-vijñ(jay)-ādhipatyē(tyaḥ ?) samasta-prasa(śa)st-ōpēta-samadhigata-paṅcha-mahāśavd(bd)-ālamkāra-virājamāna-Mā(Ma)hākumāra-śrī-Hari-
- 7 chaṅdradēvō Mahādvādaśaka-maṅḍalē Vikhilapadra-dvādaśaka-samva(ba)ddhaḥ(ddha)-Dādarapadra-grāma-nivāsinaḥ pratigrāma-ni-
- 8 vāsina[^ś]=cha . rājapurusha-viśhayika-paṭṭakila-janapad-ādīn vrā(brā)hmaṇ-ōta(tta)rān=vō(bō)dhayaty=astu vah samviditaṃ ||^a ya-
- 9 d=iha mayā śrī-Bhāilasvāmīdēva-purasthitē[na]^a śrīmad-Vikrama-kāl-ātīta-chatur-ddas(ś)-ādhika-dvādaśa-sa(śa)t-ārṇta[^h]pāti-samvatsa-
- 10 rō Kārttikē(ka)-sudi pūrṇpimāyāṅ samjāta-sōma-grahapa-sarvva-grāsa-parvvaṇi Kali-kalusha-hāriṇi Vētravati-vāriṇi snā-
- 11 tvā dēv-arshi-manuṣya-pitṛīn samtarpya charāchara-guruṃ bhagavaṃtāṃ Bhavānīpatīṃ darp[^p]ita-danuj-ēmdra-nidrā-haram Hariṃ cha samabhyarchya til-ā-
- 12 nn-āy-āhuti[^h]ir-Hi[ra]^anyarētasam hutvā jagad-ānaṃda-dāyīnē śasi(śi)nē argham vidhāya sa-vatsa-kapilām triḥ pradakṣiṇīkṛi-
- 13 tya ākala[j(y)]ya samsāra[sy-ā]^asāratām parilulita-kamala-dala-tala-jala-lava-chalam=ākashya yauvanam yauvana-mada-matta-vāṇi-

¹ From photographs.² Expressed by symbol.³ There is a mark here to show that the word is continued in the next line.⁴ Metre *Anuṣṭubh*.⁵ Mark of punctuation unnecessary.⁶ The omission of *visarga* in *purāsa* is according to the *vārttika*: *kharparē śari vā visarga-lōpō vaktavyāḥ*.

First Plate.

| | | |
|----|-----|----|
| 2 | ... | 2 |
| 4 | ... | 4 |
| 6 | ... | 6 |
| 8 | ... | 8 |
| 10 | ... | 10 |
| 12 | ... | 12 |
| 14 | ... | 14 |
| 16 | ... | 16 |
| 18 | ... | 18 |
| 20 | ... | 20 |

Second Plate.

| | | |
|----|-----|----|
| 22 | ... | 22 |
| 24 | ... | 24 |
| 26 | ... | 26 |
| 28 | ... | 28 |
| 30 | ... | 30 |
| 32 | ... | 32 |
| 34 | ... | 34 |
| 36 | ... | 36 |
| 38 | ... | 38 |
| 40 | ... | 40 |

- 14 [n]i-bhrū-bhaṅga-bhaṅguram=avalōkyā draviṇam draviṇa-kaṇik-ānuśaraṇa-vivaśa-vishā-
vilāsinī-chita(tta)-chamchalam=adhigamya jīvitam
- 15 | uktaṁ cha [i*]. Vāt-ābhra-vibhramam=idam bhuvan-ādhipatyam=āpātamātra-madhurō-
vishay-ōpahbhōgaḥ | prāṇās=triṇ-āgra-jala-vimdu-samā narāṇām
- 16 dharmah sakhā param=ahō paralōka-yānē ||¹ Sā[m]kritya-gōtrāya agnihōtrika-śrī-Bhāradvāja-
suta-a(t-ā)vasthi(sathi)ka-Śrīdharāya pada 1 Bhā-
- 17 radvāja-gōtrāya tripāṭi(ṭhi)-Nārāyaṇa-suta-tripāṭi(ṭhi)-Gartēsva(śva)rāya pada 1 Kṛishṇā-
trēya-gōtrāya dvivēda-Kshīrasvāmi-suta-dvi-
- 18 vēda-U[ddha]raṇāya pada 1 Adavāha-gōtrāya dvivēda-Va[tva(tsa)]-suta-dvivēda-Yasō-
(śō)dhaivalāya pada 1 Kāsya(śya)pa-gōtrāya||²
- 19 āvasthi(sathi)ka-Dēlha-suta-pam-Madhūsūdanāya pada 1 Śaunaka-gōtrāya-dvivēda-Silē-
suta-dvivēda-Pāhulāya pada 1 Kā-
- 20 sya(śya)pa-gōtrāya avasthi(āvasathi)ka-Dēl[h]a-suta-pam-Sōmadēvāya pada 1 Adavāha-
gōtrāya dvivēda-Yasōdhavala-su³.
- 21 ta-dvivēda-Pā[h]kāya pada 1 [Gauta]ma-gōtrāya pam-Dhāmadēva-suta-pam-Raṇapālāya
pada 1⁴

Second Plate.

- 22⁵ dvivēda-Sōtā-suta-dvivēda-Gaṅgādharāya pada 1 Kṛishṇātrēya-
gōtrāya dvivēda-Kshīra-
- 23 svāmi-suta-dvivēda-Lashmī(kshmī)dharāya pada 1 Sau(Śau)naka-gōtrāya dvivēda-Silē-
suta-dvivēda-Śrīdharāya [pada*] ½ Bhāradvāja-gō⁶.
- 24 trāya ṭhākura-Vī[lhv]jē-suta-ṭhākura-Vā[chchhu]kāya pada 1 Sāmḍi(Śāṇḍi)lya-gōtrāya
ṭhākura-Kuladhara-suta-ṭhākura-Vāchchhukāya pada 1 Gō(Gau)-
- 25 tama-gōtrāya dvivēda-Gōlhē-suta-dvivēda-Vālhukāya pada ½ Sāmḍi(Śāṇḍi)lya-gōtrāya
ṭhākura-Kuladhara-suta-ṭhākura-Rāsālāya ⁶
- 26 pada ½ Kāsya(śya)pa-gōtrāya pam-Sō[ṇ]dala-suta-ṭhākura-Vishṇavē pada ½ Kauṇḍinya-
gōtrāya ṭhākura-Ku[n]ja]-suta-vaṭuka-Āhaḍāya pada
- 27 [½] Kāsya(śya)pa-gōtrāya ṭhākura-Vijapāla-suta-vaṭuka-Mahaṇāya pada ½ [i*] tad-ēvaṁ
yathāyatham vrāhmaṇa ēkōna⁷.
- 28 vimśatinām⁷ pada shōḍas(ś)=āmkē pada 16 [i*] tad=amīshām vrā(brā)hmaṇānām=upari-li-
[khi*]ta-grāmah pūrvva-dakshīṇa-tala-dvay-ōpētō ni-
- 29 dhi-nikabēpa-sahitō nada-nadī-kūpa-taḍāga-vāṭikā-āma-⁸samīyutaś=char-ādy-āy-ōpētaḥ⁶
- 30 sarvv-ābhyaṁtara-siddhy=ōdaka-pūrvvakatayā śāsanē[na*] pradattas=tad=ētat(d-)
grāma-nivāsibhiḥ karsha-
- 31 kaiś=cha kara-hiraṇya-bhāga-bhōg-ādika[m=*]jā⁹jñā-śravaṇa-vidhēyair=bhūtvā dēva-vrā-
(brā)hmaṇa-bhu⁹.

¹ Metre: *Vasantatilakā*.

² Mark of punctuation unnecessary.

³ There is a mark here to show that the word is continued in the next line.

⁴ Space for about four letters is left after this.

⁵ Seven or eight letters, probably specifying the *gōtra*, are completely effaced now.

⁶ *Daṇḍa* unnecessary.

⁷ Read *brāhmaṇānām=ēkōnavimśatēḥ*.

⁸ Read *vāṭik-ārāma-*

⁹ There is a *daṇḍa* after *ā* to show that the word is continued on the right side of rectangle containing the Garuda figure.

- 32 kti-varjaṃ sarvvaṃ=amībhyō vrā(brā)hmaṇēbhyaḥ samupanētavyaṃ || yad=uta | Va-
(Ba)hubhir=vvasudhā bhu¹-
- 33 ktā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasyā tasya tadā phalaṃ(lam) ||²
Triṇy=ā³-
- 34 hur=atidānāni gāvaḥ p[ri]th[ivī] sarasvatī | ā-śa(sa)ptamaṃ punarṃty=ētā dōha-vāha-nivēda-
35 naiḥ ||² Sarvvān=ētān=bhāvinaḥ pārvthiv=ēmrān bhūyō bhūyō yāchatē Rāmabhadraḥ ||⁴
sāmānyō=
- 36 yaṃ dharmma-sē[tur*]=nripānām kalē kalē pālaniyō bhavadbhiḥ ||² Sva-dattāṃ para-dattāṃ
vā yō harēd=vasuṃ(su)dhā[m*] nripaḥ | na tasya pu-
- 37 nar-āvrittir=nnarakāt=Kumbhipākā(ka)taḥ | ||⁵ Dēva-vrā(brā)hmaṇa-dvija⁶-pradattā bhūr=
nna harttavyā nripai[r*]=yē(ya)taḥ||⁵ kēn=āpi sāha vēsy(śy)=ēva na
- 38 gatā na chirāṃ sthitā||² Iti purātana-muni-praṇita-vachana-paripāṭi-śravaṇa-samudbhūta-
prabhūta-vivō(vē)k-ōdayēna mātā- ||⁵
- 39 pitrōr=ātmanaś=cha puṇya-yaś[ō]-bhivriddhayē || Iti jñātvā parair=bhūpair=asmad=va[m]s-
(ś)-ōdbhavē(vai)s=tathā | dharmmō=yam=iha nō⁶
- 40 lōpyō yaiḥ kē(kai)śchit(d)=[dharmma]-chintakaiḥ ||² Dū° Mukhyādēśaḥ || śivam=astu |
Māṅgala[m] mahā-śrīḥ|
- 41 Svahastō=yaṃ Mahākumāra-śrī-Harichandra-dēvasya || Śrī[h]

No. 31.—SASANAKOTA PLATES OF GANGA MADHAVAVARMAN; 1ST YEAR.

By C. R. KRISHNAMACHARLU, B.A., MADRAS.

The plates on which the subjoined grant is engraved are reported to have been discovered about 4 or 5 years back in the village of Sāsana-kōṭa in the Hindūpūr taluk of the Anantapur District. They were kindly forwarded to me for examination in June 1937 by Khan Bahadur Javad Hussain, Bar-at-Law, Collector of the district, who obtained them from Mr. K. Gopalakrishnamacharlu of his office in whose possession they had previously remained for some time. The plates will be purchased for the Indian Museum, Calcutta, where they will be deposited.

The old village site at Sāsana-kōṭa was subsequently inspected by me in March 1938. Specimens of old pottery and beads and other relics were collected from an extensive mound here. A preliminary note on these antiquities will appear in due course in the *Archaeological Survey Report of India*. The area is full of promise and is expected to be explored by the Archaeological Department at an early date.

The set consists of four plates measuring 7" by 2" and about $\frac{1}{8}$ " in thickness. At the proper right margin in each plate is a ring-hole of about $\frac{3}{8}$ " in diameter through which passes the copper ring bearing the seal. The ring measures about $2\frac{3}{4}$ " in diameter. Its ends are soldered into the bottom of the seal which is oval and measures $1\frac{1}{4}$ " by $1\frac{1}{4}$ ". On its counter-sunk surface is carved in relief the figure of a standing elephant facing the proper left. On the top and bottom sides

¹ There is a mark here to show that the word is continued in the next line.

² Metre : *Anuṣṭubh*.

³ Metre : *Śālinī*.

⁴ The word *brāhmaṇa* in this *pāda* is superfluous.

⁵ *Daṇḍa* unnecessary.

⁶ The left hand stroke of the medial *ō* in *nō* is joined to the preceding *ka*.

of the seal are small projections, of which the one at the bottom side looks like a small knob and bears carved on it a spiral, the significance of which is not apparent. The set with the ring and the seal weighs 60 *tolas*.

The inscription registers the gift of the village **Vēlputtoru** in **Paru-vishaya** as a *brahmadēya* to the Brāhman Dharasarma of the *Vatsa-gōtra* and *Taittiriya-charana* by *Mahārāja Mādhavarman*, son of *Koṅgapivarma-Dharma-mahādhirāja* of the *Kāpvyāna-gōtra* and the *Jāhnavāya-kula*.

The record is in Sanskrit prose except for the usual imprecatory verses attributed here to Manu as in the Penukoṇḍa plates,¹ given in ll. 17 to 23.

The script is an early variety of the Southern class of alphabets and is definitely anterior to that of the Penukoṇḍa plates of Mādhavarman II (III) of this family discovered in 1914 and published by Mr. Lewis Rice.² These plates were then considered to be of special interest as being an admittedly genuine record of the early Gaṅga kings of Gaṅgavāḍi, or Mysore. In subsequent years, i.e., during the last quarter of a century, a number of copper-plate grants purporting to belong to the early kings of this dynasty have come to light, mainly in Mysore, and are reviewed in the *Mysore Archaeological Reports*. Some of these will be noticed in the sequel. But it deserves to be mentioned here that the present grant is the earliest genuine copper plate document discovered so far not only for king Mādhava I but also for his family.

The script resembles very much that of the Ōṅgōdugrant³ of the early Pallava king Vijaya-Skandavarman II, and is more archaic than that of the Penukoṇḍa plates referred to above. The letters of our grant are of a more archaic type than those in the records of the Kadamba king Kākusthavarman whom Dr. Fleet has assigned to a period later than Śaka 360.⁴ They closely resemble those of the Narsapur plates of Vijaya-Dēvavarman⁵, which are in Prākṛit prose. Our grant may, therefore, be assigned to a time immediately following the period of Prākṛit charters of the Telugu country, i.e., to about the fourth-fifth century A. D. Its characters would appear to be anterior to those of the Pikira grant of Pallava Simhavarman⁶. In this connection see also Krishna Sastri's remarks on the period of the Pallava kings Simhavarman and his son Skandavarman, respectively contemporaries of Āryavarman and Mādhavarman II (middle of the 4th century A.D.).⁶ The letters of the Penukoṇḍa plates are more developed and ornate and seem to bear evident influence of the so-called Pallava-Grantha style on the Gaṅga alphabets. The alphabet of the Kūḍalūr grant of Mādhavarman⁷ resembles that of the latter. This grant says explicitly that Āryavarman and his son Mādhava were crowned respectively by the Pallava kings Simhavarman and Vijaya-Skandavarman. Moreover, as a token of the latter's suzerainty the grant bears, at the top, as preamble, the name of Skandavarman of the *Bhāradvāja-gōtra* and the *Pallava-kula*.

The horizontal stroke at the top of several letters is not marked in our grant though a few have it. In this respect our grant resembles the Chendalūru plates of Pallava Kumāravishṇu II.⁸ It

¹ Above, Vol. XIV, p. 331.

² Above, Vol. XV, plate between pages 250 and 251.

³ *Ind. Ant.*, Vol. VI, p. 23. [But later on he gave up this date (see *Bombay Gazetteer*, Vol. I, part ii, p. 291 and f. n. 1).—Ed.]

⁴ Above, Vol. IX, p. 57 and plate.

⁵ Above, Vol. VIII, p. 158 and plate.

⁶ *Ibid.*, Vol. XVIII, p. 149. It should be remarked, however, that the statement made here regarding the crowning of the Gaṅga king by the Pallava is at variance with the original (*vide Ep. Rep.* 1914, pt. II, para. 4 and above, Vol. XIV, p. 333). [See correction, above, Vol. XIX, p. vii.—Ed.]

⁷ *Mys. Arch. Rep.*, 1930, p. 259 and pl. XXIV.

⁸ Above, Vol. VIII, pl. between pages 234 and 235.

must be observed that as in the case of the Āndhra and the early Pallava inscriptions some space is left after every syntactical group in this inscription (see especially lines 1 to 6). This is noticeable to some extent in the Penukoṇḍa plates also. The initial vowel *ā* is written in two forms: one with the length indicated by a curled loop at the bottom of the letter (*āmanah* in line 11) and the other with the length indicated by a small hook at the right/bottom of *a* which carries a round loop (*āma* in line 14). The medial short *i* is not a complete loop as in some early grants but is left open on the left side. In this respect our grant resembles the Uruvupalli grant of Siṅhavarman,¹ the Chendalūru plates of Pallava Kumāravishṇu II,² the Rāgōlu plates of Śaktivarman,³ the Brihat-prōshṭha grant of Umavarman,⁴ and the Ōngōḍu grant of Vijaya-Skandavarman II referred to above. The *jihvāmūliya* is used in *dukkham* (l. 22) and the *upadhmanīya* in *adbhih=pratto[h]* (l. 15). The following mistakes due to oversight in writing may be noticed: *dāraṅ-āri* for *dāruṅ-āri* (l. 3), *vakkri* for *vaktri* (l. 9) and *Manu-gatā* for *Manu-gītā* (l. 18).

The *anusvāra* is replaced by the class nasal of the following consonant in *śan-dātum* (l. 21) and *likhit-ēyan-āmra-pattikā* (l. 24). The employment of a conjunct letter with *m* and the following consonant is commonly observed in this as in other early grants: e.g., *Jisam-Bhagavatā* (l. 1), *svadattam=para* (l. 18). The final *m* is indicated by a miniature sign for *ma* in *daśamyām* (l. 13), and *pālanam* (l. 22) as in some early Pallava and other records; but in other places this is indicated in our grant by a small hook at the right-hand lower corner: *śaundharām* (l. 18); *phalam* (l. 21). The letter *nā* is written in two different ways. In one, the length is marked in the middle on the right side of the letter (*vide dāraṅ-āri* in l. 3) and in the other by a small hook added to the upper right arm of the letter (*varmanā* in l. 11, *kramēs-ādabhih* in l. 15 and *śarmanā* in l. 24). The letter *na* is written in two forms, i.e. with a small loop or without it. Both the forms are seen in *Paṭmanābhēna* in l. 1, while the latter form is distinctly noticeable in *śujana-jaṅapadaśya* (l. 3) and *janēna* (l. 11), etc. As in the other grants of this period the consonant following *r* is doubled.

Since Rice published the Penukoṇḍa plates an earlier grant than these came to light in Mysore⁵ in the Kudithiyam plates of the Gaṅga king Kṛishṇavarman-Dharmamahādhirāja, son of Mādhavavarman-Mahādhirāja and grandson of Koṅgaṇivarman-Dharmamahādhirāja, who belonged to the Kārvāyana-gotra and the Gaṅga-kula. This king, known to Rice from later epigraphs, was presumed by him to be identical with Āryavarman (Tamil Āryavarman) and Harivarman of other grants with the supposed variant and synonymous name Kṛishṇavarman. It would not generally be justified to assume identities on the mere basis of synonymity in names, because names as names must strictly be applied to the particular individuals to whom they are given. In solving the difficulty we must take into consideration the possible causes for the interference of the Pallavas just about the time of this generation. The Penukoṇḍa plates say that the Pallava Siṅhavarman crowned Āryavarman according to propriety (*yathārham*). But Kṛishṇavarman does not admit or lay claim to such a distinction, if it were a distinction at all. It is therefore reasonable to suppose that Kṛishṇavarman of the Bendigānahalli plates and the Kudithiyam grant was a younger brother of Āryavarman who must have, for some unknown reasons, ousted Āryavarman and seized the throne. Āryavarman, thus dispossessed, must have called in the Pallava king Siṅhavarman for help with which Kṛishṇavarman must have been dispossessed and the result was that Siṅhavarman crowned Āryavarman. A sort of political overlordship having thus been established by the Pallava over the Gaṅga king, the practice of the former crowning the latter is continued even

¹ *Ind. Ant.*, Vol. V, pp. 50 ff.

² Above, Vol. VIII, pl. between pages 234 and 235.

³ Above, Vol. XII, p. 1.

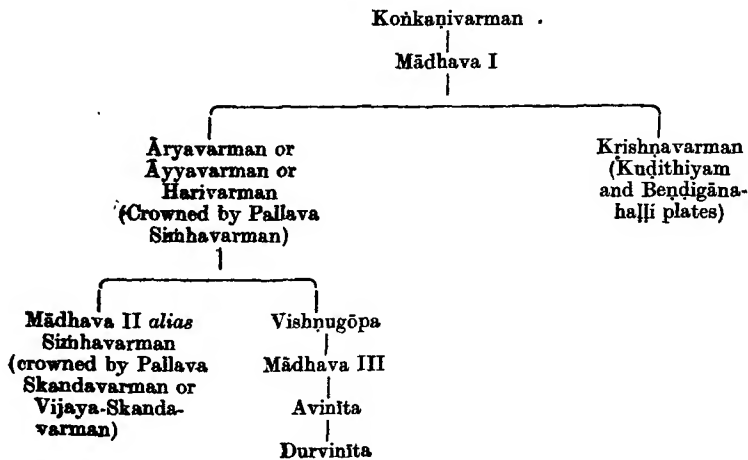
⁴ Above, Vol. XII, pl. between pages 2 and 3.

⁵ *Mys. Arch. Rep.*, 1932, p. 124 and pl. XXII.

in the next generation and Skandavarman or Vijaya-Skandavarman¹ crowns Mādhavarman who was surnamed Sindhavarman² by his father, evidently, as a token of political feudality and personal gratitude also. The fact that Mādhava II, son of Āryavarman, claims in the Penukoṇḍa plates to have been led up to his ancestral kingship (*sva-vamśa-kram-āgata-rājya-praṇīta*) also suggests the correctness of this view.

Rice alternatively designates the later Mādhavarman as Mādhava III on the ground that a comparatively later inscription at Nagar³, containing several traditional and mythological statements, designates Koṅkaṇivarman also a 'Mādhava' and so he calls him Mādhava I. Since we have no early epigraphical data designating Koṅkaṇivarman as a Mādhava we need not confuse issues by creating a Mādhava II. It will be clear and precise to consider the latter only as Mādhava II and not Mādhava III.

Collecting the genealogical information furnished in all the known documents of this family and taking into consideration the probable causes for the Pallava intervention suggested above we may tentatively arrange a revised genealogy as follows :—



The names Arivarman and Harivarman occur only in the spurious or later copper-plates and stone inscriptions of this dynasty (Kielhorn, *Southern List* Nos. 108 ff.). These names must be given up in favour of "Āryavarman" of the earlier plates. Professor Dubreuil makes Harivarman a different person from, and a younger brother of, Āryavarman. But in the light of the Tanjore plates Hari might be the same as Ari and the latter a colloquial or pet form of Ārya. Rice's difficulty in allocating to Vishṇugōpa the proper place in the family genealogy is also overcome by adopting the scheme suggested above. His supposition that Vishṇugōpa's name 'was dropped out by mistake' in the Penukoṇḍa plates requires corroboration.

The inscription is dated not with reference to any era but gives the occasion of the grant as *suḷā-pakṣa-dasamī* in the month of Phālguna in the **first year** of the king's reign. In determining the dates of the Penukoṇḍa plates of the present king's grandson Mādhava II, Fleet has given A.D. 475 as a very good date for it.⁴ Shifting back by two generations of 25 years each our plates will have to be assigned to about A.D. 425, which is not improbable in the light of its palaeography which has been fully discussed already.

¹ The name is given in this form in the Kāḍalūr grant of Mādhavarman (*Mys. Arch. Rep.*, 1930, p. 259).

² Above, Vol. XIV, p. 335, text-line 11.

³ *Ep. Carn.*, Vol. VIII, Nr. 35.

⁴ Above, Vol. XIV, p. 331.

The localities mentioned in the grant are *Paru-vishaya* and the village *Vēlputtoru*. The former is evidently the same as *Paruvi-vishaya* of the Penukonda plates which has been identified by Rice with Parigi,¹ seven miles north of Hindūpūr in the Anantapūr District. The gift village is evidently identical with the modern village *Vēlpumadugu*² of the Gooty taluk in the same district. The plates must have migrated from *Vēlputtoru* to *Sāsanakōṭa* where they were discovered in course of time.

The engraver of the grant was *Sōmasarman*. Nothing is stated about his official position or status.

TEXT.³

First Plate.

- 1 ॐ Jitam⁴=Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna [[⁵] śrīma-
- 2 j-Jāhnavēya-kul-āmala-vyōm-āvabhāsana⁶-bhāskarasya
- 3 [sva-bhuja-javaja-jaya-jani]⁷ta-sujana-janapadasya ⁸dāraṇ-āri-gaṇa-

Second Plate ; First Side.

- 4 vidāraṇa-raṇ-ōpalabdha-vraṇa-bhūshanasya Kārvāyana-sagōtrasya
- 5 śrīmat-⁹Kōṅgaṇivarmma-dharmma-mahādhīrājasya putrēṇa pītūr-anvāga-
- 6 ta-guṇēna sva-bhuja-viry-ōtpāṭit-āvagrihit-āri-śrī-yaśasā¹⁰
- 7 nānā-śāstrattha¹¹-sad-bhāv-ādhighama-praṇīta-mati-viśēshasya¹²

Second Plate ; Second Side.

- 8 vidvat-kavi-kānchana-nikash-ōpala-bhūtasya¹³ viśēshatō-py-ana-
- 9 vaśēshasya nīti-śāstrasya yathāvad=vakṛi¹⁴-prayōkṛi-ku-
- 10 śalēna samyak-prajā-pālana-mātr-ādhighata-rājya-prayōjanēna
- 11 su-vibhakta-bhakta-bhṛitya-janēna. śrī-Mādhavavarmmanā ātmanah

¹ Above, Vol. XIV, p. 331.

² The term *toro* or *dorwis* is synonymous with *madugu* in Telugu and means a 'pond'. It would be interesting to note that *Vēlpumadugu* is a very ancient settlement. The adjoining 'isolated round-topped granite hill crowned with a fortification of post-neolithic date yielded a good harvest of celts and other neolithic artifacts' (Bruce Foote, *Indian Pre-historic and Proto-historic Antiquities*, p. 99).

³ From the original plates and from ink-impressions prepared in my office.

⁴ This symbol is engraved in the margin as in the Penukonda plates and probably stands for *Śrī* or *Siddham*. In addition to this the Penukonda plates have the expression *Svasti* in the margin.

⁵ At the top of *ta* is a dot in the original. This is accidental and due to corrosion and need not be mistaken for an *anusvāra* which in this record is always marked at the right top corner of the concerned letter.

⁶ The Penukonda plates have *vyōma-bhāsana*.

⁷ The portion enclosed within the brackets is engraved on an erasure like a palimpsest. The Penukonda plates read: *bhuja-java-jaya*.

⁸ Read *dāraṇ-āri*.

⁹ The Penukonda plates have *Kōṅkaṇi*.

¹⁰ After this word is a letter like *pa* engraved and scored out.

¹¹ Read *-śāstr-ārīha*.

¹² Read *-viśēshya*.

¹³ Read *-bhūtēna*.

¹⁴ Read *vakṛi*.

i.

1
 2
 2

Handwritten text in Devanagari script, likely a record of land grants or administrative orders. The text is arranged in three lines, with a circular hole on the left side of the second and third lines.

ii, a.

4
 6
 6

Handwritten text in Devanagari script, continuing the record. It consists of three lines of text, with a circular hole on the left side of the second and third lines.

ii, b.

8
 10
 10

Handwritten text in Devanagari script, continuing the record. It consists of three lines of text, with a circular hole on the left side of the second and third lines.

iii, a.

12
 14
 14

Handwritten text in Devanagari script, continuing the record. It consists of three lines of text, with a circular hole on the left side of the second and third lines.

iii. b.

16

16

18

18

Handwritten text in Devanagari script, consisting of three lines. The first line is partially obscured by a circular hole on the left. The text is dense and appears to be a continuous passage.

iv. a.

20

20

22

22

Handwritten text in Devanagari script, consisting of two lines. The text is very dense and somewhat illegible due to the high contrast and graininess of the scan. A circular hole is visible on the left side.

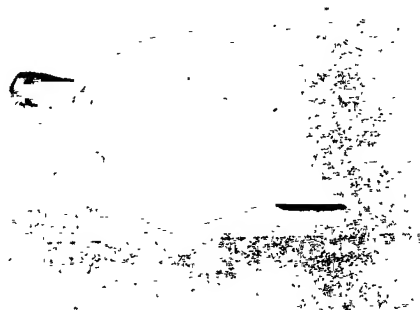
iv. b.

24

24

Handwritten text in Devanagari script, consisting of two lines. The text is sparse and appears to be a shorter passage or a specific phrase. A circular hole is visible on the left side.

Seal (From a photograph).



Third Plate ; First Side.

- 12 pravardhamāna-vipul-aivaryyē prathamō sava[m]tsarō¹ Phālguna-mā-
 13 sē śukla-pakṣe tithau daśamyām Vatsa-sagōtrāya² Taittiriya³-
 14 charaṇāya Dharasarmmaṇē ātmanīśrēyasē⁴ Paru-vishayē⁵
 15 Vālpūtoru-nāma-grāmō brahmadēya-kramēṇ=ādbhiḥ=pratta[h]⁶]

Third Plate ; Second Side.

- 16 sarvva-parihāra-yukta[h] [!]^{*} *Yō=sya lōbhāt=pramā[dā*]d=v=ābhiharttā
 17 sa pañcha-mahāpātaka-sa[m]yuktō bhavati [!]^{*} Api cha Manu-
 18 gatā[h]⁷] ālōkāḥ [!]^{*} Sva-dattām=para-dattām vā yō harēta vasundharām [!]^{*}
 19 śhapṣīm(śhṭīm) varsha-sahasraṇi ghōrē tamasi varttatē [!]^{*} Bahu-

Fourth Plate ; First Side.

- 20 bhīr-vvasūdhā bhuktā rājabhis=Sagar-ādhibhi[h]⁸ [!]^{*} yasya yasya
 21 yadā bhūmīs-tasya tasya tadā phalam [!]^{*} Svan=dātuṁ su-maha⁹ch=chha-
 22 kyaṁ duḥkham-any-ārthā-pālanam [!]^{*} dānaṁ vā pālanam v=ēti dānāch=chhrē-
 23 y-śnupālana[m] [!]^{*} Sva-mahārāja-mukh-ājñāptyā¹⁰ Sōma-

Fourth Plate ; Second Side.

- 24 śarṁmāṇā¹¹ likhit-āyan=tāmra-paṭṭikā [!]^{*}

No. 32.—RANIPUR JHARIAL INSCRIPTIONS.

BY B. CH. CHABRA, M.A., M.O.L., PH.D. (LUGD.), OOTACAMUND.

RANIPUR JHARIAL, a village about 21 miles west of Titilagarh¹² in the Pātṇā State of Orissa, is famous for its numerous old temples, all of which are now deserted and partly dilapidated. They are built on a rocky surface on one side of a big tank close by. The place was first surveyed as early as 1875 by Mr. J. D. Beglar who has left us a vivid description of the buildings and sculptures found at this site.¹³ About seven years later Sir A. Cunningham also visited this village and examined its antiquities.¹⁴ Lastly, in November

¹ Read *ambharsarē*.

² The donee in the Penukoṇḍa plates also belongs to the same *gōtra* and *charaṇa*.

³ Read *Taittiriya*. The Penukoṇḍa plates also adopt the form *Taittiriya*.

⁴ Read *ātmanā śrēyasē* or *ātma-nīśrēyasāya*.

⁵ The Penukoṇḍa plates call it *Paruvi-vishaya*. [The same *Paruvi-vishaya* is evidently intended here. The scribe seems to have dropped a *vi* by way of haplography.—Ed.]

⁶ The Penukoṇḍa plates read only *yō=sya hartā*

⁷ Read *gātā* as in the Penukoṇḍa plates. The same three imprecatory verses are cited in the said plates but in a different order.

⁸ Read *ādhibhi*.

⁹ This *śa* is written below the line.

¹⁰ Read *Mahārāja-sva-mukh-ājñāptyā*.

¹¹ The writer of the Penukoṇḍa plates was the goldsmith (*śuvarṇakāra*) Apāpa.

¹² Titilagarh is a railway station on the Raipur-Vizagapatam line of the Bengal Nagpur Railway.

¹³ Cunningham's *A. S. I. Reports*, Vol. XIII, pp. 128-137, plates XI-XVI.

¹⁴ *Ibid.*, Vol. XVII, pp. 64-65.

1936, I went there, while I was touring in that part of the country, specially in quest of inscriptions. I copied there three epigraphs which form the subject of this article.

Mahadeva Temple Inscriptions

This record is engraved on the architrave over the entrance to the sanctum of a stone temple which is the largest of the whole group and is locally known as Mahadeva temple¹. It has been noticed by Mr. Beglar according to whom it is "the only inscription in the whole of the innumerable temples here". Evidently the other two epigraphs treated of here escaped his notice. Nor has Sir Cunningham noticed them. The inscription under discussion consists of six lines of unequal length, the first four lines measuring more or less five feet each and the last two only one foot. The average size of the letters is 11.

The characters of the inscription belong to the Northern script of about the 10th or 11th century A.D. The language is Sanskrit, but the composition is extremely faulty. Nevertheless the contents are fairly intelligible. No orthographical peculiarity is noticeable, except that the consonant after *r* is occasionally reduplicated, as in *varrogata* of l. 1, and that the sign of *v* is used for both *b* and *v*.

Lexically, the usage of the word *kirtitam* (A. l. 2) as well as of *prakirtita* (B. l. 4) in the sense of 'built' is of interest. In the latter record the term *kirti* is employed as a synonym of *kirtana*,² meaning 'a building' or 'a temple'.

The object of the inscription is to record the construction of the temple by an *acharya*, named Gaganasiva, an immigrant from Uttara-Terambari. It is clear from the inscription that the temple contained images of at least four different deities, namely Soma, Svamin, Siddhesvara and Lakshmi. The first of these names is obviously a shortened form of Sōmēśvaradēva which occurs in l. 1 and refers to Śiva, the principal deity of the temple. Svamin is an epithet of Śiva's son Kārtikeya. As regards the name Siddhesvara, it probably stands here for Siddhārtha, meaning the Buddha, a figure of whom is found sculptured on the jamb of the entrance of the temple in question. The figure of Lakshmi is found over the entrance. From the presence of relics pertaining to different creeds, Beglar concluded "that the temple was first Vaishnavic, next Buddhist, and finally Saivic". This conclusion is now disproved by the mention of the aforesaid four deities in the inscription itself, which rather shows that they all were installed simultaneously, and that the seeming diversity was the original character of the temple.

It may be pointed out that the inscription was examined both by Mr. Beglar and by Sir A. Cunningham, but their interpretation of it is open to question. For instance, the appellation *Somesvaradēva-dhātāraka*, occurring in the beginning of the record, has been

¹ For its Buddhist and Vaishnavic associations compare Mr. Beglar's remarks, *loc. cit.*, p. 130.

² The significance of this word has been discussed by Prof. R. G. Bhandarkar in *Ind. Ant.*, Vol. XII, pp. 228-229, where he has also cited certain instances of its usage in the given sense both in literature and in inscriptions.

³ The word *kirti* is found used in the same sense also in the Ghōrāwā Buddhist inscription, *Ind. Ant.*, Vol. XVII, p. 309 (also p. 308 and p. 312, n. 30), and in the Lakṣmī Maṇḍal *prākāśa*, above Vol. I, p. 14 and p. 15, l. 24.

⁴ See above, n. 1.

taken by them as referring to a *rājā* of that name,¹ while, as is clear from the context, it refers in reality to Śiva, the main deity of the shrine.

The only information we get from the inscription regarding Gaganāśiva *āchārya* is that he hailed from Uttara-Tērambagriha. In this connection Dr. N. P. Chakravarti has kindly directed my attention to the Mattamayūra school of Śaiva ascetics, suggesting thereby that Gaganāśiva might have been one of them, as the names of some of them likewise end in *śiva*. This argument receives further support from the identification of Uttara-Tērambagriha with Tērambi as proposed below. Tērambi, it may be pointed out, is known from the Rāṇōd inscription to be the seat of an earlier Śaiva saint of the Mattamayūra line, whose name is not given but who is styled *Tērambipāla*, i. e., 'the protector of Tērambi'.²

The saints of the Mattamayūra sect are known to have founded temples, tanks and monasteries at various places, being highly honoured and favoured with munificent gifts by certain Kalachuri rulers.³ The Rāṇōd inscription itself belongs to one such sage, called Vyōmaśiva, who is stated to have restored to Raṇipadra⁴ its past glory⁵ and beautified the *maṭha* there by building in its vicinity a magnificent tank, a temple, a garden and shrines with images of Śiva, Umā, Nāṭyēśvara and Vināyaka.⁶ Of all these, prominence is given to the tank, the construction of which forms the main object of the record and which is glorified in no less than twenty verses (vv. 45-64). The line of disciples given in this record is as follows:⁷ Kadambaguh-ādhivāsin, Śaṅkhamāṭhik-ādhipati, Tērambipāla, Āmardakātīrtha-nāṭha, Purandara, Kachaśiva, Sadāśiva, Hṛidayēśa and Vyōmaśiva. Of these Purandara is described to have founded two *maṭhas*, one at Mattamayūra and the other at Raṇipadra. The latter place, it is narrated, was subsequently graced by Sadāśiva by doing penance there, while still later, as has already been stated, its grandeur was revived and enhanced by Vyōmaśiva. From the numerous laudatory verses in praise of Vyōmaśiva we gather that he was an ascetic of a very high order and a profound scholar, well-versed in the *Śaiva-siddhāntas* as well as in the Nyāya, Vaiśeṣhika, Mīmāṃsā and Sāṅkhya *śāstras*, equally proficient in the Lōkāyata, Bauddha and Jaina doctrines, who could easily silence his opponents in a debate, so much so that he is related to be a second omniscient Śaṅkara (i. e., Śiva) incarnate.⁸

Now, considering that *Vyōmaśiva*, so far as the meaning of the word is concerned, is the same as *Gaganāśiva*, one feels suspicious whether the two names refer to one and the same person. And this suspicion is heightened by the fact that Vyōmaśiva is variously mentioned in the Rāṇōd inscription by such equivalent appellations as Gaganēśa (v. 39), Vyōmaśambhu (v. 41), Vyōmēśa (v. 50) and Gaganāśaśimauli (v. 65). The same will be found in the case of certain other sages. Thus, for example, Hṛidayēśa of the Rāṇōd inscription

¹ The Secretary to the Cabinet, Pāṭṇā State, has kindly placed at my disposal copies of certain manuscripts by the late Mr. Manbodh Sahu, a resident of that State. One of them contains a transcript of the present inscription, with some notes regarding its contents. I find most of the text read by Mr. Sahu to be correct, except that he has, after the Oriya fashion, used *b* for *v* in his transliteration. As regards the contents of the record, while his explanation of it improves little upon that given by Mr. Beglar and Sir Cunningham, he follows them in regarding *Sōmēśvaraśēva* as referring to a royal personage.

² Above, Vol. I, p. 355, v. 9.

³ See R. D. Banerji's *The Haihayas of Tripuri and Their Monuments (A. S. I. Memoirs, No. 23)*, pp. 110 ff.

⁴ R. D. Banerji wrongly gives it as Rāṇipadra.

⁵ Above, Vol. I, p. 357, v. 29.

⁶ *Ibid.*, p. 359, vv. 43, 44.

⁷ For a fuller list and a more detailed account the reader is referred to R. D. Banerji's monograph, *loc. cit.*

⁸ Compare especially the verses 36-39 of the Rāṇōd inscription.

is called *Hṛdayaśiva* in the *Bihari* inscription.¹ It is clear from this that with regard to the names of the *Mattamayūra* sages it was the sense of the word and not the word itself that mattered, so that any synonymous term could be substituted for a personal name, be it though merely to conform to metrical requirements. In view of these considerations, one would naturally conclude that *Vyōmaśiva* and *Gaganaśiva* are, in all probability, but two different names of one and the same person. This conclusion is favoured also by the likelihood of *Tērambi* being identical with *Uttara-Tērambagṛiha*. There is yet another point which would lend support to the identification of *Vyōmaśiva* with *Gaganaśiva*, and that is the name *Ranipadra*. Has this name anything to do with *Rānipur Jhariāl*? Referring to the deserted temples at this latter place, Mr. Beglar points out that 'they are traditionally ascribed to a Rani, but her name has been forgotten'.² But one may as well ask: Can it not be that we have a replica of *Ranipadra* itself in *Rānipur Jhariāl*, with its name, tank, temples and all, owing their origin to one and the same personage, *viz.*, *Vyōmaśiva* or *Gaganaśiva*?

However plausible the above argument may appear, the whole question has to be left undecided in the absence of more convincing evidence. The verbal likeness between *Ranipadra* and *Rānipur* may be as accidental as may the similarity between *Vyōmaśiva* and *Gaganaśiva* be fortuitous. And when we consider how ill compares the faulty and clumsy construction of the present brief record with the chaste and ornate composition of the copious inscription from *Rāṇōd*, the former depicting *Gaganaśiva* as a mediocre abbot and the latter representing *Vyōmaśiva* as a great celebrity among the learned and the holy, the possibility of the two being identical becomes remoter still. There is, however, no such obstacle in accepting *Tērambi* being the same as *Uttara-Tērambagṛiha* and *Gaganaśiva* being connected with the *Mattamayūra* sect of *Śaiva* saints.

As regards the location of the places referred to above, *Ranipadra* has been taken to be *Rāṇōd* itself, an old decayed town in the state of *Gwālīor*, about half way between *Jhānsī* and *Guna*.³ *Tērambi*, it is suggested, may be identified with *Terahi*, which is five miles to the south-east of *Rāṇōd*,⁴ and which seems also to represent the *Uttara-Tērambagṛiha* of the inscription under discussion, unless, as a partial phonetic resemblance between the names would suggest, it be identified with the modern *Tarbhā*, an important mart in the *Sōnepur* State, lying on the borders of the *Pāṭṣā* State, some sixty-five miles north-east of *Rānipur Jhariāl*, which seems less probable.

TEXT.

CORRECTED TEXT.

1 [. . . ॐ न०]मः शिवाय ॥ श्रीसो-
मेश्वरदेवभट्टारकपरमेश्वरप्रसादीः ।
श्रीउत्तरतीरस्वच्छविनिर्मलगगनशिवा-

ॐ नमः शिवाय ॥ श्रीसोमेश्वरदेवभट्टार-
कपरमेश्वरप्रसादिश्रीउत्तरतीरस्वच्छ-
विनिर्मलगगनशिवा-

¹ Above, Vol. I, p. 259, v. 54.

² *Ibid.*, p. 353.

³ *Loc. cit.*, p. 126.

⁴ From ink-impressions.

⁵ Above, Vol. I, pp. 351 and 353

⁶ It cannot be ascertained whether the stone contained any more letters before the conjecturally supplied two syllables *Om na*.

⁷ *Sandhi* has not been observed here.

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| <p>2 ¹मिधा[... .]ाचार्येन¹ इदं स्थानं कीर्तितं सर्व्वं । तीर्थफलसमायोगं लोकानुग्राहकं पुंन्व । सोमसांमि- सिद्धेश्वरं ।</p> <p>3 लक्ष्मीनामचतुर्थकं ॥ इदं तीर्थं स्नात्वा² सर्व्वपापविमोचनः । श्रीसोमीश्वना- वक्ष्यव पादयुगलेः श्राधनैकतत्परः[.]</p> <p>4 प्रणमति गगनशिवं यदि बद्धो मुक्ति- न्ददासि शङ्कर । मुक्तो वा बन्ध- नससर्व्वक्षार्पं किञ्च भवति ॥ स्त-⁶ वपि स्वामिनो ज-</p> <p>5 गत्यतिर्वन्धं मोचन्ददासि</p> <p>6 गगनैकस्त्वयं प्रभुः शिवः ।</p> | <p>मिधा[नसिद्ध?]ाचार्येण¹ इदं स्थानं कीर्तितं सर्व्वतीर्थफलसमायोगं लोकानुग्राहकं पुंन्व सोमस्वामिसिद्धेश्वर-</p> <p>लक्ष्मीचतुर्थकं नाम तीर्थं स्नात्वा² सर्व्व- पापविमोचनम् । श्रीसोमेश्वनाथ³ तव पादयुगले⁴ श्राधनैकतत्परः</p> <p>प्रणमति गगनशिवः । यदि बद्धो मुक्ति- न्ददासि शङ्कर । मुक्तो वा बन्धनसमर्थः । तपसि किञ्च भवति ॥ तवापि स्वामिनो ज-</p> <p>गत्यतिर्वन्धं वा मोचन्ददासि</p> <p>गगनैकस्त्वयं प्रभुः शिवः ॥</p> |
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TRANSLATION.

Om. Obeisance to Śiva! The *ācharya* (or *siddhāchārya*?) named Gaganāśiva, an immigrant from the glorious Uttara-Tērambagriha, (*who has been*) favoured with a boon by the Supreme Master, the Lord, the illustrious god Sōmēśvara, has built this (*holy*) place which combines in itself the merit of all the holy places, is beneficent for the people, and is sacred, containing (*the images of the four gods*) namely Sōma, Svāmin, Siddhēśvara and Lakshmī as the fourth. This holy place delivers (*one*) of all sins, if (*one*) bathes (*here*).⁹ O Śrī-Sōmēśa-nātha! Gaganāśiva, being ever full of devotion, bows at your pair of feet. O Śānkara! you bestow salvation (*on your devotee*), if (*he*) is in bondage. You are able even to put (*one*) into bondage, (*if one*) is freed. ¹⁰What is not possible through penance? ...the lord of the universe, you give bondage or liberation. But Gagana alone (*is*?) this lord Śiva.

B.—Kēnduvalli Temple Inscription.

At a little distance in front of the Mahādēva temple described above, there is another, called Kēnduvalli temple, which is much smaller in size. The face of the rock on which

¹ *Siddhi* has not been observed here.

² Between *pu* and *nyā* traces are visible of a cancelled letter which seems to have been a *nu*.

³ The reading is probably *Svāmi*-, only the subscript *v* is not clear.

⁴ The usage of this absolute gerund for a conditional clause is unusual.

⁵ This is equivalent to *śrī-Sōmēśvaradēva*.

⁶ This can also be read as *stath-āpi*.

⁷ From here onwards the sense is not very clear to me.

⁸ These names have been discussed in the introduction.

⁹ See above, n. 4.

¹⁰ See above, n. 7.

it stands is carved with figures of *nava-grahas*. The present short inscription is engraved to the left of these carvings. Owing to the exposure, both the drawings and the epigraph are badly weather-worn and can be made out only with difficulty.

The inscription consists of four short lines, each about a foot and a quarter in length, comprising one stanza in the *Anuṣṭubh* metre; thus every line containing one quarter of the verse.

The characters are similar to those of the record A. already dealt with. The inscription can thus be assigned roughly to the 10th century A.D., which would also be the date of the temple the erection of which is recorded in it.

The language is Sanskrit, practically without any mistake. In point of orthography the use of *s* for *ś* in *suddhō* (l. 1) may be noted. The significance of the words *kīrti*- and *prakīrti*- has been discussed above.¹

The record simply informs us that one *Dēvānanda*, son of *Jōgēśvara*, has raised this shrine in honour of *Kṛishṇa*, by which evidently the present *Kēnduvalli* temple itself is meant. It cannot be ascertained from the inscription whether the name *Kēnduvalli* is the same as was originally given to the shrine or whether it came to be attached to it later on. It is, however, only from this epigraph that we learn that the shrine was dedicated to *Kṛishṇa*, as the monument itself in its present condition is totally bereft of its original contents. As is evidenced by this as well as by the previous record, the temples of *Rānipur Jhariāl* were devoted to various deities. It must, therefore, have been a place of pilgrimage for Hindu devotees of all persuasions.

No information is given regarding *Dēvānanda* and his father *Jōgēśvara* so as to determine whether the builder of this *Kṛishṇa* temple was also an *āchārya* or simply a layman.

TEXT.²

- 1 जोगेश्वरसुतः सु(शु)द्धो
- 2 देवानन्देति³ विभुतः ।
- 3 तेन कृष्णोपचारेण
- 4 कौर्तिरेषा प्रकीर्तिता ॥

TRANSLATION.

Jōgēśvara (*had*) a son, well-known as *Dēvānanda*. This temple is constructed by him in honour of *Kṛishṇa*.

C.—*Rākshasa-parvata* Inscription.

This inscription is cut on the top of a rocky elevation known as *Rākshasa-parvata*, lying opposite the *Kēnduvalli* temple at a short distance. The inscription is accompanied on the left by a line-drawing, representing a pair of human footprints enclosed within a rayed circle. The engraving of both the drawing and the writing is shallow.

¹ See above p. 240.

² From ink-impressions.

³ Strictly speaking, it ought to have been *Dēvānanda itī*, but *sandhi* has been made through the exigency of the metre. Or, the name *Dēvānanda* is used here *avibhaktika*, i.e., without the case-termination.

The writing consists of three very small lines, each about eight inches long, comprising half a *śloka*. The characters appear to be somewhat later in date than those of the previous two records, but belong to the same type. The language is Sanskrit. The purport of the record is the consecration of the foot-marks (at the instance of a *siddhāchārya* ?) which are engraved near by, though the text is rather obscure. The nimbus around the foot-impreses denotes the holiness of the person to whom they belong, but there is nothing to show whether the person is a god or a saint.

TEXT.¹

- 1 ॐ^२ प्र[तिष्ठा]प्यमि-
- 2 दं प[द्यं] सिद्धा-
- 3 चार्ये च वाचितं[!*

TRANSLATION.

Om. *Siddhāchārya* has declared this footprint to be consecrated.

No. 33.—ALLAHABAD MUNICIPAL MUSEUM YUPA INSCRIPTION.

By PROF. A. S. ALTEKAR, M.A., D.LITT., BENARES HINDU UNIVERSITY.

While on a visit to Allahābād, Rai Bahadur Braj Mohan Vyas, B.A., LL.B., the devoted founder and maker of the Allahābād Municipal Museum, showed to me an inscribed fragmentary stone pillar, which had been acquired for the museum some months ago. This interesting monument hailed from the neighbourhood of Kosam, ancient Kauśāmbī, in Allahābād District, which was a well-known and flourishing city in ancient India. Rai Bahadur Vyas kindly supplied to me an ink-impression of the inscription on the pillar, after I had read it from the original, and requested me to edit it in the *Epigraphia Indica*. I am doing so accordingly.

The inscription has been inscribed on a stone pillar, which, in its original form, was obviously intended to be a *yūpa*. The pillar has been sadly mutilated; only one of its facets along with a small part of the adjoining one on its left, has been recovered. To judge from the angles of these facets, it is clear that the pillar was originally an octagonal one. It thus resembled the main shafts of the *yūpas* at Īsāpur, Baḍvā and Bijaygaḍh. For further information about the size, nature and significance of sacrificial pillars, I may refer the reader to my paper on 'Three Maukhari Inscriptions on Yūpas, Kṛita year 295' published *ante*, Vol. XXIII, pp. 42 ff.

As in the case of the Īsāpur *yūpa*, the inscription on this pillar also has been engraved in horizontal lines. In this respect it differs from the rather inconvenient arrangement to be seen on the *yūpas* at Nāndsā, Baḍvā and Bijaygaḍh, where the records have been inscribed in long vertical lines to be read from the top to the bottom or *vice versa*.² The extant portion of the inscription extends over 16 lines. From its concluding sentence, 'May Mahēśvara, thus honoured, be pleased over and over again', it is clear that the record ends with the last words of the present last line.

¹ From ink-impressions.

² Expressed by a symbol.

* [There are two records on the pillar of Nāndsā containing practically the identical text. One of these is written in vertical and the other in horizontal lines.—Ed.]

It may be recalled that the Isāpur *yūpa* record also ends similarly, 'May the fires be pleased'. We may therefore confidently conclude that our record did not run into any lower line over a facet which has been destroyed.

The general arrangement of the record and the purport of the lines preserved make it further certain that the present first line was preceded by two earlier ones, which referred to the first two sacrifices in the *Sapta-Sōma-samsthā*. This point will be further explained later.

The portion of the inscription that has been inscribed on the completely preserved facet of the pillar and also over a small fraction of the facet on its left, makes it clear that each facet was intended to have one quartrain of the *Anuṣṭubh* metre. It is thus clear that at least the metrical part of the record was inscribed over the four out of the eight facets of the *yūpa*. The same probably was the arrangement in the case of the last five lines, which are in prose.

The characters of the inscription, which has been engraved very carefully and beautifully, belong to about the 2nd century of the Christian era. The form of the letters *na*, *ṇa*, *la*, and *sa* makes it quite clear that the record is much earlier than the Gupta period. It would be instructive to compare its characters with those of the Isāpur, Nāndsā and Baḍvā *yūpas*, erected respectively in the 24th year of emperor Vāsishka, and 282nd and 295th year of the Kṛta, i.e., Vikrama era. Unlike in any of the above dated records, in our epigraph, the forms of the medial short and long *i* are denoted by one and two curvilinear lines respectively, placed over the top of the letter; the later practice of using for this purpose curves turning to the left and right, which we see in Isāpur, Nāndsā and Baḍvā records, is not known to our epigraph. The central stroke of *śa* is still slanting downwards; this is an archaic characteristic and is not to be seen in any of the above records. *Na* and *ṇa* have only a slight bend in the base line; the former has not yet developed a hook, and the latter shows no tendency to develop any curve at the top. The central bar of *ka* is still a straight line; it has not become curved as at Nāndsā and Baḍvā. The vertical of *lu* has not yet developed a curve at the top as at Baḍvā. *Ya* shows no loop in the left limb as at Nāndsā and Baḍvā. The letter *da* still retains its archaic form and opens to the left as in the inscriptions of Ushavadāta and Rudradāman. Palæography would therefore show that this *yūpa* inscription is earlier than the *yūpa* records, referred to above; we may, therefore, with fair certainty, place it in the first part of the 2nd century A.D., if not even a little earlier.

The language of the record is Sanskrit, but there are the following mistakes in it. *Chchh* in *uchchhritaḥ* or *samuchchhritaḥ* has been throughout represented by *chh*; see ll. 1, 2, 7. In l. 7 °*vimśē* has been wrongly spelt as °*vīmśē*. In l. 10 *dātvēva* is probably a mistake for *dattiv=aiva*. At the end of the l. 13, there is a *sandhi* mistake; instead of *tasminn=ēv=āhani* the record reads *tasminnēv=āhani*. The last five lines of the record are in prose, but its first 11 lines are in verse, the metre being *Anuṣṭubh*. The same probably was the case with the first two lines of the record that have now been lost.

Orthography calls for a few remarks only. An *anusvāra* is indicated by a dot above the letter; it is not changed to the nasal of the class of the letter following; see ll. 6, 8. *Va* has been changed into *ba* in the word *Kaubidārikā*, l. 12.¹ Consonants are not doubled when they are conjoined with a preceding *r*; cf. [*chatu*]rthah, l. 2, °*r=bhōktavyam*, l. 15. The rules of *sandhi* are usually observed; °*qbhiḥ charakat°* (l. 15) is the only exception. There are no punctuation marks at the end of sentences or verses. At the end of l. 15, there is a small horizontal stroke which was perhaps intended to be a punctuation mark. The verses are numbered at the end. There is a separate numbering for the verses in sections A and B of the record.

¹ [See p. 249, n. 3 below.—Ed.]

Symbols for all the numerals from 1 to 9 appear in the record. They are similar to those found in the Nāsik and Kushāna inscriptions of the 1st and 2nd centuries A.D.

As regards the date, it is clear from l. 7 that the record was inscribed in the 23rd regnal year of a certain king. But as his name is not preserved in the extant part of the inscription, we cannot utilise this information for determining its date. Paleographical evidence therefore affords the only clue; it points to the early part of the 2nd century A.D. as the probable date of the record, as shown already above.

Though the inscription is very fragmentary, its main purpose can be ascertained fairly satisfactorily. It divides itself into three parts, part A consisting of ll. 1-7, part B of ll. 8-11, and part C of ll. 12-16. Part A commemorates the erection of as many as seven *yūpas* in connection with the performance of seven Sōma sacrifices, technically known as *Sapta-Sōma-samsthā*. The sacrificer was almost certainly Śivadatta, who was a very trusted minister of a certain king, whose name has been lost. That he performed the various sacrifices comprised in the group of seven Sōma sacrifices becomes clear from the fact that only seven sacrifices are mentioned, and that—to judge from the wording in ll. 3 and 5—they have been counted from *Agnishṭōma*. Line 5 further shows that the 5th sacrifice in the series was *Vājapēya*. Such actually is the case with the sacrifices in *Sapta-Sōma-samsthā*. For the sacrifices included in this group are *Agnishṭōma*, *Atyagnishṭōma*, *Ukthya*, *Shōḍaśin*, *Vājapēya*, *Atirātra* and *Aptōryāma*, and they are to be performed in the stated order.¹

In the Vedic age the Sōma sacrifice was very common and its most popular form was *Agnishṭōma*, so called because the last of its twelve chants was called *Agnishṭōma-sāman*. The other six sacrifices included in the *Sapta-Sōma-samsthā*, enumerated in the preceding paragraph, differ from *Agnishṭōma* only in minor details. This group of seven Sōma sacrifices seems to have been very popular when the Vedic religion was in ascendancy, for one Dharmasūtra writer has elevated them to the status of the *samskāras*.² It is clear that the idea was that these sacrifices should be performed by every householder as regularly as the sacraments like the *upanayana* and *antyeṣṭi*. As a matter of fact we sometimes find even the Gṛihya sacrifices, which were very numerous, being artificially grouped into a *sapta-pākayajña-samsthā* on the analogy of the *sapta-Sōmayajña-samsthā*.³ This would show how great was the importance that was attached to the seven Sōma sacrifices of this group. It is, however, interesting to note that the present is the first case of our having discovered any *yūpa* referring to their performance. The Bijayagaḍh *yūpa* and the *yūpas* of king Mūlavarman of Borneo do not mention the name of the sacrifice in connection with which they were erected.⁴ The Isāpur *yūpa* commemorates the celebration of a *Dvādaśa-rātra* sacrifice, and the Nāndsā *yūpa* of the *Shashṭi-rātra*, as would appear from the preliminary note published about its inscription by Mr. Haldar.⁵ Each of the three Baḍvā *yūpa* inscriptions that have so far been published, refers to the *Trirātra* sacrifice and another from the place, which is published below, commemorates an *Aptōryāma* sacrifice. The present record is therefore the first one published so far that refers to the celebration of all the seven sacrifices included in the famous *Sapta-Sōmayajña-samsthā*.

¹ *Kātyāyana-Śrautasūtra*, X, 9, 27. In the enumeration of these sacrifices as given in *Gautama-Dharmasūtra*, *Ukthya*, *Atyagnishṭōma*, *Shōḍaśin* and *Atirātra* occupy the 2nd, 6th, 3rd and 4th position respectively.

² *Gautama-Dharmasūtra*.

³ *Baudhāyana-Gṛihyasūtra*, 1, 1, 1.

⁴ [In one of the inscriptions of Mūlavarman, Bahusuvarnaka has been taken by Kern as a synonym of Banu-
shiranya, a Sōma sacrifice.—Ed.]

⁵ *Ind. Ant.*, 1929, p. 53. [The sacrifice mentioned in this record is *Ekā-shashṭi-rātra*.—Ed.]

Section A of the record, consisting of ll. 1-7, refers to the erection of seven pillars in connection with the seven Sōma sacrifices referred to above. The first line of the record, which has been numbered 3 at its end, begins with a fragmentary letter which was clearly *t*, and which is followed by *yō yūpa u[ch*]chhritāḥ*. It is clear that we have to restore the first word as *trītyō* and that the line refers to the erection of the third *yūpa* in connection with the third sacrifice of Sōma group, viz., the *Ukthya*. Of the first word in l. 2, which has been numbered 4 at the end, only two letters *°rithas=tu* have been preserved. It is however clear that we have to restore the word as *chaturthas=tu* and the line thus refers to the erection of the fourth resplendent *yūpa*. The next line in the inscription, which is numbered 5, refers to the fifth one from *Agnishōma*; as the sacrifices in the *Sapta-Sōmayajña-samsthā* were numbered from *Agnishōma*, its first member, the line refers to the erection of the fifth *yūpa* in connection with the *Vājapēya* sacrifice, which is the fifth one in the series. The next line, which contains the verse numbered 6 in the record, refers to the sixth one from the first sacrifice. Obviously when complete, it described the erection of the 6th *yūpa* in connection with the *Atirātra* sacrifice, which is the 6th member in the Sōma group. The next line, containing the verse 7, refers to the seventh *yūpa* from *Agnishōma*, and obviously must have referred to the *Aptōryāma* sacrifice, which was the last one in the *Sapta-Sōma-samsthā* group. It would now become clear from this that the original record contained two more lines in the beginning, which have been now completely lost and which must have referred to the erection of two *yūpas* in connection with *Agnishōma* and *Atyagnishōma* sacrifices, which were the first and second member respectively in the series of seven Sōma sacrifices.

Though not originally included in the group of Sōma sacrifices by the earlier *Saṁhitās*, the 5th sacrifice in this series, the *Vājapēya*, soon assumed very great importance, and became associated with royal coronation. The 6th line of our record [*prathamād=yajñāt pañchamō Vājapēyikaḥ*] refers to something connected with this sacrifice, as its concluding adjective would show. As the record is fragmentary, we cannot be sure about the purport of this line. It is, however, permissible to conjecture that the line referred once more to the *yūpa* of the *Vājapēya* sacrifice, and that it is identical with the one we have discovered. It would appear that though seven *yūpas* were duly set up by the sacrificer, he decided to select the *yūpa* of *Vājapēya* sacrifice for the honour of bearing the inscription, commemorating the performance of the seven Sōma sacrifices. Other *yūpas* were probably merely erected but not inscribed. We can now understand how only one of the sacrificial pillars found at *Isāpur* bears an inscription. When several *yūpas* were erected in connection with a sacrificial *sattra*, it was customary to inscribe the relevant inscription on only one of them. The *yūpas* at *Baḍvā* are all inscribed, because they refer to sacrifices performed, no doubt on the same day, but by different sacrificers. Each sacrificer was anxious to commemorate his sacrifice separately.

The 7th line of the record stated the time of the performance of these sacrifices. The date was given not in any era but in the regnal year of a king. Unfortunately for history, the name of this potentate has been lost. The only restoration possible of the first crucial word in the line is [*trayō*]-*vīmśē*; the first fragmentary letter may possibly be taken as *pā*, but it can give no word for a numeral in combination with *vīmśē* following. On the other hand it could very well have been a part of the letter *yō*. In that case the word can be restored as *trayōvīm(vīm)śē*, as pointed out above. The record therefore was undoubtedly dated in the 23rd year of a king, whose name has now been lost.

Section B of the record, consisting of ll. 8-11, is again in *Anushubh* metre. It was intended to give us information about the honorarium paid to the *Brāhmanas*, who officiated at these sacrifices. It is almost certain from these lines that the sacrificer was not the king, but a minister of his.

His name Śivadatta appears in l. 8 and he is probably once more referred to in l. 11 as 'a friend of the king', the form *rājamitraḥ* being probably a mistake for *rājamitram*.¹ The first word of l. 8 can certainly be restored as *grāmanī*. The line, therefore, mentioned a village given to the minister Śivadatta, obviously by the king. In l. 9 the word *grāma* occurs as an object of a sentence and l. 10 refers to the payment of *dakṣiṇā*. It would therefore appear that a village, which had been originally given by the king to his minister Śivadatta, was subsequently transferred by him as *dakṣiṇā* to the priests, who officiated in his sacrificial session. Each Sōma sacrifice required 16 priests; if different sets of priests had officiated at each of the seven Sōma sacrifices performed by Śivadatta, the total number of persons entitled for the sacrificial fee would have been 112. Though an entire village was thus alienated, each donee probably received only $\frac{1}{112}$ th part of its revenues. The total *dakṣiṇā*, which Śivadatta had to pay on the occasion, undoubtedly constituted a big amount, and it will incidentally remind us of the oft-repeated observation that the Vedic sacrifices represented the religion of rich aristocracy and were beyond the means of ordinary individuals.

Section C of the record, consisting of ll. 12-16, is in prose² and these lines have not been numbered. As the lines are fragmentary, their purport can only be conjectured. Line 12 describes the homage paid to *Kauidārikā* and the first part of l. 13 refers to some merit available in this and the next life. *Kōvidāra* is the name of a tree, favourite to Śiva like Bilva.³ It would appear that Śiva was the tutelary deity of the minister Śivadatta and these lines refer to the planting of a *Kōvidāra* grove, *Kauidārikām* [*vāṭikām*], apparently in the garden of a Śiva temple, and the homage paid to it on the occasion. The merit of this religious act was probably described in the greater part of the next line, i.e., l. 13.

Ll. 14-16, along with the last six letters of l. 13, refer to another gift made on the same day. The last line (l. 16) expresses the hope that Mahēśvara, thus honoured, may be pleased over and over again. It would therefore appear that the donee of this second gift was a Śiva temple. L. 15 states that wandering mendicants should be supplied with food. It would appear that this temple of Śiva had a *śattrā* attached to it, and that a portion of the donation was reserved for the expenses connected with it. Epigraphs of later days refer to several such *śattras* maintained by temple authorities, where poor men, wandering mendicants and students were offered free food.⁴ L. 14 and a portion of l. 15 describe the gift given. The extant portion of the inscription does not specifically describe the object of this gift, but to judge from the expression *sarva-jāta-bhōgyam* and *abhṛita-pravēśyam*, it is obvious that the gift made was of a village. Whether the donor was the king or his minister Śivadatta we do not know; probably it was the latter.

Though the record is very fragmentary, we can thus ascertain its purport almost completely. The loss of the name of the king, whom Śivadatta was serving as a minister, is, however, an irreparable historical loss. Had his name been preserved, we would probably have been able to date the record and get some welcome information about the contemporary history.

The contents of the record, as made out above, would show that it is a very interesting epigraph. It not only refers to the erection of as many as seven *yūpas* in connection with the

¹ [Probably we have to take Rājamitra here as a proper name as the case termination indicates.—Ed.]

² [We cannot determine if the whole of this portion is in prose. The opening portion of l. 13 appears to be in *Anuṣṭubh* metre, while the last line decidedly conforms to *Vamśasthāvī* metre.—Ed.]

³ कौविदारं च विले च सदा संनिहितः शिवः ।

I am indebted to Pandit Chāmaswami Śāstri, Vice-Principal, Oriental College, Benares Hindu University, for drawing my attention to this line. [*Kōvidārikā* and *Kōśambaka*, apparently as place names, occur in the Indore Plates of Pravarasēna II (above, p. 55).—Ed.]

⁴ See *Ant.*, Vol. IV, p. 265; *Ind. Ant.*, Vol. X, pp. 129-31, Vol. V, p. 344; *E. C.*, Vol. I, No. 45.

performance of the seven Sōma sacrifices, but also records a donation made on the same day, and probably by the same donor and of the same value, to a temple of Śiva. The record thus shows how in the everyday life of the second century Hindu community, Vedic and Paurāṇic religions were harmoniously blended together. The concluding portion of the Isāpur *yūpa* inscription is 'Priyanti[ā]m=Agnaya[ḥ]', and it is quite appropriate in a record describing a Vedic sacrifice. In our epigraph, however, the concluding sentence expresses the hope that Śiva may be pleased. Of course this is probably due to the last recorded donation being in favour of a Śiva temple. It would however also attest to the growing hold of the Paurāṇic religion even on the minds of those who were taking an active part in the revival of the Vedic religion.

TEXT.

A

- 1 [दृती²]यो यूप उद्भितः³ [॥*]२⁴ [॥*]
- 2 [चतु⁵]र्धस्तु⁶ श्रीमान्यूपः समुद्भितः⁶ [॥*] ४ [॥*]
- 3 [त⁷]तो⁷ विद्वानग्निष्टोमान्तु पंचमम् [॥*] ५ [॥*]
- 4 [त⁸]तोनेन प⁸ष्टस्तु प्रथमात्क¹⁰तोः [॥*] ६ [॥*]
- 5 [कृत⁹]वान्यूपमग्निष्टोमान्तु सप्तमम् [॥*] ७ [॥*]
- 6 [प्रथ¹¹]माद्यज्ञात्पंचमो वाजपेयिकः [॥*] ८ [॥*]
- 7 [चयो¹²]वींशे¹³ वर्षे यूपः समुद्भितः¹⁴ [॥*] ९ [॥*]

B

- 8 [श¹⁵]मं शिवदत्ताय मंजिषे [॥*] १ [॥*]
- 9 [स¹⁶]चिवो दामं राज्ञो महात्मनः [॥*] २ [॥*]

¹ From the original and ink-impression.

² A part of the letter *ḥi* can be seen in the ink-impression.

³ Read *uchchhritāb*.

⁴ Read 3. The upper horizontal line in the symbol for 3 has been destroyed.

⁵ For the restoration proposed, see the introduction.

⁶ Read *samuchchhritāb*.

⁷ The first letter *ta* of this line appears to have the mark of a medial *i* above it in the ink-impression. It is, however, merely a crevice in the stone, caused when the pillar was mutilated. There is no clear sign of medial *i* also on the second letter. This letter is, however, the 6th one in an *Anuchchhritāb* quartrain and should therefore be a long one. The reading and restoration *taṭ* seems to be very probable. Compare [*ta*]ṭ=neṭa at the beginning of the next line.

⁸ For the restoration proposed, see the introduction.

⁹ Read *shashthas*.

¹⁰ The subscript *ka* of this conjunct has penetrated into the lower line.

¹¹ The right portion of the circle of *ḥa* can be seen in the ink-impression.

¹² The first fragmentary letter of this line can also be read as *pā*, but when joined to the word *viṃśe* following, it cannot combine into any suitable word. It must therefore be taken to be the right hand portion of *yō*; *trayō-viṃśe* then is the only restoration possible.

¹³ Read *viṃśe*.

¹⁴ Read *samuchchhritāb*.

¹⁵ A comparison of the remnant of this letter with the letter *grā* occurring in the next line shows that it could have been nothing else than *grā* when in undamaged condition.

¹⁶ This restoration is rendered probable by the word *rajāṭṭiṇe* occurring in the preceding line.

ALLAHABAD MUNICIPAL MUSEUM YUVA INSCRIPTION.

2
 3
 4
 5
 6
 7
 8
 9
 10

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
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 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

10
 11
 12
 13
 14
 15
 16

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
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 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

- 10 -ति¹ दाखिव² कतदाखिचाम³ [॥*] ३ [॥*]
 11 [यम*]सा⁴ राजमिचः त्रिया वृतः [॥*] ४ [॥*]

C

- 12 कीबिदारिकां शिरसा प्रतिगृह्य
 13 - फसः⁵ प्रेख चेह च [१*] तस्मिने⁶वाहनि
 14 - हार⁷ सर्वजातभोग्यमभृत⁸प्रवेशं
 15 [चामच्छ*]क्रिः⁹ 10¹⁰चरकैर्भोक्तव्यमिति ।¹¹
 16 स¹²कृतः पुनः पुनः प्रीतिमियाश्चहेखर इति [१*]

No. 34.—FOURTH MAUKHARI YUPA INSCRIPTION FROM BADVA.

By Prof. A. S. ALTEKAR, M.A., LL.B., D.LITT., BENARES HINDU UNIVERSITY.

While editing my paper on 'Three Maukhari Inscriptions on Yūpas: Kṛita year 295', I had observed that a fourth sacrificial pillar should have originally existed in the locality. I had thought that a Sati stone, existing not far from the locality and bearing the letters *yajñō* in the characters of about the 3rd century A.D., was probably a fragment of the fourth pillar.¹³ Dr. Mathuralal Sharma, the State Historian, Kotah, however, now reports to me that a fourth *yūpa*, complete in every respect, was discovered in another part of the same village. It bears a general resemblance to the three *yūpas* already discovered, whose photographs were published along with my paper on the inscriptions engraved upon them.¹⁴ The new *yūpa* also

¹ The letter preceding *ti* had a medial *i* mark which can be seen in the impression. It is, however, not possible to restore the word.

² Read *dattu-aiva*.

³ Read *-dakshinām*.

⁴ The first broken letter was obviously *śa*; compare it with the form of this letter in ll. 7, 8, 12, 14, etc. The restoration *yajñō* is therefore very probable, the metrical irregularity not being a serious one. [The proposed restoration is doubtful. According to the rules of prosody the two syllables preceding *ñō* in this case should ordinarily be long. In fact there seems to be a sign of medial *ē* attached to the seventh syllable of this *pāda*.—Ed.]

⁵ The letters *phalāḥ* are preceded by a fragmentary letter, which looks like *ti*. *Phalāḥ* obviously must have formed the concluding part of a compound, but it is difficult to restore it with confidence.

⁶ Read *tasminn-ēv-āhani*.

⁷ Read *Mraṅh*. The word may have been *agrahāram*.

⁸ Village grants usually use the word *bhāṭa* in this connection; here its original Sanskrit form has been preferred.

⁹ This restoration is conjectural, but it is rendered highly probable by the word *charakaiḥ* following.

¹⁰ Read *°dbhiḥ-charakair-*.

¹¹ This stop is indicated by a horizontal stroke. It cannot stand for the numeral 1 here as it does in l. 8.

¹² A greater part of the letter *sa* is visible in the impression.

¹³ *Ante*, Vol. XXIII, pp. 42-3.

¹⁴ *Ibid.*, plate facing page 53.

bears an inscription written, as on the other *yūpas* in this locality, in a long vertical line. Dr. Mathuralal has kindly sent me an ink-impression of the record with a request to edit it in the *Epigraphia Indica*; I am doing so accordingly.

As in the case of other sacrificial pillars at Baḍvā, the surface of this pillar also is not properly dressed. Some of the letters of the record have not therefore come out well in engraving. The mason was also not very careful in his work. Thus in *ga* of *gava* (l. 2), he has engraved a third slanting stroke; *nu* in *Dhanutrāta* (l. 1) has been tacked on to its preceding letter, and the engraving of *syā* and *sra* is throughout very shabby. The characters of the record show a close resemblance to those on the other sacrificial pillars from this village, already published. Though the record is not dated, on palæographical grounds it can well be placed with confidence in the third century A.D., to which period the other Maukhari records of the locality belong.

The language of the record is Sanskrit. Unlike the other *yūpa* records at Baḍvā, this inscription is composed in poetry. It consists only of a single verse in *Anuṣṭubh* metre. The record, though short, contains several mistakes, which will be indicated in the foot-notes.

The purport of the record is to announce that the pillar upon which it has been engraved, is a *yūpa* erected in *Aptōryāma* sacrifice performed by *Dhanutrāta*, son of Hastin, of the Maukhari clan, and that a sacrificial fee of one thousand cows was paid on the occasion to the officiating Brāhmaṇas. Unlike other *yūpa* records at Baḍvā, this record does not bear any date at its beginning. The name of the sacrificer *Dhanutrāta*, 'one protected by his bow', and of his father *Hastin*, 'Elephant', would suggest that the family was of the Kshatriya stock. Neither the sacrificer nor his father bears any feudatory or military titles like *Sāmanta* or *Sēnāpati*. It may be that the family of Hastin had not yet risen high in the military or administrative hierarchy like that of Bala, who was a *Mahāsēnāpati* or a commander-in-chief in 239 A.D. Or, it may be that in the short space of a single *Anuṣṭubh* verse, this information could not be imparted by the versifier. The former seems to have been the probable alternative; had *Dhanutrāta* or his father acquired any feudatory or military rank, the versifier would certainly have been ordered to compose a second verse, announcing this distinction. Another facet of the pillar could have been utilised for this purpose, as has been done in the case of the *yūpa* of *Balasiṃha* from this locality.

The Baḍvā *yūpa* records would show that there were several Maukhari families settled in the locality during the 3rd century A.D. They were probably the scions of one and the same stock. Records discovered so far do not establish any blood relationship between the families of Bala and Hastin, apart from the suggestion conveyed by their surname. All the Maukhari families were following the military profession and some of them like that of Bala had risen very high in military hierarchy. Probably several villages, if not Tahsils, in modern Kotah state in the vicinity of Baḍvā and Kotah were assigned to them as military *jāgīrs*.

The sacrifice performed by *Dhanutrāta* was *Aptōryāma*. It is a variety of the one day *Sōma* sacrifice, but occupied, like the *Atirātra* sacrifice, a whole day and extended through the next night. It marks a further elaboration of the *Atirātra* sacrifice, inasmuch as it added four extra *stōtras* and *śastras* to it at the end.¹ It forms the last member of the famous group of seven *Sōma* sacrifices, technically known as *Sapta-Sōma-samisthā*. For further information on this point see my paper on 'Allahābād Municipal Museum Yūpa inscription', *ante*, pp. 245 ff.

¹ Keith: *The Veda of the Black Yajus School*, introduction, p. CCXVII.

FOURTH MAUKHARI YUPA INSCRIPTION FROM BADVA.

Left Section.



Middle Section.



Right Section.



TEXT.¹

Mōkharēr=Hastī²-puttrasya Dhanuttrā³tasya dhimataḥ [*]
 Aptōrīry[ā]jma[h] kratōḥ⁴ yūpaḥ sahasrō gava-dakshinā⁵ [*]

TRANSLATION.

This is the *yūpa* of the Aptōryāma sacrifice performed by the wise Dhanuttrāta, son of Hastia, of the Maukhari clan; an honorarium of a thousand cows (was given on the occasion).

No. 35.—KOSAM INSCRIPTION OF BHADRAMAGHA'S REIGN: THE YEAR 81.

BY KRISHNA DEVA, M.A.

This inscription which is engraved on a large slab of sand-stone, was discovered early in December 1937 in the course of an exploration of the ancient site of Kosam and its neighbourhood in the district of Allahābād by Mr. N. G. Majumdar, Superintendent, Archæological Section, Indian Museum, Calcutta. It was dug out, 2 ft. below surface, from the western bank of an old dried up *śālā*, once draining into the Jumna, near the village Nauhāi, nearly 1½ miles north-west of the well-known Kosam Pillar. I am grateful to Mr. Majumdar for kindly supplying me with an estampage of the inscription and providing me with facilities for editing it.

The epigraph is in an excellent state of preservation. The writing, which is neatly incised in two lines, covers a space of 2' 8" × 4" and is engraved breadthwise at one end of the huge rectangular slab, measuring 7' in length, 2' 9" in width and 6" in thickness. The size of the letters varies in length from 1" to 2".

The characters of the inscription belong to the Brāhmī alphabet of the later Kushāṇa period. The majesty of the letters used are Kushāṇa while a few like *m* and *h* show advanced forms which are rare in the Kushāṇa documents but are of common occurrence in the Gupta records. The inscription, however, bears a close resemblance to the Mathurā pedestal inscription of the year 14 of Kanishka⁶ with which it also agrees in the use of *m*, *h* and *s* (e.g. *maharajasya*, l. 1) of the so-called eastern variety of the Gupta alphabet. The signs used for representing the medial vowels—*ā* and *ē* by horizontal side strokes (e.g. *āsana-pattā*, l. 2; *savatsarē*, l. 1), *i* by a curve to left on top of the consonant (e.g. *divasē*, l. 1), *ī* by a U-shaped sign at the top of the letter (e.g. *dvītiya*, l. 1) and *ri* by a line, slanting from the lower right extremity of the consonant towards left (e.g. *grishma*, l. 1)—as well as the forms of the letters *n* and *ṇ* with curved base-lines (e.g. *āsana-pattā* and *śrēṇiya*, l. 2), *g* and *ś* with rounded tops (e.g. *grishma-pakshē*, l. 1; *śrēṇiya*, l. 2), *gh*, *j*, *p* and *v* with flat angular forms (e.g. *Bhadramaghasya*, *maharajasya*, *pakshē* and *savatsarē*, l. 1) and the initial *ā* with the bar denoting its length attached lower down (e.g. *āsana-pattā*, l. 2)—are typical of the Kushāṇa writing. The forms of *g*, *t*, *bh* and *ś* show the pre-Gupta type inasmuch as in each case their verticals are of the same length. Similarly noteworthy is the letter *sh* with unlooped form and archaic round base. Incidentally we may also notice some peculiarities which are evidently due to the engraver's carelessness; the middle horizontal bar of the first *sa* in *savatsarē* (l. 1) is missing

¹ From an ink impression.

² Read *Hasti*.

³ Owing to the carelessness of the mason, the three letters in *dhanuttrā* have been all joined together.

⁴ Read *īr-yūpaḥ*.

⁵ Read *sahasra-gava-dakshinā*.

⁶ Above, Vol. XIX, pp. 96 ff.

and the base line of *na* in *āsana-pattā* (l. 2) has on either side been bent so low that it is difficult to distinguish it from *ta*; compare *ekasīṣā* (l. 1) for the latter.

The language of the inscription is the usual mixed dialect of the Kushāṇa documents. The form *grishma* for *grīshma* is noteworthy. As regards the expressions *mahārājasya* (l. 1) and *sthapata* (l. 2) we are not sure whether the shortening of the long vowels in these is due to a mistake in spelling or to Prakritism. The plural form in *āsana-pattā* (l. 2) has a parallel in *āyāga-pattā*, occurring in one of the Mathurā inscriptions.¹

The object of the inscription is to record the installation of *āsana-pattas*, i.e. seats by a guild of stone-masons in the year 81, second fortnight of the summer and fifth day, during the reign of *Mahārāja Bhadramagha*. Judging from its shape and enormous size, its well-dressed smooth surface and the position occupied by the inscribed portion, we may safely conclude that the slab itself is being adverted to as one of the *āsana-pattas*. It is interesting to note that two more inscriptions from Kosam, referring to the year 87 of *Bhadramagha*,² are incised on slabs, similarly labelled as *āsana-pattas*. One of the latter epigraphs explicitly states that the *āsana-patta* was set up at a tank. The fact that the present inscription has been unearthed from the bank of what looks like an ancient canal confirms that it was customary at the time to set up *āsana-pattas* at the bathing ghāts. The inscription furnishes the earliest known date for the reign of *Mahārāja Bhadramagha*, viz., the year 81. So far only two dates, years 86³ and 87, were known for the reign of this king. The inscription, therefore, shows that *Mahārāja Bhadramagha* had a reign extending over at least seven years.

The record testifies to the existence of a guild of stone-masons in the Kosam region during the early centuries of the Christian era. It is interesting to note in this connection that within two hundred yards of the find spot of the inscription there is a sandstone quarry, popularly known as Pathar Khān, with remains of ancient workings visible on the spot. It is not improbable that this quarry supplied the stone-masons with requisite material for practising their craft.

There is a striking family-likeness in point of script, language, style and the peculiar method of dating, giving in order the year, number of fortnight in the season and the day, between this and a series of dated records, coming from the Kosam region. That these inscriptions together with the present one are dated in a continuous, though unfortunately unspecified, reckoning, ranging from the year 52 to the year 130, seems probable. The inscriptions are as follows:—

1. Ginja inscription of *Mahārāja Bhīmasēna*—year 52.⁴
2. Kosam inscription of *Mahārāja Bhadramagha*—year 81.⁵
3. Kosam inscription of *Mahārāja Bhadramagha*—year 86.⁶
- 4-5. Two Kosam inscriptions of *Mahārāja Bhadramagha*—year 87.⁷
6. Kosam inscription of *Mahārāja Śivamagha*—year lost.⁸
7. Kosam inscription of *Mahārāja Vaiśravaṇa*—year 107.⁹
8. Kosam inscription of *Mahārāja Bhīmavarman*—year 130.¹⁰

¹ Above, Vol. I, p. 397, No. XXXV.

² *Jha Commemoration Volume*, pp. 101 ff., above, Vol. XXIII, pp. 245 ff.

³ The year in the Kosam inscription of *Bhadramagha*, above, Vol. XVIII, p. 160, No. III, is read by Sahnī, its editor, as 88, whereas Jayaswal takes it to be 86, *History of India, 150-350 A. D.*, p. 230. The latter reading seems to be preferable. Compare also Dr. Sten Konow's remarks above, Vol. XXIII, p. 247.

⁴ Cunningham, *A. S. R.*, Vol. XXI, p. 119, Pl. XXX; and above, Vol. III, Pl. facing p. 306.

⁵ The present inscription.

⁶ Above, Vol. XVIII, p. 160, No. III.

⁷ *Jha Com. Vol.*, pp. 101 ff.; above, Vol. XXIII, pp. 245 ff.

⁸ Above, Vol. XVIII, p. 159, No. II.

⁹ See above, pp. 146 ff.

¹⁰ *Indian Culture*, Vol. III, No. 1, pp. 177 ff.

The question of the attribution of the above to a known era bristles with difficulties. Rai Bahadur Daya Ram Sahni who edited Nos. 3 and 6 was inclined to refer them to the Gupta era.¹ Dr. Jayaswal, on the other hand, followed General Cunningham² who refers No. 1 to the pre-Gupta period and definitely held that these are to be assigned to the Chēdi era of 248 A. D.³ This is supported by Mr. Amalananda Ghosh who refers No. 8 to the same reckoning.⁴ The editor of Nos. 4-5, however, thinks that these might be attributed to the era of either 78 A. D. or 120 A. D.⁵

Now as the whole controversy mainly hinges on palæographical evidence, it is worth while to examine the exact relationship of the script of our inscriptions to that of the Kushāṇa records on the one hand and the Gupta on the other. No. 1 of our list, which bears the earliest date, is palæographically earlier than the remaining Kosam inscriptions and is, in fact, hardly distinguishable from the general body of the imperial Kushāṇa documents except for the use of *m* and *h* of the Eastern variety of the Gupta alphabet which links it with the Kosam series. It is to be noted that it shows the archaic unlooped type of the dental sibilant which is invariably replaced by the looped type in all the Kosam records save the last, namely No. 8, where both forms appear side by side. At the other extreme is No. 7 of our list, which though not the latest in date, nevertheless, closely approaches the Allahābād inscription of Samudragupta⁶ in its comparatively mature and cursive style of writing, in the use of pronounced top-strokes and in the representation of some of the individual letters like *n* with a loop, *j* with the bent vertical, *p* with an acute angle, *v*, *d*, *dh*, *y* and *l*, besides *m*, *h* and *s* which are common with the majority of the Kosam records. While noting the likenesses we should also not ignore the points of disagreement between the two which go to show that No. 7 is not exactly as advanced as and consequently slightly earlier than the Allahābād pillar inscription. To illustrate, while the former uses the older forms of *t*, *g*, *ś*, and *bh*, with equal verticals, in the latter usually the right limb of each of these is longer than the corresponding left; the letter *śh* in the former is of the archaic unlooped variety while the latter contains the more advanced looped type; *ṛ* in the latter is invariably indicated by its cursive looped or unlooped form while the former always shows the Kushāṇa form of the letter with the curved base-line; the medial *i* in the former as in all the earlier records is represented by a curved stroke at the top of the consonant while in the latter the left limb of the curve is occasionally lengthened below the top line, a feature characteristic of the Gupta script. It will thus be seen that whereas No. 1 appears to be not much posterior to the latest records belonging to the Great Kushāṇas, No. 7 is perhaps not far removed in time from the Allahābād inscription. Within the limit set by these two may be placed the remaining Kosam records including the present one, which bear affinity to the Gupta characters in the case of a handful of signs and to the Kushāṇa in that of a larger number but whose general ductus of hand shows greater maturity than is evident in the Kushāṇa, without approximating the Gupta in cursiveness. It is, therefore, not unreasonable to assume that the Kosam records, which, as already observed above, present striking family-likeness one to the other, belong to the period of transition between the Kushāṇa and the Gupta and may roughly be assigned sometime from the third century to the first half of the fourth century A. D.

This is strikingly corroborated by the stratigraphical evidence of the Bhita sealings of Bhīmasēna and Śivamagha, which were discovered little above the Kushāṇa level.⁷ The remarkable

¹ Above, Vol. XVIII, p. 160.

² Cunningham, *A. S. R.*, Vol. XXI, p. 119.

³ *Indian Culture*, Vol. III, No. 1, p. 179.

⁴ *C. I. I.*, Vol. III, No. 1.

⁵ *Am. Rep. A. S. I.*, 1911-12, pp. 32 and 51, sealings 26 and 27.

⁶ *History of India, 150-350 A. D.*, pp. 229-30.

⁷ *Jha Com. Vol.*, pp. 106-07.

paleographical similarity between these and the Kosam records has led Dr. Jayswal to convincingly identify Rājan Vāsishthīputra Bhīmasēna¹, and Mahārāja Gautamīputra Śivamagha of the sealings with Mahārāja Bhīmasēna and Mahārāja Śivamagha of Nos. 1 and 6, respectively.² The transitional character of the language employed in the Kosam records also points in the same direction. It reveals an unmistakable tendency towards progressive Sanskritisation without altogether eliminating the Prākṛit forms and expressions. Lastly, there is no evidence to show that the peculiar method of dating uniformly adopted in the Kosam records was continued in Northern India in the Gupta period. Even in the Kushāna period its use seems to have been limited. From the foregoing considerations it seems unlikely that our inscriptions should refer themselves to either the Śaka or the Gupta era, as one becomes too early, and the other too late. We will, therefore, be not far from right if we provisionally assign our inscriptions to the Chōdi era of 248 A. D. which strikes a golden mean between the two extremes. Referred to this reckoning the dates on the Kosam series will be equivalent to 300-376 A. D. and that on the present epigraph to 329 A. D. In this connection the possibility of our having to reckon with a local era, current in the Kosam region, as suggested by Mr. Amalananda Ghosh³ cannot be overlooked. The final solution of the problem, however, is possible only on the discovery of fresh evidence of a more decisive character.

TEXT.

- 1 Maharajasya Sri-Bhadramaghasya savatsarē śkanitē 80 1 grishma-pakṣe⁴
dvitīya(ye) 2 divasē pañchamē 5.
2 śtayē puruvayē Katsa-pestharika-śrēṇīya āsana-pattē aṭhapate.⁵

TRANSLATION.

In the year eighty—one, 81, (in the reign) of the Mahārāja, the illustrious Bhadramagha in the second, 2, fortnight of the summer, on the fifth, 5, day, on (the date specified as) above the slab-seats were set up by the guild of the stone-masons of Katsa.

No. 36.—DHARANIKOTA DHARMACHAKRA PILLAR INSCRIPTION.

BY P. SESHADRI SASTRI, GUNTUR.

It has been my privilege to recover within the last two years three inscribed marble pillars at Dharanikōta in the Guntur District on the information supplied by a local resident. Subsequently I brought them to the notice of the authorities of the Archaeological Department, who have got them removed to Amarāvati where other antiquities of the place are preserved. I edit below one of the three epigraphs at the instance of Rao Bahadur K. N. Dikshit, Director General of Archaeology in India, while the remaining two are dealt with by some other scholars.

The shaft or pillar on which the subjoined inscription is engraved is square at its base and hexagonal above. The base is decorated with some carvings, representing a casket and a floral design in the centre, a hooded Nāga on the left and a railing with a sun-window on the right.

¹ [It may be mentioned here that a recently discovered inscription at Bandhogarh in the Rewah State belonging to year 51 of the reign of Mahārāja Bhīmasēna styles this ruler as Vāsishthīputra—a fact which makes the identification certain.—Ed.]

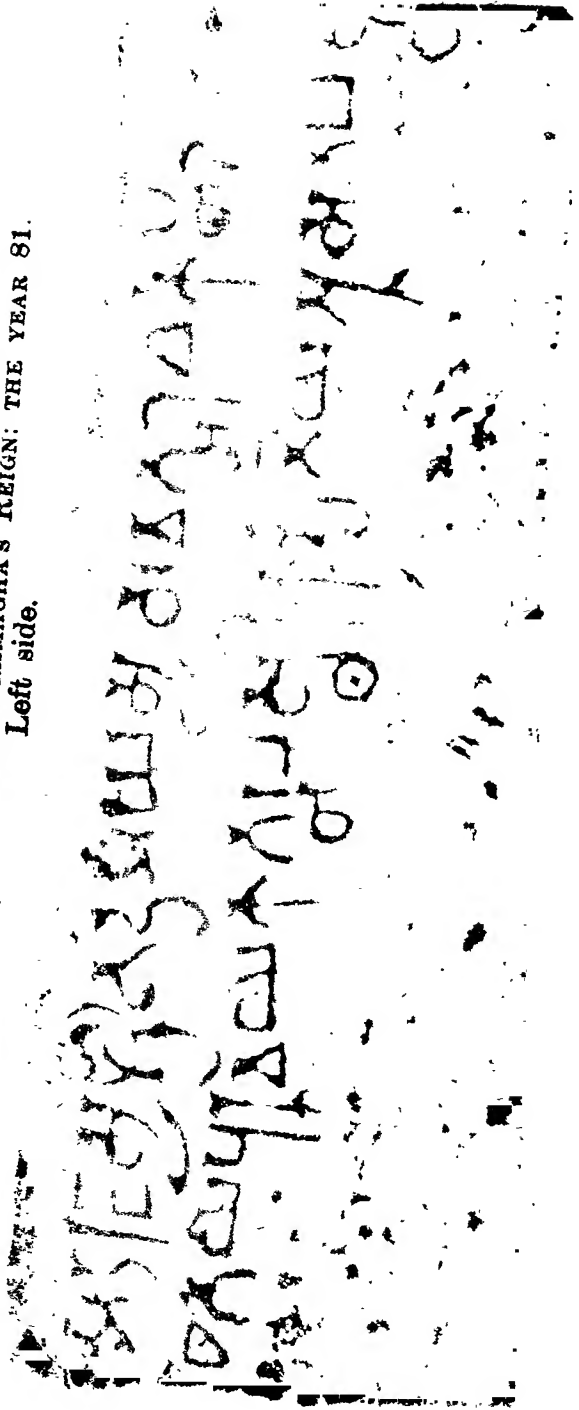
² *Hist. of India, 150-350 A. D.*, pp. 108, 229-30.

³ *Indian Culture*, Vol. I, No. 4, p. 716.

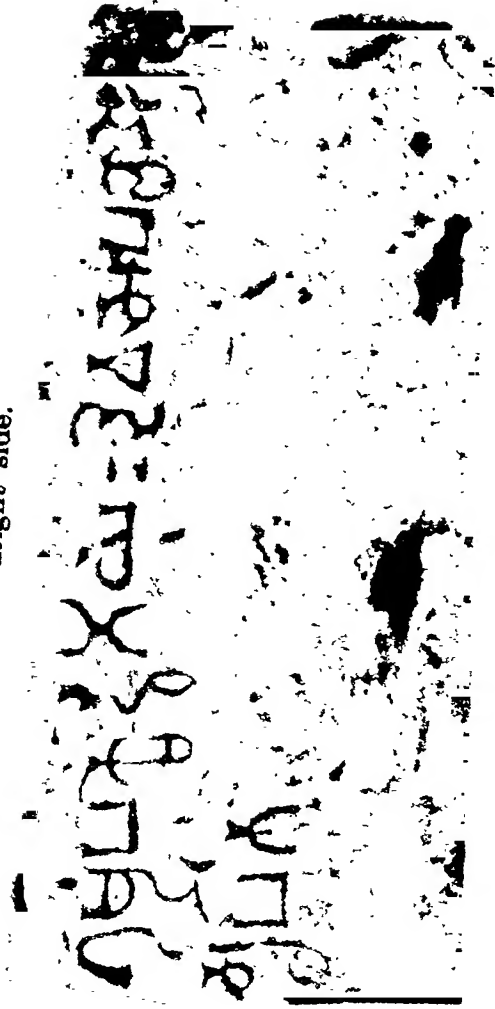
⁵ Read *śhāpittā*.

⁴ Read *grishma-pakṣe*.

KOSAM INSCRIPTION OF BHADRAMAGHA'S REIGN: THE YEAR 81.
Left side.



Right side.



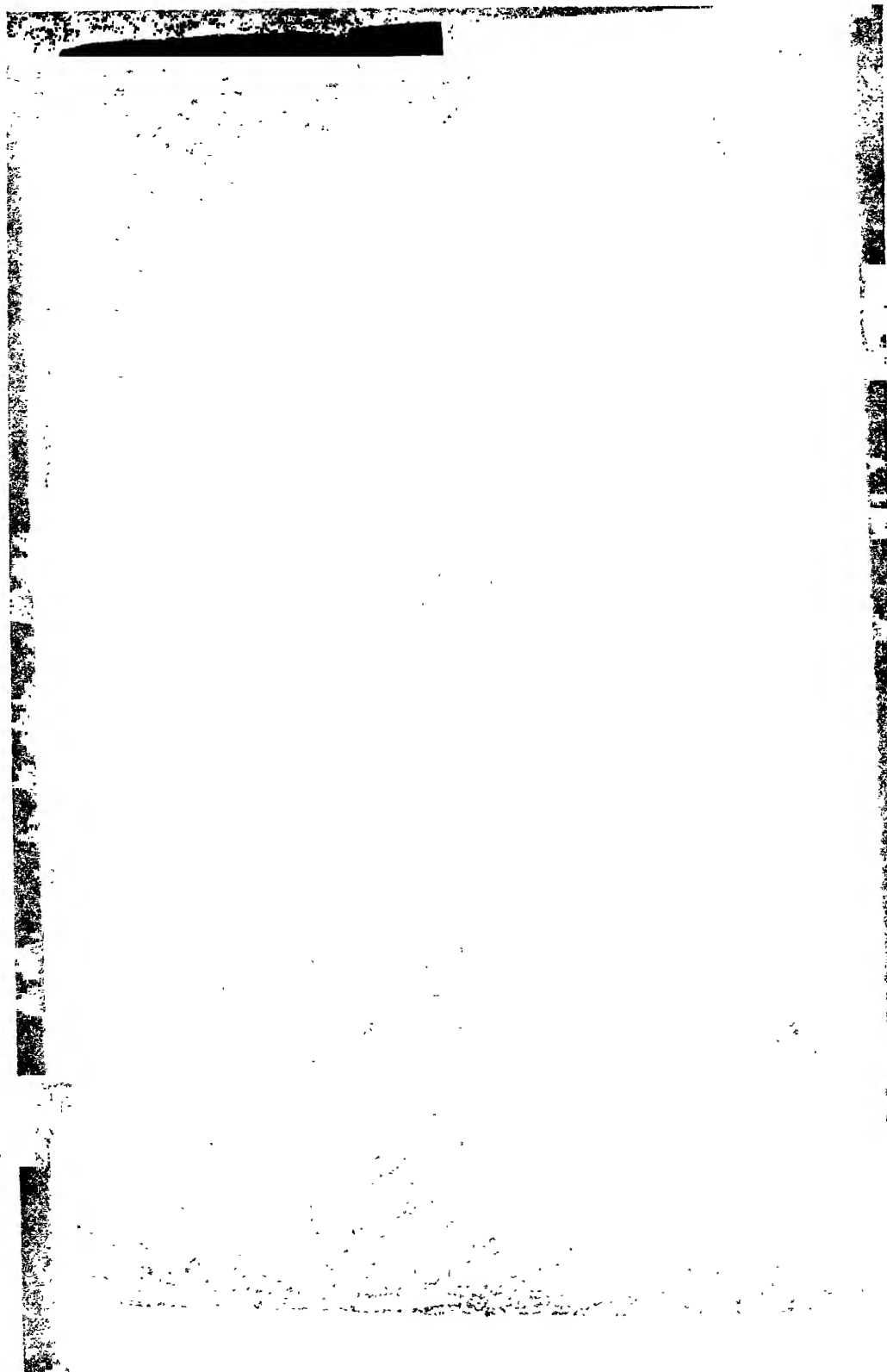
N. P. CHAKRAVARTI.
No. No. 1940 E39 - 275.

SCALE: TWO-FIFTHS.

BANTIA PLATES OF DHARASENA II: [VALABHI-] SAMVAT 254.

Plate II. (Epigraphia Indica, Vol. XXI, pp. 180-181).

(From a photograph).



18
20
22
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32

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32

SCALE : TWO-THIRDS.

The pillar is called in the inscription *Dharmachakra-dhaya* (Skt. *Dharmachakra-dhvaja*) from which it is evident that it originally had a sculptural device of the *Dharmachakra* on its top. Several *Dharmachakra* pillars of this type have already been discovered at the ancient site of Amarāvati.¹ From a sculptured slab representing a *stūpa* we get some idea of the position which such posts used to occupy. These two very elaborately carved *Dharmachakra* columns are shown flanking an entrance to the *stūpa*.²

Unfortunately, a part of the present pillar is broken off at the top and is missing. As a result thereof a considerable portion of the inscription has been lost to us in the beginning which evidently contained the name of the ruler of the locality as well as the date of the record. Some details of the donor's description are also lost in the missing portion. Besides, a few letters in l. 4 have been obliterated and cannot be restored. The rest of the epigraph, though blurred at places, can be made out fairly.

The script is Brāhmī of about the second century A.D., and resembles that found in many an early inscription from Amarāvati. The language is Prākṛit of the same type as is used in most of the Amarāvati records.

The object of the inscription is to record the erection of the *Dharmachakra-dhvaja* at the eastern gate of the Mahāvihāra at Dhañakaḍa,³ the modern Dharanikōṭa. The Mahāvihāra is stated to have been in possession of the Buddhists of the Pūrvaśailīya school, about whom we shall discuss more below.

The name of the donor or the individual who set up the pillar has apparently been omitted in the record. He is, however, stated to be son of Viraskanda (?) and described as an Agalokaka Atapora minister.⁴ As to whose minister he was is not explicit. Nor is the reading of his father's name *Viraskanda* free from doubt. The epithet preceding this name must have referred to the donor, as is obvious from its case-termination in the instrumental. Before this occurs the name Khadanāga (Skandanāga). This person is said to be a householder (*kōṭubika*, Skt. *kautumbika*), but his relation with the donor cannot be ascertained owing to the gap. The meanings of the terms *Agalokaka* and *Atapora* are not clear. As both of them are attributes of the donor, they probably refer to his original home and to his place of residence respectively unless they have been used in some technical sense.

Atapora, as already remarked, perhaps indicates the donor's place of residence. A similar instance is furnished by a short votive inscription from Sānchi, which calls the donor there *Adhaporika*.⁵ This term has been explained as 'inhabitant of Adhapura', while the Sanskrit equivalent for *Adhapura* has been suggested to be *Ardhapura*. The place has, however, not been identified.

¹ Cf. Burgess, *The Buddhist Stupas of Amaravati and Jaggayyapeta*, Pl. XXXII, 2; Pl. XXXVIII, 1; Pl. XL, 3, 4; etc.

² *Ibid.*, Pl. I, the frontispiece. Compare also E. B. Havell's *A Study of Indo-Aryan Civilisation*, p. 61, Pl. XII, fig. A.

³ The same place is mentioned under its variant names such as *Dhamākaka*, *Dhamākaka* and *Dhamākaka* in other inscriptions of about the same period; see Lüders' *List of Brahmi Inscriptions*, Nos. 1205, 1225 and 1271; above, Vol. XV, pp. 262-263, Nos. 4 and 5. See also N. L. Dey's *Geographical Dictionary of Ancient and Medieval India*, s.v. *Dhamākaka*, where it is stated to be a corruption of *Sudhanyakataka*. Hiuen Tsiang mentions T'o-na-kie-tse-kie (*Dhamākaka*) as the name of a country (*Si-yu-ki*, transl. by S. Beal, Vol. II, pp. 221 ff.). T. Watters (*On Yuan Chwang's Travels in India*, Vol. II, p. 216) restores the name to Skt. *Dhānyakataka* on the evidence of the Tibetan rendering of it. In later inscriptions the name of the place is spelt as *Dhānyaghataka* and *Dhānyakapura*; see above, Vol. XV, pp. 261-262. Prof. Vogel suggests that "the remains of Nāgārjunikōṇa can possibly represent the ancient capital of Dhañakataka (above, Vol. XX, p. 9).

⁴ See below p. 259, n. 10.

⁵ Lüders' *List of Brahmi Inscriptions*, No. 600; above, Vol. II, p. 112, No. 13.

I would rather restore *Adhapurika* to *Arddhapurika* and explain it as 'inhabitant of Riddhapura'. This place seems to be identical with the modern Rithpur which is well known to the Indian archaeologist as the provenance of a copper-plate inscription of the Vāṅśaka queen Puṣṭhāvati-guptā.¹ It is situated in 21° 14' N. and 77° 51' E. in the district of Amroti, Beas, and is reputed to be an old city of importance.² It is not unlikely that *Atapura* of the present record is likewise to be understood as *Arddhapaura*, meaning 'inhabitant of Riddhapura'.

A pillar inscription from Amarāvati³ reads *Chaitiyānā* (Skt. *Chaitiyanā*) where our inscription has *Puvaseṭṭiyāna* (Skt. *Pūrvasailiyanā*). In explaining the import of the former, Burgess has pointed out that 'the Stūpa belonged to the Chaitika school, otherwise called the school of the Pūrvasailas, a subdivision of the Mahāsāṅghikas'.⁴ Mention is made of these ascetics also in a fragmentary Prākṛit inscription from Allūra in the Nandigāma taluk, Kistna District, the last line of which reads as follows : *ayirāna Puvaseṭṭiyāna viḥāyana*.⁵ In the Pāli chronicles of Ceylon the Pubbaseliya and the Aparaseliya are mentioned among the different sub-sects of the Mahāsāṅghika school. Dr. W. Geiger, in his translation of the *Mahāvamsa*, renders the two terms as 'the first Seliya . . . the other Seliyā,' whereas the words *pubbe* and *apara* of the original evidently refer to 'east' and 'west' rather than to 'first' and 'other'. In fact, Hiuen Tsiang, while describing the country of Dhanakataka, informs us that 'to the east of the ospital bordering on a mountain is a convent called the Pūrvasilā' and 'to the west of the city leaning against a mountain is a convent called Avarasilā'. In this connection we may cite Prof. Vogel's following remark : "Perhaps it would be preferable to render the names of these two monasteries by Pūrvasaila and Avarasaila, the Sanskrit word for a mountain being *śaila*, whereas *silā* means "stone".⁶ It becomes thus clear that the two sects Pūrvasailiya and Aparasailiya were so called after the two congregations of monks, one residing in a monastery on the Eastern Hill and the other dwelling in a convent on the Western Hill.⁷ Among the localities mentioned in the Nāgārjunikoṇḍa inscription referred to above, we come across 'the name Puvaseṭṭiya which is clearly a Prākṛit form corresponding to Sanskrit Pūrvasaila' and possibly refers to the very mountain on which the Pūrvasailiya monastery was situated. As regards the location of the two mounts, Burgess and Fergusson identified the Amarāvati tope with the Pūrvasilā and the Aparasilā respectively, but their identification has been questioned.⁸ There can, however, be little doubt that the situation of the two hills is to be sought in that very neighbourhood.

As has been pointed out above, the record contained a date in the beginning ; but its details are mostly lost in the damaged portion. From the preserved letters we gather that it was dated the first day evidently of the sixth fortnight. While the name of the season cannot be restored at all, an attempt has been made with the help of the surviving portions of the words in that connection to read the year conjecturally as *panatrisa*, i.e., thirty-five. This in all probability referred to the regnal year of the king whose name is again missing. In the *Dharmachakra* pillar ins-

¹ Bhandarkar's *List of Inscriptions of Northern India*, No. 1706.

² See *Imperial Gazetteer of India*, under Rithpur.

³ *Arch. Surv. Southern India*, Vol. I, p. 100.

⁴ *Ibid.*, p. 191. See also p. 24 where the name of the school is given as *Chaitiyika* and *Chaitiyasaila*.

⁵ *Annual Report on South Indian Epigraphy, 1922-24*, p. 97 and *Pl. An. Rep. A.S.I.* for 1922-24, p. 93.

⁶ *Mahāvamsa*, V, 12. In the *Dipavamsa* (V, 54) they are referred to as *Pubbaparasailikā*.

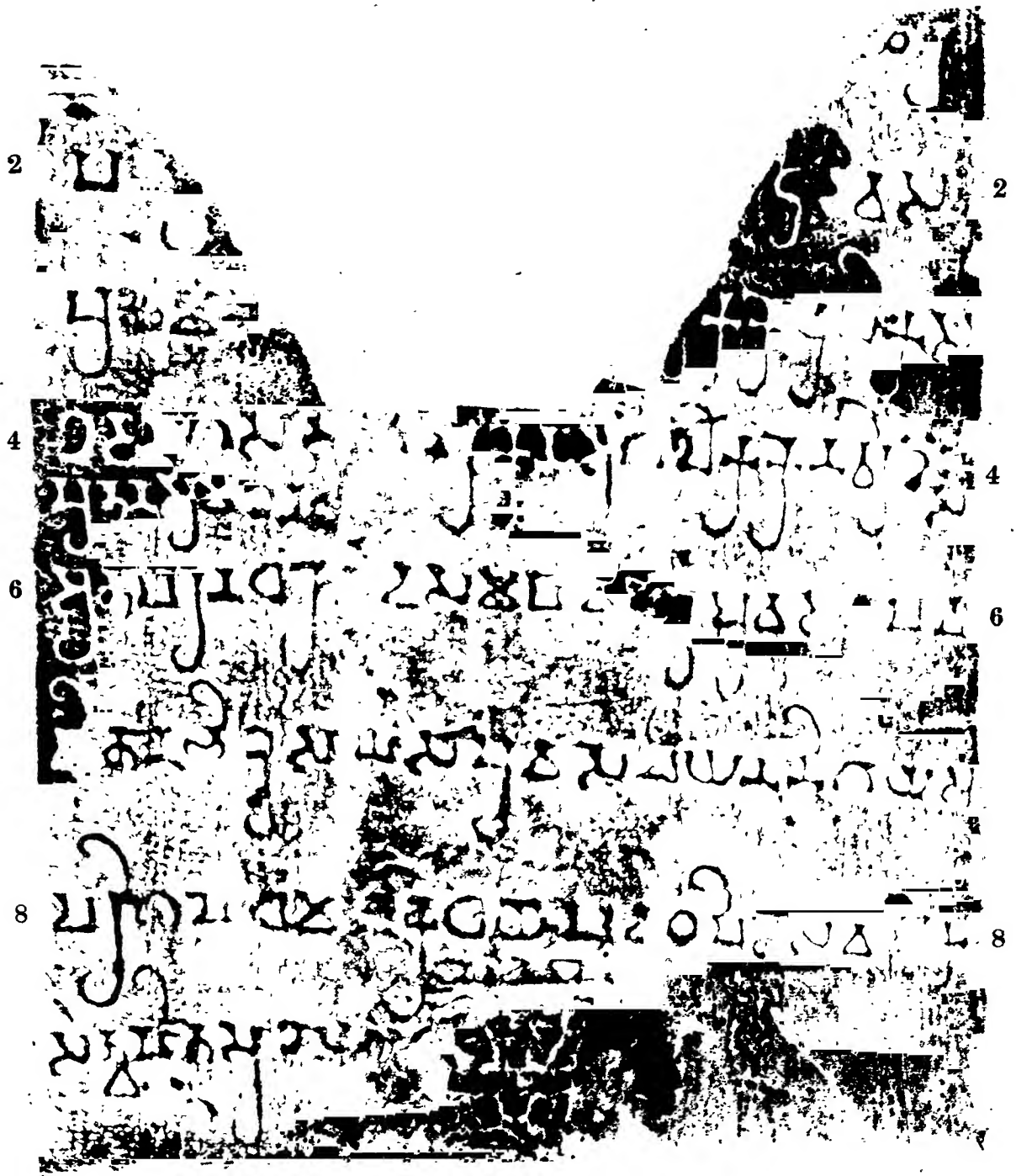
⁷ *Si-yu-ki*, transl. by S. Beal, p. 221.

⁸ Above, Vol. XX, p. 9.

⁹ Compare *The Life of the Buddha* by Rockhill, p. 184. See also G. P. Malalasekera's *Dictionary of Pali Proper Names*, s.v. *Aparaseliyā* and *Pubbaseliyā*, where it is stated that 'according to the *Kāśhāvattika* commentary they belonged to the *Andhaka* school'.

¹⁰ T. Watters, *On Yuan Chwang's Travels in India*, Vol. II, p. 218.

DHARANIKOTA DHARMACHAKRA PILLAR INSCRIPTION.



cription of Amarāvati referred to above, while the date portion is completely lost except the only word *saṁskāra*, the name of the ruler is fully preserved, and it is the king Vāsithiputa (Vāsishthiputra) Pulomāvi.¹ Judging from the proximity of the two localities Amarāvati and Dharanikōta, the resemblance between the scripts of the two records and the high regnal year, it seems very likely that the present record also referred itself to the reign of the very same Āndhra king Pulumāvi of the Satavāhana dynasty. The latest known regnal year of this monarch is twenty-four.² If the reading *panatrise* proposed in the present record be correct, then we have to conclude that Pulumāvi's reign extended over at least thirty-four years.³ The inscription contains the numerals 1 and 6 in l. 3 and l. 2 respectively.

TEXT.³

- 1 chhara⁴
 2 *pana*⁵ 6 divasa
 3 *prathamā* 'ka-koṭubikasa
 4 *Khadanaga* a⁶ r[i]kena Agalokakena Virakha..sa⁷
 5 *putena amachena*⁸
 6 *Ataporena*⁹ *Dharmachakrasa Mahāvihāre puva-dāre pava-*
 7 *jitāna bhikṣu-saḥasā Puvase[ī]yāna nigāyasa*
 8 *parigāhe dharmachaka-dhaya paḍiṭhapito sava-loka-*
 9 *satya-hita-sukhāya*¹¹

¹ See Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. XXXVII.

² *Ibid.*, p. LXXI, where Purāṇic lists of Andhra kings are given. It will be seen there that No. 15 Pulomāvi, according to the *Mahābhārata*, ruled for 36 years and No. 24 Pulomā for 28 years.

³ From int. impressions.

⁴ Restore the word as *saṁskāra* (*saṁvatsara*). The preceding portion, comprising about eighteen syllables, is lost. It might have contained the name of the king to whose reign the inscription was referred.

⁵ After *pana*, the lower part of the third syllable is visible, which is most probably a subscript *r*, judging from the formation of *ra* in the beginning of the next line. We may restore this word as *panatrise* (*pañchātrīṁśe*). The following letters, which are now missing, obviously contained the name of the season and then probably such words as *pañcā* etc., as is suggested by the numeral 6 before the word *divasa* in the end of this line.

⁶ The syllable preceding *ka*, only a lower portion of which is now preserved, may have been *ri*. The word however, cannot be restored.

⁷ The right-hand portion of this letter is effaced. It has been read as initial *a*, but the curl at its lower end forms almost a circle, and as such it differs from that found in *a* of *Agaloka*^o l. 4 and *Ataporena* l. 6.

⁸ The reading of this name is doubtful. The letter *ra* shows on its top something like a hook opening to the left. If that is meant to be the sign for medial *i*, we have to read the syllable as *ri* and not as *ra*. Moreover, the impression shows some faint traces of a letter between *ka* and *sa*. The last syllable appears a little below the line, making it difficult to ascertain whether the intervening letter is conjoined with *sa* or whether it stands independently. The latter is most probably the case, as the word is required to be in the genitive. Thus *Virakhadasa* may have been the intended reading.

⁹ This partial line of writing was inserted later, as is clear from its position. Obviously, the two words contained hence were first left out by the engraver through oversight, who discovered the omission after having incised the whole record and then could do nothing but supply the omitted matter in the manner he has done. The latter *ca* in *amachena* was imperfectly formed due to the insertion between the narrow space below the downward curl of *a* in l. 4. Hence it is read as *amachena* and not *amachena*. If we adopt *amachena* it would be a proper name.

¹⁰ The word is probably *Ataporena*, *Atapora* being a personal name.

¹¹ There is an ornamental design carved here, which marks the conclusion of the record.

plates¹ the dowager queen describes herself as the mother of Dāmōdarasēna and Pravarasēna². It has been suggested that Divākarasēna, when he came of age, assumed the title of Pravarasēna.³ In that case the regnal years of Pravarasēna II would have to be reckoned from his accession as boy-prince. The second grant edited here, which is dated in the eleventh regnal year and was made by Pravarasēna himself, clearly shows that he is different from Divākarasēna who had not begun to rule independently even in the thirteenth year since his accession. Pravarasēna evidently succeeded Divākarasēna, but how long the latter continued to reign after the issue of the Poona plates cannot be determined unless fresh records bearing on the point come to light.

As stated above, the second set of plates records the grant of two villages, one of which had already been given by the same king to the same donee by the first set. Why it was found necessary to include the village again in the second grant is not known. Cases of the issue of a fresh charter recording again a previously made gift are indeed not unknown, but in such cases the circumstances which necessitated the issue of a fresh charter such as a foreign invasion or the loss or damage of the earlier charter by fire, etc., are generally specified.⁴ No such reasons are given in the present case. In fact both the charters purport to have been granted by the same king and the interval between their dates could not have been more than ten years. This, therefore, raises the question if the second charter, or at least the second plate of it which records the grant of two villages, is a forgery. In favour of such a supposition may be adduced the circumstance that the writing on the second plate of Set B begins and ends with the same words as that on the second plate of Set A, so that the former plate could have been easily substituted for the latter. It may, however, be pointed out that there are no other circumstances suggesting such a forgery. As shown above, both the plates of Set B are smaller in size than those of Set A, so that not one but two plates must have been so substituted. But there was apparently no need to replace the third plate of the first grant. Again, the similar formation of letters and the occurrence of the same orthographical peculiarities and grammatical mistakes in both the records make it highly probable that both the grants were written by the same clerk in the Secretariat of the Vākāṭakas. The mention of Chitravarman as *Sēnāpati* in Set B is another point in favour of the genuineness of that set; for from the Chammak plates of Pravarasēna II we learn that Chitravarman held that office till the 18th year at least of Pravarasēna II's reign.⁵ The second set does not, therefore, appear to be spurious. The reason why it includes the name of a previously donated village seems to be that the Brāhmaṇa donee probably made a request to the king to give him a consolidated charter for the two grants.⁶

¹ *J. P. A. S. B.* (N. S.), Vol. XX, pp. 53 ff.

² According to the late Dr. K. P. Jayaswal, Pravarasēna was another name of Dāmōdarasēna. See his *History of India 150-350 A.D.*, p. 63.

³ *J. R. A. S.* (1914), pp. 327 ff. In fairness to Vincent Smith who makes this suggestion, it must be said that he thought it more likely that Divākarasēna died young and that Pravarasēna was his brother.

⁴ See e. g. the Barah copper-plate of Bhōjadēva, above, Vol. XIX, p. 18, and the Nidhanpur copper-plates of Bhāskaravarman *ibid.*, Vol. XII, p. 76.

⁵ *C. I. I.*, Vol. III, p. 240.

⁶ [As the difference in size between the two sets of plates is very little it does not seem impossible to me that three out of the four plates, viz., plates I and II of Set A and plate III of Set B, were meant to form a complete grant of Pravarasēna II. It may be that the grant of two villages in plate II of Set B was found to be wrong on examination and this plate was meant to be replaced by plate II of Set A which was subsequently engraved. This view gains some support from the ornamental work found after *atishayakā* in plate II, Set A, which was apparently engraved with a view to stopping any unauthorised addition in the blank space which could not be utilised by the engraver. But even if this surmise is correct, it is not understood why plate II of Set B was not removed before handing over the charter to the donee unless it is to be assumed that the document for some reason or other did not leave the Secretariat. And as it was not formally issued it was not considered necessary to remove the unwanted plate, or to attach a ring and the royal seal to the document.—Ed.]

As for the localities mentioned in the present grants, Nandivardhana from which the plates of the first set were issued, is probably identical with Nagardhan (also called Nandardhan) near Rāmṭēk as has already been suggested by Hiralal.¹ The place is described as a holy *tīrtha* in the *Sindūragiri-māhātmya*² and retained its ancient name down to the time of the Bhonslas³; for it is mentioned in the Sanskrit play *Purañjanacharita* of Krishṇadatta, which was staged at Nāgpur in the 18th Century.⁴ As already stated, both the grants edited here were made at the king's place of religious worship (*dharmasthāna*), and consequently at the royal capital; for this expression is not found in the Tirōḍi plates which, as shown elsewhere⁵, register a grant made at a holy *tīrtha* outside the capital. It may be noted in this connection that the earlier Poona plates of Prabhāvati Gupta also were issued from Nandivardhana. This place was, therefore, the earlier capital of the Vākātakas.⁶ Later on Pravarasēna II removed the seat of his government to Pravarapura which he seems to have founded and named after himself. Several subsequent charters of Pravarasēna II granted at the capital were issued from Pravarapura. The earliest of them is the Chammak grant dated in the 18th regnal year. Unfortunately the date of set A is missing. Otherwise it would have enabled us to fix the limits between which the Vākātaka capital was shifted from Nandivardhana to Pravarapura. Mahalla-Lāṭa or Mahallama-Lāṭa which seems to mean the larger Lāṭa may be represented by Lāḍki or Ghāṭ Lāḍki in the Mōrsi *tālukā* of the Amraoti District, about 18 miles north by west of Bēlōrā.⁷ Mahalla-Lāṭa lay on the road to Śailapura which may be identical with Sālbarḍi situated in the midst of hills about 15 miles east of Lāḍki.⁸ Asi, the chief town of the *bhukti* (subdivision) in which Mahalla-Lāṭa was situated, may be identical with Asṭi which lies only 10 miles south-east of Bēlōrā. Dīrghadrāha is probably Dighi on the left bank of the Wardhā about 30 miles south of Asṭi. The name of Pravarēsvara-shaḍviṃśati-vāṭaka which is mentioned in both the grants as the home of the donee seems to indicate that it was the chief village in a group of twenty-six villages. Perhaps it received this name from a shrine of Śiva called Pravarēsvara installed by Pravarasēna I and named after himself.⁹ This place as well as Pākkaṇa, the headquarters of the *rāshṭra* (division) in which Dīrghadrāha, one of the donated villages, was situated, cannot be traced now.

¹ See above, Vol. IX, p. 43.

² *Sindūragiri* is another name of the hill near Rāmṭēk. It was probably the Rāmagiri of Kālidāsa's *Mēghadūta*. See above, Vol. XXIII, p. 84.

³ Nandivardhana is also mentioned in the Dēoli plates of Krishṇa III. See above, Vol. V, p. 196.

⁴ Sardesai Commemoration Volume (Marāṭhī), p. 148.

⁵ Above, Vol. XXII, p. 170.

⁶ This suggestion was first made by me while editing the unfinished Vākātaka plate from Drug; see above, Vol. XXII, p. 200. It is corroborated by the present plates. The Rithpur plates of Bhavattavarman who belonged to the Nala dynasty were also issued from Nandivardhana, which indicates his temporary occupation of some Vākātaka territory. See *loc. cit.* p. 210.

⁷ There is another and smaller village called Lāḍegaon on the left bank of Wardhā, about 20 miles south of Bēlōrā.

⁸ Sālbarḍi is an ancient place containing some old caves and hot springs.

⁹ Compare the name Vāṅkō-Tummāpa of the first capital of the Kalachuris in Chhattisgarh (*Ind. His. Quart.*, Vol. IV, p. 34). It was so called because of the shrine of Vāṅkēsvara which it contained.

TEXT.

Slr A.

First Plate.

- 1 द्रिष्टम् [1*] विषम् सखि [1*] ना(न) निवर्तनादनिवर्तनामोक्षोपायप्रोक्तसति-
रापमानपेयहृत्कृतिसव-
- 2 सायस्क(स) वातुगन्त(स) निवर्तनामिन् विष्णुर्हृत् कनीयस सखाट् वाटाट्कानाकशाराजत्रि-
(त्रौ) प्रवर-
- 3 धनस्य सूनी[2*] सूनीः पर्यन्तसामिमहमौरवमत्स्य संभारसविवेशितविष-
चिही-
- 4 इहगशिवसुपरितुष्टसमुत्पादितराध्वभागम्पराहभाधिनतमीनीरव्यमहवस-
- 5 मूर्धाभिषिक्तानाम्प्रायमेवाकण्डवसामानाचारमिन्नाकाशाराजत्रि(त्रौ) प्रवरानदीदिवस-
- 6 गौतमीपुत्रस्य पुत्रस्य वाकाटकानाम्परासकशीवर्षीयस्य सूनीरव्यन्तमाहेखरस-

Second Plate; First Side.

- 7 सत्पार्श्वकापस्यमौर्विषुमगयधिनसमाहात्म्यमीमत्त्रौमा[स्व*] पापमतमशित्व-
- 8 भयंविजयित्सम[नो] वैश्वानरिदुर्भे[1*] समुपेतस्य वर्षेयतमभिवर्द्धमानकोद्य-
- 9 स्वसाधनस्य[ना] नपुत्रपौद(त्रि)सः इधिधि(धि)रवतो[ः] वाका(वा)टकानाम्परासकशीमिधि-
वीसे-
- 10 नस्य सु(स)नोर्मगवतसङ्गपावेप्रसादोपा[र्जि]तत्रौसमुदयस्य 1* महाराजश्रीरद्वसेन-
- 11 स्व सु(स)नोर्महाराजाधिराजश्रीदेवगुप्तसुतायाश्चभावतिसुप्रायसुतयस्य त्रयो[ः] प्र-
- 12 सादृष्टिकाश्चयुगस्य¹⁰ वाकाटकानाम्परममाहेखरमहाराजश्रीप्रवरसेनस्य

1 From the original plates.
 2 Read दृष्टम्.
 3 Here and in many places below, the rules of *asādhā* have not been observed.
 4 Read सखा(त्रौ).
 5 This sign of punctuation is superfluous.
 6 Read शीवस्य. This word does not occur in other Vākātaka grants.
 7 Read शीवविदीवस्य.
 8 The subscript j is incompletely joined and looks like j.
 9 The mark of punctuation here is superfluous.
 10 Read स्वकाययुगस्य.

TWO INCOMPLETE GRANTS OF PRAVARASENA II—(SET A).

i.

2 2

4 4

6 6

ii, a.

8 8

10 10

12 12

ii, b.

14 14

16 16

18 18



Second Plate ; Second Side.

- 13 वचनात् [1] शैलपुरमार्गे¹ असिभुक्तिमहल्ललाटग्रामेः(मः)² प्रवरेश्वरषडिशकवाट-
 14 कवस्तव्याय³ ॥⁴ तैत्तिरियाय⁵ ।⁴ काश्यपसगोत्रशूर्यस्वामिने⁶ दत्तः [1*] यतोस्मत्त-
 (न्त)काः सर्वा[ब्ज]-
 15 चनिया(यो)गनियुक्ताः आशासचारि⁷कुलपुत्राधिकृता भटाच्छात्राश्च विश्रुतपूर्वयाज्ञय-
 (या)-
 16 प्रापयित्वाः [1*] विदितमस्तु वः यथेहास्माभिरात्मनो धर्मायुब्बल⁸ विजयैश्वर्य-
 17 व(वि)दृश्ये ।⁹ इहामुत्र हितार्थमात्मानुग्रहाय ॥⁹ वैजयिके धर्मस्थाने अपूर्वदत्त्या-
 (त्या)
 18 उदकपूर्वमतिदृष्टः [11*]¹⁰

SET B.

Second Plate ; First Side.

- 7¹¹ सत्पार्श्ववकाशशूर्यविक्रमनयविनयमाहात्म(स्य)धीमत्व(त्व)पात्रगतभक्तित्वधर्म-
 8 विजयित्वमनोनैम(र्म)स्थादिगुणैः[*] समुपेतस्य वर्षशतर्माभवर्द्धमानकोशदण्डसा-
 9 धनधन्तानपुत्रपौत्र(त्रि)णः युधिष्ठिरहत्तेर्वाकाटकानाम्महाराजश्रीप्रिथिविसेनस्य¹²
 10 सूनोम(र्भ)गवतः¹³ चक्रपाणेऽप्रसादोपार्जितश्रीसमुदयस्य महाराज¹⁴श्रीरुद्र-
 11 सेनस्य सूनोर्महाराजाधिराजश्रीदेवगुप्तसुतायाऽ¹⁵प्रभावतिगुप्तायामुत्पन्नस्य
 12 शशोऽप्रसाव(द)धृतिकार्त्तसुतस्य¹⁶ !¹⁷ वाकाटकानाम्परममाहेश्वरमहे(हा)राजश्रीप्रवरसे-

¹ Read शैलपुर as in l. 13 of Set B, below.

² In Set B the name of this village occurs in the form महल्ललाटग्रामः.

³ Perhaps प्रवरेश्वरषडिशकवाटकवास्तव्याय is the correct reading.

⁴ The mark of punctuation here is superfluous.

⁵ The subscribed t of #i is not completely incised. Read तैत्तिरोयाय.

⁶ Read सूर्यस्वामिने.

⁷ Read आशासचारि-

⁸ Read युब्बल-

⁹ The mark of punctuation is superfluous here.

¹⁰ An ornamental figure is incised here.

¹¹ As the first plate, like the others of this Set, must have contained six lines, I have numbered the first line on this side as 7.

¹² Read श्रीयुधिर्वीषेचस्य.

¹³ This *visarga* is superfluous.

¹⁴ Read महाराज.

¹⁵ Read सुतायाम्प्रभावति-

¹⁶ Read धृतिकार्त्तयुगस्य-

¹⁷ The mark of punctuation here is superfluous.

Second Plate ; Second Side.

- 13 त(न)स्व वचना[त्*] । पाण्डुरादे दौर्घद्रहाम¹ ग्रामः[*] । ग्रैलपुरमार्जे पसि-
भुक्ति-
- 14 महत्तमलाटग्रामश्च एवं ग्रामद्वयं² प्रवरम्बरपरिवृत्तिवाटकवसुध्वं³ ॥⁷
- 15 तैत्तिरीय⁴काश्रपसगोत्र[सु⁵]ख्येस्वामिन दत्त[म*] । यतोस्वसन्तकाः सर्वस्वग्र⁶नियोग-
- 16 निवृत्ताः आन्नासञ्चारिकुलपुत्राधिकृताः भटाश्चादाश्च विष्(सु)तपूर्व्यान्नाम्ना⁶
- 17 पयितव्या विदितमस्तु यः [I*] वयै(धि)हास्वामिरात्मनो⁶ सर्वानुर्भसविजय(यै)स्वय्य-
विह्वलये ।⁷ इहा-
- 18 सुव्र हितार्थमात्मानुग्रह(हा)य वैजैके⁸ चर्षीस्वामि चपूर्वदत्ता⁹ उदकपूर्वमति[स]ष्टः¹⁰ [I*]

Third Plate ; First Side.

- 19 उचिताशास्त्र¹¹ पूर्वरावानुमतां चातुर्व्येषग्राममर्षादावितराम¹²स्तथा अकरदायि
- 20 अमटच्छ(च्छा)चम्रवेष्ट[म*] अपारम्परगोत्रसवहः¹³ अपुष्पक्षीर¹⁴सन्दीह[म*] अचारासनच-
- 21 म्नाम्नार[म*] अश्ववचक्रिचक्रोनिखनकः¹⁵ सर्ववेष्टिपरिहारपरिहृतः¹⁶ सनिधिः¹⁷ सोप-

¹ Read दौर्घद्रहामः.

² Read प्रवरम्बरपरिवृत्तिवाटकवसुध्वं.

³ Read तैत्तिरीयः.

⁴ The engraver at first incised सु and then altered it into सु. Read सुख्येस्वामिने.

⁵ Read सर्वाप्यच.

⁶ Read पूर्व्यान्नाम्ना.

⁷ The mark of punctuation is superfluous here.

⁸ Read वैजैके.

⁹ Read चपूर्वदत्ता.

¹⁰ This should be °मतिचष्टम् so as to agree with ग्रामद्वयं in l. 14 above.

¹¹ Read उचितां शास्त्रं.

¹² Read मर्षादां वितरामं.

¹³ Read अपारम्परगोत्रसवहम्. In this and some expressions below the writer has blindly copied the masculine form from the usual draft, referring to the donation of one village (ग्रामः). Here the neuter form is required so as to agree with ग्रामद्वयम्.

¹⁴ Read अपुष्पक्षीरं.

¹⁵ Read क्रैषिखनकम्.

¹⁶ Read सर्ववेष्टिपरिहारपरिहृतम्.

¹⁷ Read सनिधिः.

TWO INCOMPLETE GRANTS OF PRAVARASENA II—(SET B).

ii,a.

8
10
12

8
10
12

ii,b.

14
16
18

14
16
18

iii,a.

20
22
24

20
22
24

iii,b.

26
28
30

26
28
30

- 22 निधिः¹ सक्तिमोपक्तिप² अचन्द्रादित्यकालीयः³ पुत्रपौत्रानुगामिकः⁴ भुञ्जता(तो)
 23 न केनचिद्गघात[>क]⁵र्त्तव्यः सर्वकृत्याभि⁶स्म(स्मं)रक्षितव्य[>पर(रि)वर्द्धयितव्यश्च । यश्च-
 (श्चा)स्मच्छा-
 24 सनमगश्चयमानः स्वत्यामपि परिबाधान्कुर्यात्कारयिर वा⁷ अस्य ब्राह्मणैर्व्वेदितस्य

Third Plate ; Second Side.

- 25 सदस्त्रनिग्रह(हं) कुर्याम ॥ अस्मि(स्मिं)श्च धर्मादरकरणे अतोतानिकराजदत्तासञ्चिन्य-
 न⁸परिपा-
 26 सन(मं) कृतपुन्या(स्या)नुकीर्त्तनपरिहारार्थ(त्य) न कीर्त्तयामः [।*] व्यासगीतौ
 चाश्च श्लोकौ प्रमाणी-
 27 कर्त्तव्यौ । स्वदत्ताम्परदत्तावा⁹ हरेद्वा¹⁰ वै वसुन्वरा[म् ।*] गवा(वां) शतसहस्रस्य ।¹¹
 इन्सुर्ह-
 28 रति दुष्कृत[म्*]¹² ॥[११*] षष्ठि¹³ वर्षसहस्राणि स्वर्गं मोदति भूमिद[ः*] । आच्छेत्ता
 चा-
 29 नुमन्ता च तान्येव नरके वसेत् [॥२॥*] सव्वत्सरे एकादशमे¹⁴ १० १ कार्तिक-
 शुक्लपक्ष-
 30 ऋयोदश्या¹⁵ १० ३¹⁶ सेन(ना)पती चित्रवर्मा(र्म)णि ना¹⁷ लिखित[म्*]¹⁸

¹ Read सोपनिधि.

² Read सकुतोपकुप्तम्.

³ Read चाचन्द्रादित्यकालीयम्.

⁴ Read नामिकम्.

⁵ The subscript *ka* is not completely incised, so that the whole *akshara* appears like *mü*.

⁶ Read सर्वकृत्याभि-

⁷ Read परिबाधां कुर्यात्कारयेद्वा.

⁸ Read राजदत्तसञ्चिन्तन.

⁹ Read ंपरदत्तां वा.

¹⁰ Read °हरेद्यौ.

¹¹ The mark of punctuation here is superfluous.

¹² Metre of this and the next verse : *Anushubh*.

¹³ Read षष्टिं.

¹⁴ Read संवत्सरे एकादशे.

¹⁵ Read ऋयोदश्यां.

¹⁶ The symbol for 3 is unusual, but there is no doubt about its value, as the *tihi* is mentioned in words.

¹⁷ Perhaps मन्विना was intended, but the writer in copying the draft omitted the *aksharas* मन्वि by haplography.

¹⁸ There is an ornamental mark after this followed by two *danḍas* and a horizontal stroke.

No. 38.—MASULIPATAM PLATES OF AMMARAJA II.

BY B. V. KRISHNA RAO, M.A., B.L., RAJAHMUNDRY.

This interesting record of the Eastern Chālukya dynasty was first noticed by the late Robert Sewell when it was found lying in the record room of the District Court of Kistna at Masulipatam.¹ It is not known where the plates were originally discovered and how and when they reached the District Court of Kistna. Dr. J. F. Fleet, who examined these plates at the instance of Robert Sewell, described them as follows:

“A set of five copper-plates, each about 11½” long by 5½” broad with a seal which bears the usual Chālukyan Boar, the motto *Śrī-Tribhuvanākhya*, the moon, the sun, a closed umbrella or an elephant-goad and a floral device The whole inscription is very much corroded and very difficult to read.”

These plates came to be included in the collection of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, in 1908, and marked as C. P. No. 8 of 1908-09.² The late Rao Bahadur H. Krishna Sastri described the plates thus: They consist “of five copper-plates (with raised rims) of which the two exposed sides are blank. They are strung on a massive ring whose ends are soldered into the bottom of a circular seal which bears in high relief on a countersunk surface the legend *Śrī-Tribhuvan[ānku]śa*, the standing boar, the elephant-goad, two fly-whisks, the sun and the moon and the lotus flower. The writing on the plates is much worn out and where it is clear the rust has so firmly settled down in the depths of the letters that even the process of allowing the plate to boil in a thick solution of tamarind and salt has not effectively removed it”. I now edit this inscription from the ink impressions and photographs supplied to me by Dr. N. P. Chakravarti. The inscription on these plates is written in the Telugu characters of the tenth century. The letters are beautifully engraved; and the plates used for the purpose of the grant are perhaps the largest ever used for the charters of Ammarāja II. The writing on the plates is for a greater part not well preserved: particularly on plates ii-b, iii-b, iv-a and iv-b. Some of the characters employed call for a few remarks. Special signs are used for the final *n* (in *māsān*, ll. 9, 15 and 17), but no special sign is employed for the final *t*, which is, however, denoted by the ordinary sign for *ta* with the sign of *virāma* above it. Initial vowels *a* and *ā* (ll. 56 and 57), *i* (ll. 32-34 and 42), *ī* (l. 60) and *ē* (l. 17) also appear in the record and they represent the forms of the transitional period. Orthographical mistakes are few and in one or two cases they appear to be due to the scribe. Thus we find in *śiśyō* (l. 52) the palatal sibilant used for lingual, and in *śadriśau* (l. 47) the palatal sibilant used for the dental. Signs for both the *jihvāmūliya* and the *upadhmanīya* are found in the present record, the former in l. 11 and the latter in l. 38.

The inscription is written in Sanskrit, partly in prose and partly in verse; and there are altogether twenty-one stanzas including the usual imprecatory verses in lines 65-68 at the end. The inscription also contains some archaic Telugu words, e.g., *śūbā* (l. 57), *paśava* (ll. 58 and 60), *prānta-parti* (l. 58) and *yisupakatta* (l. 57), the exact meanings of which are not quite clear. These words occur in the description of the boundaries of the village granted.

The inscription consists apparently of two parts; and though it records a *charity* to the Jaina religion, it opens with an invocation to the god Vishnu, the wielder of the fierce *śarīga* bow which

¹ *List of Inscriptions and Sketches of the Dynasties of South India*, Vol. II, p. 13; No. 84.

² *Ibid.*

³ *Annual Report on Epigraphy*, Madras, 1909, pp. 10 and 108.

protects the three worlds, unlike the Maliyapūṇḍi grant which opens with an invocation to the Jaina religion, being a charity made for the Jaina faith.¹ Lines 2-22 contain the usual *praśasti* and genealogy of the Eastern Chālukya dynasty, beginning with Kubja-Vishṇuwardhana, the younger brother of Satyāśraya Vallabhendra down to Vijayāditya-Ammarāja II, the donor of the grant. The genealogical portion does not give us any more historical particulars about the kings that preceded Amma II, than we know from the other records of the family. As usual Jayasimhavallabha I is given a period of 33 years, which Dr. Fleet, however, considered to be incompatible with his adjustment of the reigns of the other kings of the dynasty.² I do not think that Dr. Fleet was justified in reducing the period of Jayasimhavallabha I from 33 to 30 years; and his reasons for so doing are not convincing. There is only a single record which gives the king a reign of 30 years while the entire range of the family charters, which number about fifty, are unanimous in giving him a period of 33 years. Dr. Fleet's calculations and computations are made, as I have shown elsewhere³, upon certain misconceptions. The only record that gives 30 years' reign to the king is the Paḍaṅkalūru grant of Ammarāja II⁴ which was composed by Mādhavabhaṭṭa. The scribe who engraved the charter on the plates must have committed an obvious error in omitting the word *trayas* before *triṁśatam*, for the edict on the Guṇḍugolanu plates of the same king, which was also the composition of the self-same poet Mādhavabhaṭṭa, gives Jayasimhavallabha a reign of 33 years, which is in conformity with the statements of other records.⁵ Similarly, Narēndramrigarāja-Vijayāditya II is stated to have reigned for 40 years in the present inscription; and this length seems to be the correct period as shown by me in my *Revised Chronology of the Eastern Chālukya Kings*⁶, as against the period of 44 years which was allotted to him in Dr. Fleet's computation.⁶ It is, however, needless to repeat here my reasons for accepting the period of 40 years, which I have stated at length in my *Revised Chronology*; but I consider it necessary to give a summary of the chronology of the kings as fixed by me—from Kubja Vishṇuwardhana to Chālukya Bhīma I, for whose coronation we have a recorded date—alongside with Dr. Fleet's scheme of the Eastern Chalukyan chronology for easy reference.

| Order and Names of Kings. | REVISED CHRONOLOGY. | DR. FLEET'S SCHEME. |
|-----------------------------------|--|--|
| | Length of reigns (years) and their equivalents in years A.D. | Length of reigns (years) and their equivalents in years A.D. |
| 1. Kubja-Vishṇuwardhana | 18 : 624—641 | 18 : 615—633 |
| 2. Jayasimhavallabha I | 33 : 641—673 | 30 : 633—663 |
| 3. Indrabhaṭṭāraka | 7 days : 673 | 7 days : 663 |
| 4. Vishṇuwardhana II | 9 : 673—682 | 9 : 663—672 |
| 5. Maṅgi-Yuvarāja | 25 : 682—706 | 25 : 672—696 |
| 6. Jayasinha II | 13 : 706—718 | 13 : 696—700 |
| 7. Kokkili | 6 months : 718 —719 | 6 months : 709 |

¹ Above, Vol. IX, pp. 50 ff.

² *Ind. Ant.*, Vol. XX, pp. 10 and 12.

³ "The Revised Chronology of the Eastern Chālukya Kings" in *J. A. H. R. S.*, Vol. IX, Part 4, pp. 17 and 27 and chart on p. 30A.

⁴ *Ind. Ant.*, Vol. VII, pp. 15 ff.

⁵ *Ibid.*, Vol. XIII, p. 248, text, line 7.

⁶ *Ibid.*, Vol. XX, pp. 12-13.

| Order and Names of Kings. | REVISED CHRONOLOGY. | DR. FLEET'S SUMMER. |
|--|--|--|
| | Length of reigns (years) and their equivalents in years A.D. | Length of reigns (years) and their equivalents in years A.D. |
| 8. Vishnuvardhana III | 37 : 719—755 | 37 : 709—746 |
| 9. Vijayāditya I or Vijayāditya-Bhattāraka | 18 : 755—772 | 18 : 746—764 |
| 10. Vishnuvardhana IV | 36 : 772—808 | 36 : 764—799 |
| 11. Vijayāditya II (Narēndramrigarāja) | 40 : 808—847 | 44 : 799—843 |
| 12. Kali-Vishnuvardhana | 1½ : 847—849 | 1½ : 843—844 |
| 13. Guṇaka-Vijayāditya III | 44 : 849—892 | 44 : 844—888 |
| 14. Chālukya-Bhīma I | 30 : 892—921 | 30 : 888—918 |

Apart from what has been stated already, the above table shows also that Chālukya-Bhīma I's accession could not have taken place in A.D. 888 as stated by Dr. Fleet, for we have a record of the king that gives the date of his coronation as Ś. 814 (expired), (Mēsha) *Chaitra ba. dvitīyā, Śaṭi-dina*, when the moon was in the *nakṣatra* Maitra (Anurādhā), which has been equated to Monday, 17th April, 892 A.D.¹ Thus the whole scheme of Dr. Fleet's arrangement falls to the ground.²

Vijayāditya (IV) is given the title *Kaliyattigaṇḍa*, "the hero who raised the sins of the Kali Age". Dr. Fleet who examined these plates read the term as *Kaliyarttigaṇḍa*. The epithets *Kaliyattigaṇḍa* and *Kaliyarttīyaṅka*, which occurs in the Iḍēru plates of Amma I,³ have the same meaning, for *aṅka* and *aṅkakāra* are the Telugu-Kannada synonyms of the Sanskrit word *gaṇḍa*, which means 'a hero,' 'a champion' or 'a warrior'. The clue for the correct interpretation of these terms is found in the phrase *aṅkakāras-sākṣāt*, which occurs in a passage describing Guṇaga- or Guṇaka-Vijayāditya III in the Kaluchumbarru grant of Amma II.⁴

Of the several enemies whom Chālukya Bhīma (II) is said to have conquered or killed before he became king according to the other records of the family, only four, namely, Mallapa, his son, Rājamārtāṇḍa and the Rāshtrakūṭas are mentioned in the present charter. The inscription states that king Bhīma, the son of Mōlāribhā and Kaliyattigaṇḍa-Vijayāditya, who was endowed with truthfulness, liberality, pride and majesty and all other virtues, conquered in battle Rājamārtāṇḍa, defeated the fierce Mallapa and his son, and then, having dispelled the darkness (*that overwhelmed the realm*), i.e., the Rāshtrakūṭas, reigned in glory for twelve years. Till now Rājamārtāṇḍa has not been satisfactorily identified. Dr. Hultzsch has suggested that Rājamārtāṇḍa might be the same as Rājamayya⁵, and the identification may be for the present

¹ C.P. No. 14 of 1917-18; *Annual Report on South Indian Epigraphy*, 1918, App. E, p. 126; also see *Journal of the Telugu Academy*, Vol. VI, p. 246.

² [But it is not impossible that, though he was actually crowned in A.D. 892, his regnal year was counted from the date of his accession which might have taken place some years earlier. This custom was widely prevalent in South India.—N.L.B.]

³ *S. I. I.*, Vol. I, No. 36, pp. 36-43, text, line 49.

⁴ Above, Vol. IX, p. 49.

⁵ Above, Vol. VII, p. 180.

accepted as correct. Rājamārtāṇḍa would appear to be one of the foremost opponents of Chālukya-Bhīma II, for he is mentioned in the latter's own Kōlavennu plates¹. Rājamārtāṇḍa might be a younger brother of Yuddhamalla II or more probably a son of Vikramāditya II, the younger brother of Kollabhigaṇḍa or Kaliyattyaṅka-Vijayāditya IV, who reigned for eleven months after destroying Tāḷa. If so Rājamārtāṇḍa would be a *dāyāda* of Chālukya-Bhīma II, being his cousin in the same degree. Mallapa and his powerful son may be identified with Yuddhamalla II and his eldest son *Adhirāja* Bādapa of the Ārumbāka plates.

Vijayāditya-Ammarāja II is said to have conquered several of his own kinsmen (*dāyādas*) before he became the lord of the country or soon after he had ascended the throne. Verse 6 describes the important event thus : " Having been crowned (as the lord of) the kingdom of Vēṅgī, having conquered his enemy, the rising and powerful Vijayāditya, who had vanquished on numerous battle fields his own adversaries and whose neck was adorned with the fillet (*kaṅṭhikā-dāma*) (of the dignity of *yuvārāja*),² having defeated the group of his treacherous kinsmen, by the prowess of his arm (or his rays) and having pleased the goddess Lakshmi (or the lotus) by dispelling the darkness *viz.* his opponents, the sun of the Kshatriya race shines in all splendour". That Kaṅṭhikā-Bēta or Kaṅṭhikā-Vijayāditya, the son of Ammarāja I, was one of the opponents of king Amma II is not known from any of the records hitherto published. It now appears that Bēta or Kaṅṭhikā-Vijayāditya returned to the country, appeared once more as a claimant to the throne on the death of his father's step-brother, Chālukya-Bhīma II. and opposed the accession of the boy king Amma II. Among the other rival claimants whom Amma II had conquered might be the children of Yuddhamalla II, who was driven away into exile by Chālukya-Bhīma II. The rest of the passage which describes Ammarāja II (ll. 30-35) is merely in panegyrical style and does not contain anything historical. The present record is **not dated**; it does not also mention the occasion on which it was issued.

The second part of the inscription (ll. 39-51) opens with a description of a family of feudatory chieftains, who professed the Jaina religion and who flourished during the reigns of Chālukya-Bhīma II and his son Ammarāja II. There was born in the great family known as *Triṇayana-kula*, a nobleman called **Naravāhana** (I), an officer of the Chālukya kings. He belonged to the *gōtra* called *Grēvya*; he enjoyed the privilege and honour of sitting on *simhāsana*, or a 'lion seat' like a crowned prince. Prince Naravāhana, like the preceptor of the gods, was a master of the science of Polity. He outshone the glory of Naravāhana, the Regent of the Northern quarter (*Kubēra*). His eldest son was **Mēlaparāja**, who was an embodiment of virtues like liberality, pride and praiseworthy conduct. He, therefore, bore the epithet *Mānavadēva*, 'god amongst men'. He was a worshipper of the lotus feet of the Blessed Lord Jina. His wife was **Mēṇḍāmbā**, who was a *pativrata* (devoted wife) like the epic princess Sītā. She was a fervent follower of the teachings of Lord Jina (*Jainavrata*). To them, Mēlaparāja and Mēṇḍāmbā, were born two sons, **Bhīma** or Rāja-Bhīma and **Naravāhana** (II). The former would appear to have been named after Chālukya-Bhīma II³ and the latter after his own grand-father. Both these princes were intelligent and renowned. They were masters of all *śāstras* and skilled in the use of various weapons. They resembled Rāma and Lakshmaṇa (in personal charm), Bhīma

¹ *S. I. I.*, Vol. I, pp. 43ff., text, line 18; see also above, Vol. IX, p. 49.

² Compare this passage with *Vijayādityam kṛta-kaṅṭhikā-paṭṭabandh-ābhishēkam* which occurs both in the Masulipatam plates of Chālukya-Bhīma II (above, Vol. V, p. 136) text-lines 15-16 and note 2 on p. 138 and in the Pāganavaram grant of Chālukya-Bhīma II (*Ind. Ant.*, Vol. XIII, p. 213f, text-line 25).

³ Above, Vol. VII, pp. 177ff., text, line 41.

and Arjuna (in might and prowess), Baladēva and Vāsudēva (in strength and wisdom), and equalled Nakula and Sahadēva (in valour and bravery) respectively. They were devoted to the *Jaina-dharma*. They obtained through the favour of Chālukya-Bhīma, i.e., Chālukya-Bhīma II, the insignia of feudal chieftainship (*sāmānta*), namely, the *śrīdōṣa*, *abhātra* (parasol), *chāmara* (fly whisk), peacock's tail, water-jars, horses, and musical instruments like *kūhala* and others.¹

The inscription then refers (ll. 51-54) to a Jaina pontiff (*āchārya*), the preceptor of the two noblemen Bhīma and Naravāhana II. He was the renowned Jayasēna, who bore the surname Nāthasēna and was the disciple of the illustrious Chandrasēna. Jayasēna was a master of all the *sāstras*. He was well versed in the *Siddhānta*, i.e., *Jaina-siddhānta*, 'the doctrines of the Jainas'. He was a man of excellent and praiseworthy conduct. He attained proficiency in *para-samaya*, that is to say, his soul became absorbed in the non-self for the liberation of mankind from bondage. He was honoured by *śrāvakas*, *kshapaṇakas*, *kshullakas* and the *ajjakas*. For the benefit of the celebrated Jaina pontiff, who was their religious preceptor, Bhīma and Naravāhana II, constructed two Jaina temples (*Jina-bhavana*) at Vijayavātikā; and for that purpose king Ammarāja granted the village of Pedda-Gāḷidiparru having converted it into a *dēvabhōga* and exempted it from all kinds of burdens and taxation.

Some of the names and terms that occur in the inscription are interesting. The family of the two chiefs is called the 'great *Trinayana-kula*', and their *gōtra*-name appears as *Grēva*. Both these terms have not been met with before either in the inscriptions of the Eastern Chālukya-dynasty or in the literature of the Andhra country. The *Trinayana-kula* seems to belong to the fourth or Śūdra caste, like the Panṭa-kula of the Reddis of Andhradēśa, whose birth-place is said to be the Gaṅgā which sprang from the feet of Lord Viṣṇu. The *Grēva-gōtra*, too, is not a Brahmanical *gōtra*, and this fact supports the above conjecture.² Several orders of the Jaina ascetics and lay worshippers are mentioned in the record. The *Śrāvakas*, for instance are Jaina laymen; the *Kshapaṇakas* are Jaina *yatis* (ascetics) who received proper initiation according to the school of the Digambaras. A Jaina *kshullaka* is one who is a *Śrāvaka* of a high order belonging to the tenth degree, the eleventh degree being that of Ailaka. These seem to correspond to the *dāsas* of the *Bhāgyavata-sampradāya*. The next higher order of spiritual stage is that of *muni* or *āchārya*. The term *ajjakā* may be a Prākṛit form of Sanskrit *Āryakā*, "a female ascetic", who, according to Jaina doctrines, wears only a white sari.³ The expression *para-samaya* which occurs in the passage *para-samaya-pāṭaḥ sanmut-ākriṣṭa-ṛitāḥ* (l. 53) is apparently used in a highly technical sense here as it rightly belongs to the Jaina philosophical terminology. The *Samayasāra* of Kundakunda Āchārya, which is a discourse that gives a knowledge of the Highest Soul, explains the terms *para-samaya* and *sva-samaya* as follows:

जीवधारिणद्वैतवशात्सिद्धं हि स्वसमयं जानीहि ।

पुत्रसकृत्पिदेवसिद्धं च तं जानीहि परसमयं ॥

"Know that *sva-samaya* is the soul which is concentrated in right conduct, belief and knowledge and which is self-absorbed. And *para-samaya* is the soul which stands in the condition determined by the operation of the *Karmic* matter or bondage and which is absorbed in the Non-self."

¹ Compare this passage (lines 49-50) with the passage in the Raṅastūpūṇḍī grant of Vimalāditya: above, Vol. VI, pp. 357, text, line 83: "जीवधारिण(स)परकालपदारवादिदशां विनिर्गमिना" etc.

² [No evidence is available to indicate that Bhīma and Naravāhana were Śūdras. The statement that they belonged to the *Trinayana-kula* may only show that they were Śālavas. The Nōḷamba-Pallavas are described as born of the *Īvara-vamśa* (*Īvara-vamśaja*), and the later Pallavas chiefs of the Telugu country have the epithet *Parama-vamś-ōdbhava*. It is also not certain that *Grēva* is not a Brahminical *gōtra*. *Gōtra* is known to be the name of a *gōtravāsi*.—N. L. R.]

³ I am indebted to Pandit Ajit Prasad, M.A., L.U.B. of Lucknow, for the meaning of these terms. [The term is more likely *ajjaka* Skt. *āryaka*.—Ed.]

The edict states that king Ammarāja II issued the command after having assembled, in the usual manner, the *Rāshtrakūtas* and *kuṭumbins* of the district of **Velanāṇḍu** and in the immediate presence of several high officials of his government. They are the entire circle of his vassal kings (*somasta-sāmanta*), the *antaḥpura-mahāmātra*, the *purōhita*, the *amātya*; the *śrēṣṭhin*, the *sēnāpati*, the *śrīkaraṇa*, the *Dharmādhyaksha* and the twelve *sthān-ādhipatis*. In spite of his own faith, like a true Hindu sovereign, king Amma II was tolerant of the other faiths of his kingdom, and particularly of Jainism.

The object of the grant was the gift of the village of Pedda-Gāḷiḍiparṛu, situated apparently in the **Velanāṇḍu-vishaya**. It is well known in the Āndhra country that Velanāṇḍu was the ancient name of the region that is bounded by the sea on the south-east and south, and the Kṛishṇā river on the north-east and north and which is now covered by the modern tālūks of Rēpalli and Tenāli in the Guṇṭūr District. Pedda-Gāḷiḍiparṛu had changed its name during the past nine or ten centuries and is called to-day Peda-Gādelavarṛu. It is situated in the Tenāli tālūk, about three miles to the east of the Tsunḍūru railway station. The boundaries of the villages are according to the edict (ll. 57-61) as follows:—On the east: a *dūba* (probably a mound) in the centre of the tank called Yisupakaṭṭala-cheruvu, on the boundary of the village Maṇḍayūru. On the south-east: (probably) a cluster *Būruvu-paḍuva* of silk cotton trees (*Eriodendron anfractuosum*) at the meeting place (*muyyalkuṭṭu*) of the boundaries of the villages, Ālaparṭi and Chūṇṭūru. On the south: an irrigation tank called Kuṇḍavidḍi-guṇṭha situated to the north of the ancient village site (*prānta-parṭi*) of Chūṇṭūru. On the south-west: the temple (*guḍi*) of Pōṭyavva or Pōṭi-avva, the *amma* (village goddess) of Chūṇṭūru. On the west:
On the north-west: a tank called Gāralaguṇṭha on the boundary of the village of Valivēru. On the north: a marshy swamp (*paḍuva*) (?) belonging to the village of Tapparāla
On the north-east: an irrigation tank called Naḍupani-guṇṭha, at the meeting place of the boundaries (*muyyalkuṭṭu*) of the villages, Kōḍa-Gāḷiḍiparṛu, and Valivēru. All the above-mentioned localities, viz., Maṇḍayūru, Ālaparṭi, Chūṇṭūru, Valivēru, and Kōḍa-Gāḷiḍiparṛu may be easily identified to-day. Ālaparṭi is known to-day as Ālapāḍu, and Chūṇṭūru is changed into Chūṇḍūru. Tapparāla had apparently gone out of existence and a new village called Parimi had sprung into existence in that neighbourhood. While all the other village names had not materially changed, the names of **Pedda-Gāḷiḍiparṛu** and **Kōḍa-Gāḷiḍiparṛu** alone had altered. And that may be explained by the fact that the hard consonant *ḷa* had merely given place to soft consonant *da* in the pronunciation during the last nine or ten centuries. Kōḍa-Gāḷiḍiparṛu is known to-day both as Kōḍe-Gādelavarṛu and China-Gādelavarṛu, the words *Kōḍe* and *Chinna* being synonymous. All the villages mentioned above are situated round about Peda-Gādelavarṛu.

Among the other localities mentioned in the record, **Vijayavāṭikā** is clearly identical with the modern town of Bezwāda on the Kṛishṇā river. The site or sites on which the two *Jina-bhavanas* or Jaina temples once stood cannot be identified; perhaps an extensive exploration of the ancient sites of the locality may help us to discover the spot.

The executor of the charity was the officer known as **Kaṭakarāja**. From the Maliyapūṇḍi grant, we know that the office of *Kaṭakarāja* was held during the reign of Amma II by the General Duggarāja, a descendant of the celebrated Paṇḍaraṅga, the generalissimo of Guṇaga-Vijayāditya.

III. The engraver of the record was **Jayantāchārya**.

TEXT.¹

First Plate.

- 1 व्यासहरसक²वितयतथा³र्नचापो यखेन्द्रकार्यकविनीसपयोदृष्ट(ठ)न्म् । ⁴निर्भर्न्ययन्निप
विभ-
2 ति सक्तणकान्ति⁵व्यञ्चस्त्रिवन्दिशतु वीवदृतचिलोकः ॥[१*] खन्ति श्रीमतां सकल-
भुवनसंस्त्यमानमा-
3 नव्यसगोचाशां हारीतिपुचाशां कौशिकीवरप्रसादसम्भराज्यानायाद्यगचपरियासितानां
स्वामि-
4 महासिगपादानुध्यातागां मगवचारायचप्रसादसमासादितपरवराह्यां⁷चनेच-
5 च[च]चवशीकृतप्रातिम⁸सगाममभमेधावचकखानपविशीकृतवपुसां चासुचानां कु-
6 समसंकरिचोसत्वाचयनमेकस भ्राता कुम्भनिचुवर्षेनतृपतिरष्टादशमर्षि
7 वेगोदेशमपालयत् । तद्वात्मजो जयसिंहप्रयसिंघतम् । तद्गुजेन्द्रराजमन्मो विचु-
वर्षेनो न-
8 व । तन्नूनूर्भेगियुवराजः पंचविंशतिम् ॥ तत्पुत्रो जयसिंहप्रयसोदय ॥ तद्व-
9 जः कौशिकिभ्यस्मासान् । तस्य ज्येष्ठो भ्राता विचुवर्षेनतृमुन्नाय सप्तविंशतम् ॥
तत्पुत्रो वि-

Second Plate ; First Side.

- 10 जयादित्थमहत्प्रजोष्टादश ॥ तन्मुतो विचुवर्षेनतृमर्षिंशतम् ॥ ⁹नरेन्द्रराजा[स्थो] च-
11 गराज[परमसः] । ¹⁰विजयादित्थ[भूपालः] चत्वारिंशत्समा ॥[२*] त-
त्पुत्रो¹¹सिचिचुवर्षे-
12 नो[ध्वर्षेवर्षम्] । तन्मुतो गुणगविजयादित्थचतुश्चत्वारिंशतम् । ¹²तद्वातुर्भैवराज्यो-
सतमहि-
13 [मद्यतो] विक्रमादित्थभूपाज्यातचासुवर्षेभौमस्यकलचपगु[चोत्क]ष्टचारिचपात्रः । दानी
14 ¹⁰— — — — — रसकरः सार्वभौमप्रतापो ¹¹राज्यं कृत्वा प्र[या]तः
चिदृशपतिपदं

¹ From ink-impressions and photographs.² Metre : *Vasantatilakā*.³ Read सुचिता.⁴ Read राज्ञापो.⁵ Read निर्भर्न्ययन्निप.⁶ Read चिचु.⁷ Read सान्कनेचष.⁸ Metre : *Anushtup*. The scribe apparently left out the last two syllables of the fourth quarter or *pādu* of the *shloka*.⁹ Metre : *Shughārā*.¹⁰ I am unable to make out any sense from the faintly visible letters.¹¹ Mark of punctuation is unnecessary here.

MASULIPATAM PLATES OF AMMARAJA II.—(I).
(From Photographs).

ii, b.



iv, b.



Seal.



- 15 ¹[विशदन्दा — ँ]ण ॥[३*] तस्युत्रः कलियत्तिगण्डविजयादित्यष्यमासान् ।
तस्युत्रःशरराजस-
- 16 [म]वर्षाणि । तस्युतं विजयादित्यं कण्ठिकाक्रमायातपट्टाभिषेकं बालमुच्चाय² तालराजो
राज्यमास-
- 17 [ने]कं [१*] चालुक्यभूमिसुतो विक्रमादित्यस्तं हत्वा एकादशमासान् । विजयादि-
त्यो वेंगीनाथ³कलियत्ति-
- 18 गण्डनामा धीमा³ । न्तस्य सति मे००ांवा । तज्जय्योराजभूमिपतिरजयः ॥ ⁵सत्य-
त्यागाभिमानाद्यधि-

Second Plate ; Second Side.

- 19 लगुण्यतो सज्जमात्ताण्डमजौ ।¹ जित्वोन्नमकपाख्यं ससुतमखिलं द्रोहि[णो]-
प्यन्तकाभो । डिड्भीमो राष्ट्र-
- 20 कूटप्रबलबलतमसंहरो द्वादशाब्दं ।² राज्यं कृत्वागमत्सः ।² प्रणिहित[सुयशो] धर्मसन्तान-
वर्माः ॥[४*] वि-
- 21 ष्योः पद्मेव शंभोरिव गिरितनया यस्य देवी सपट्टा ।² संशुद्धा [हैहया]नात्रिजकु-
[लवि]षये पुण्ड्रला[व]-
- 22 खगस्या । लोकांवा तस्युतोभूद्विजितपरबलो वेंगिनाथोश्वराजो ।² राजद्राजाधिराजो
[जितरिपु]⁴म-
- 23 कुटोदृष्टपादारविन्दः ॥[५*] वेंगो[राज्याभिषिक्तो] निजरिपुविजयादित्यमुद्यत्समर्थं ।²
जित्वा[नेकाजिरंग]-
- 24 प्रजितपरबलं [कण्ठिकादामकण्ठं] । न्दा(दा)यादद्रोहिवर्मानपि सकरबलः क्षत्रि-
[या]दित्यदे-
- 25 वो ।² ध्वस्तारिध्वान्तराशिर्विलसितकमलस्रप्रतापी विभाति ॥ [६*] यद्विर्मातु-
क्षिप्तं कृतमिदमखिलं विष्टपं हि
- 26 क्षिप्तं ।² रात्मानं चात्मनास्मादिह सकलगुणै [राजभौ]मोद्वहोभू । सेजोराशिः
प्रज्ञानं पतिरधिकव-
- 27 [स]स्रप्रतापोष्टमूर्तिं ।² क्षोयन्देवोश्वराजो जनगुणजनकोन[न्य*]राजाग्रचिह्नः ॥[७*]
स्वर्थाताः पूर्व-

¹ Read tentatively: विशदन्दाक्रमेण. [Reading is *trimsad-ahda-pramāṣan*.—Ed.]

² Mark of punctuation, is not necessary here.

³ Read: धीमान् । तस्य.

⁴ Read: सुती-

⁵ This verse and the following four are in *Sragdhara* metre.

⁶ [Reading is राजद्राजाधिराज^०परन्व^०.—N. L. R.]

Third Plate; First Side.

- 28 नाथा नलनहुषहरिसन्द्रामादयोपि ।¹ प्रत्यक्षाश्च यशोभिर्भुवपुरपला खेरिदानो-
 29 मदृष्टाः । यस्वोच्चैः कौत्तिरा[शिर्भ]गश्च इव जगत्सद्वितीयोदयोक्षिन् । राजद्राजा-
 धिराजस्य ज-
 30 यति विजयादित्यदेवोम्भराजः ॥ [८*] गद्यम् ॥ स जगतीपतिरम्भराजो राजमहेन्द्रभो-
 गोन्द्रसह-
 31 सभोगोपहासिदौर्घदक्षिणैकबहुसान्द्रितविश्वविश्वभरामारः । नारायण-
 32 इव निरन्तरानन्तभोगास्यदः । विधुरिव सुखविराजितः । पितामह इव कम-
 33 लासनः । गिविरिश इव घराघरसुताराधितः । रत्नाकर इव समस्त-
 34 शरणागतभूभृदाश्रयः । सुवर्षाचल इव सुवर्षोत्तुंगोदयः । हिमाचल-
 35 इव सिंहासनोत्थासितचमरीवालव्यजनविराजमानलीलः ॥ स सम-
 36 स्तभुवनाश्रयश्चोविजयादित्यमहाराजाधिराजपरमेश्वरपरम-

Third Plate; Second Side.

- 37 भट्टारकः । वेलनाङ्कुविषयनिवासिनो राष्ट्रकूटप्रसुखान्कुटिबिनसमस्त-
 38 सामन्ता[न्त]पुरमहामात्रपुरोहितामात्यश्रेष्ठिसेनापतिश्रीकरचघर्षाध्यक्ष-
 39 हादृश्यस्थान(ना)धिपतीन्समाह्वयेत्तमाज्ञापयति विदितमस्तु वः । श्रीमागुदपा-
 40 दि मा(म)हान्निचयनकुलसाधुर . . . श्रेय्याख्यो [1*] गोत्रो(नः) सिंहासनतो ।
 41 विदितो [न]रवाहनश्चालुक्त्रेशानाम् ॥ [९*] श्रीकरचगुहर्षुरिव । विबुधगुह-
 42 स्त[क]लरा[जसिद्धान्त] । नरवाहन इत्यासीश्रुतनरवाह[नः] प्रकाशित-
 43 यशसा ॥ [१०*] यस्याश्रुतो गुहवान् ।¹⁰ भैरवपराजो गुहप्र[भा]वो दानी । मानौ मा-

¹ Mark of punctuation is unnecessary here.

² Read: कौत्ति°.

³ Read गिविश.

⁴ Read श्रीकरच.

⁵ The metre of this and the following 5 verses is *Aryāgiti*.

⁶ The letter seems to read like ण for there is a loop-like stroke at the bottom. If this is borne out by the plate, then the name of the chieftain has to be read as नैस्य.

¹⁰ [Reading may be *pradhānō*.—Ed.]

² Read बाहुः.

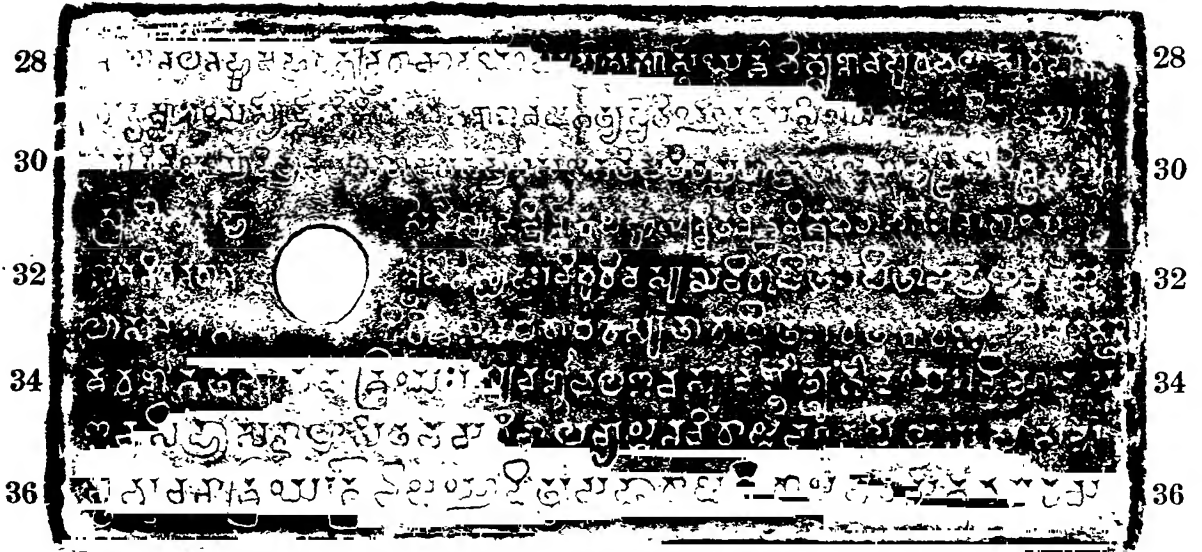
³ Read कुटुबिन°.

⁴ Read समाह्वयेत्.

MASULIPATAM PLATES OF AMMARAJA II—(II).

iii.

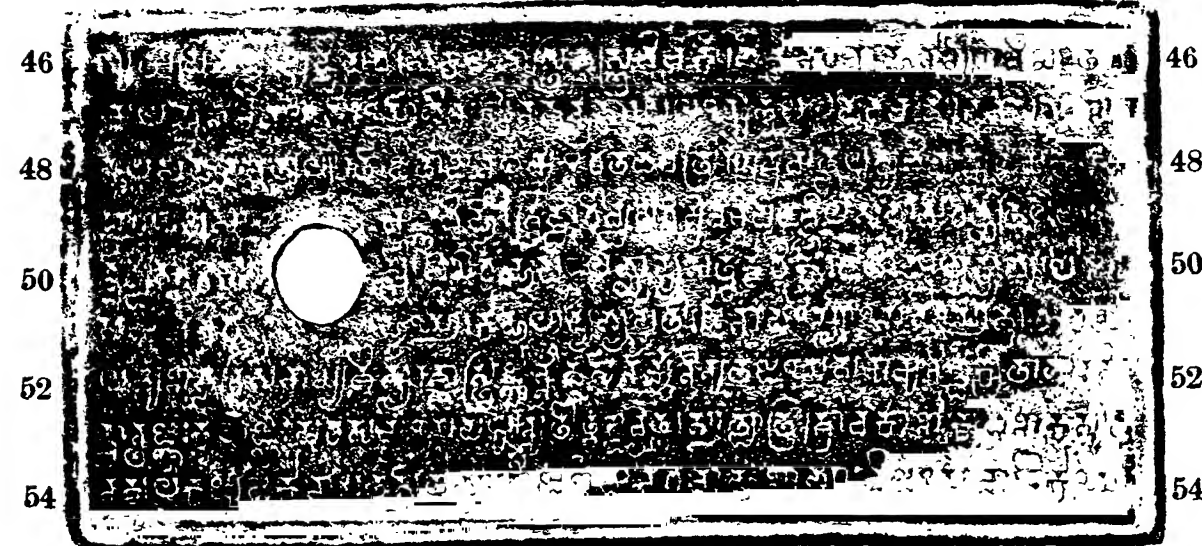
(From impressions).

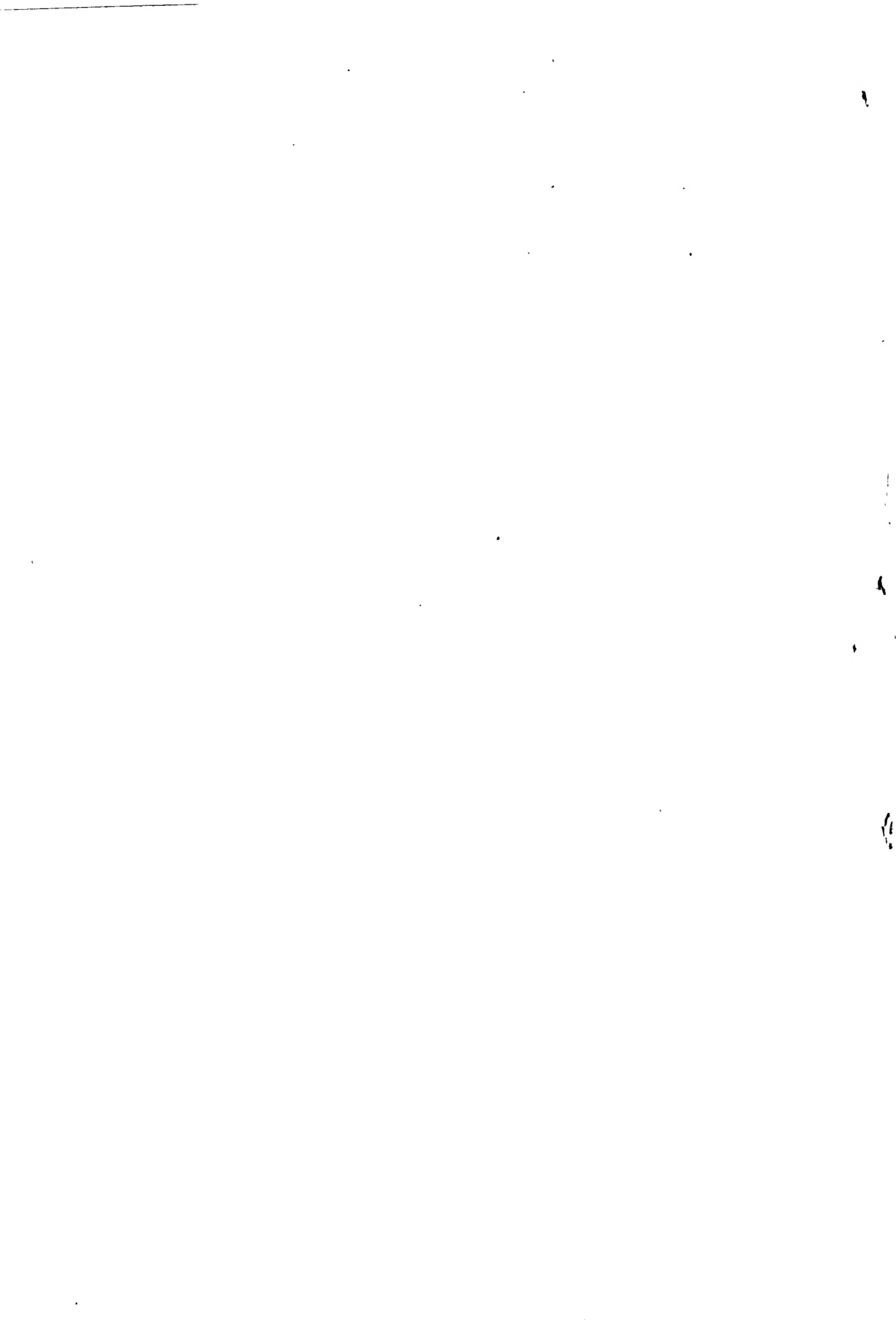


iiib.



iva.





- 44 नवचरितो ।¹ मानवदेवो जिनेन्द्रपदपद्मा[र्चको]² ॥ [११*] तस्य सतो मेरुङ्गाबा ।¹
सौतेव पति-
- 45 व्रता ³जिनव्रतचरिता । सत्यवती [वि]नयवती ।¹ सतताहारप्रदायिनी धृतधर्मा ।
[1१२*] तञ्जी-

Fourth Plate ; First Side.

- 46 [सु]तौ प्रसिद्धौ ।¹ बुद्धिपरो ।¹ सकलशास्त्रशस्त्रविवेकी । भौमनरवाहनाख्यौ ।¹
विख्यातौ रा-
- 47 मलच्छणाविव लोके । [1१३*] यौ भीमार्जुनश(स)दृशौ ।¹ बलयुतबलदेववासुदेव-
[समा]नौ । [न]-
- 48 कुलसहदेवतुख्यौ ।¹ तौ जातौ जैनधर्मनिरतचरिचौ ॥ [१४*] ⁵श्रीमत्चा⁶लुक्कभौम-
[चित्तिपतिकृप]-
- 49 या लम्बसामन्तचिह्नौ ।¹ श्रीद्वारौ र्व्वरणीवन(?)पदविलसत्त्वा(च्चा)मरच्छत्र[लीलो] । —
- 50 — — — रिक्ख्यौ शिखिरुहपटलच्छाद्यसत्कर्करीकी ।¹ जातौ चालुक्क[चूली]
- 51 ८ ८ ८ करिहयौ काहलाद्यभ्युपेतौ ॥ [१५*] ⁷जैनाचार्य्यो यदीयो गुरुरखि-
- 52 लगुणसुन्दसेनाख्यशिष्यो⁷ ।¹ शास्त्रज्ञोर्ना(ना)थसेनो म्मु(मु)नितुतजयसेनो मुनिर्हीचितात्मा ।
सि-
- 53 दान्तरः कलान्नः परसमयपटुः ⁸सन्तुतोत्कृष्टहत्त ।¹ सत्पात्रः श्रावकाणां क्षपणकसु[ज]-
- 54 ननुक्ककार्या(र्या)ज्जकानाम् ॥ [१६*] तस्मै ताभ्यां राजभौमनरवाहणा(ना)भ्यां विजय-
वाटिकायां

Fourth Plate ; Second Side.

- 55 जिनभवनयुगान्निर्मितमेतद्धर्मार्थमस्माभिस्सर्व्वकरपरिहारं देवभोगो-
- 56 क्लृप्तं पेद्दगां लिडि⁹परुनाम ग्रामो दत्तः [1*] अस्वावधयः । पूर्व्वतः मण्डयू-

¹ Mark of punctuation is unnecessary here.

² [Reading is पदपद्मात्तः.—N. L. R.]

³ The word जिनव्रत is written below the line ; obviously the scribe inserted it in revision.

⁴ *Danḍa* is unnecessary.

⁵ Metre : *Sragdharā*.

⁶ Read श्रीलक्ष्मण.

⁷ Read शिष्यशास्त्रज्ञी.

⁸ The letter सु is written beneath the line ; it appears to have been inserted by the scribe during revision.

⁹ I am inclined to read the letter as डि in preference to दि.

- 57 रिपोलगरुसुन विरु कटसविपवुन गडिभिः दूषा [1] आम्नेयतः कालपरिधिं
जुंरि-
- 58 यं सुय्यल्लुङ्गनं वृक्षतु पडुव । दन्विस्ततः चूटूरि प्राग्गुण्डं हुत्तरसुन कुडि-
- 59 विडिगुण्ड । नेत्रद्वयतः चूटूरियन्नापोद्वगुडि । [पश्चिमः] रवि[प]डुमटि-
दरि । वा-
- 60 यव्यतः वलिवेरिपोलगरुसुन गारलगुण्ड । उत्तरतः तप्पराल प[ड]व । ई-
- 61 शानतः कोडगाडि¹प²युं [वलिवेरियुं सु]य्यल्लुङ्गन नडुपनिगुण्ड ॥
³तस्य [स्थे]यादलं³
- 62 ध्वं शु(सु)चिरसुवतरं [शास]नं राजकोत्तं । सक्ती(स्त्री)सैर्ध्वगिपस्य प्रकटगुण्डनि-
धेरम्मराजस्य पूज्यं ।
- 63 तवेदं श्रा[स]नं [पालित]जिन्ननिगनं⁴ श्रौर्ध्वनीतान्यनाबद्रत्तो[ध्व]र्ध्वनिगुण्डनिगुण्ड(क)-
मकरिको⁵मत्ति-

Fifth Plate.

- 64 कोट्टासिताभिः(त्रैः) ॥[१७*] अस्त्रोपरि न केन चिद्वाधा कर्त्तव्या यः करोति स
पंचमहापातकसं-
- 65 युक्तो भवति ॥ तथाचोक्तं व्यासेन ॥ बहुभिर्बुधुधा दत्ता बहुभिश्चानुपालिता ।
वस्य यः
- 66 स्य यदा भूमिस्तस्य तस्य तदा फलं ॥[१८*] स्वदत्तां परदत्तां वा यो हरेत्
वस्तुभक्तं [1*] षट्तिं क-
- 67 कंसद्वयस्य विष्णुस्यं वायते कर्मिः ॥[१९*] सर्वान्निगुण्डनिगुण्डः 'सर्वान्निगुण्डनिगुण्डो
भूयो याचते रामभद्रः । सामान्योयं धर्मसेतुर्दृपाणां काले काले पादनिगुण्डो(धो) भवतिः
॥[२०*]
- 69 महंशजाः परमहोपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः । ये पालय-
न्ति मम धर्म[मि]मं समस्तं तेषां मया विरचिताजलिरेष मूर्ध्नि ॥[२१*]
प्राप्तिः*] कर्मकंसजः । अथन्ताधा-
- 71 र्यंण लिखितम् ॥⁷

¹ See note 9 on the previous page.² Metre : *Brhadharā*.³ The dot denoting the *anusvara* on this letter is placed by the scribe at the beginning of the next line.⁴ [Reading is श्रासनं च स्थितजिननिगनं—N. L. R.]⁵ Read मकरिका.

* Read पार्श्वेन्द्रः.

⁷ There is an ornamental design after this.

No. 39.—EPIGRAPHIC NOTES.

BY PROF. K. A. NILAKANTA SASTRI AND K. GOPALACHARI, M.A., MADRAS.

I. 'Some Unpublished Amarāvati Inscriptions' (above, Vol. XV, pp. 258 ff., No. 6).

Chanda reads: 'Malamāvuka . . yā Retiyā thabho', and translates '(This) pillar (is the gift) of Reti, an inhabitant of (wife of ?) Malamāvuka'. The letter after *ka* is clearly *ja*. The next letter exhibits the outlines of *ya*, and in No. 12 *jāyāyā* occurs. The inscription may then be read, 'Malamāvuka-[jāyā]yā Retiyā thabho' i.e., 'gift of a pillar by the wife of Malamāvuka.'

II. *Op. cit.* No. 9.

Chanda reads: 'Kaṛṁma . . yā Apakuyā [tha]bho', and adds, 'Two letters after Kaṛṁma have been broken off'. The Editor suggests 'Perhaps they were *bhayā*=*bhāryā*'. The first letter, though much mutilated, has the backbone and limbs of *ja* partially visible. So again the word is *jā[yā]yā*.

III. *Op. cit.* No. 26.

Chanda reads: '[cha]chuli sa[m*]ghāya' and translates '.....to the brotherhoodchachuli'. The *cha* at the beginning indicates that more than one person donated the object on which the inscription is incised. What is read as *chuli* should be read as *chula*; for what is taken as the *i* mark is nothing but the ornamental vertical of *la*. See *li* (No. 41). *Chula* often occurs in Amarāvati inscriptions as part of personal names, and as Saṁgha (also Haṁgha) is also a name of frequent occurrence: '.....cha Chula-saṁghāya' is the correct reading. The translation is '.....and to Chula-saṁgha.'

IV. *Op. cit.* No. 41.

Chanda reads: '.....mahā govalivu bālikāya', and translates 'of the great cowherd's daughter'. What is read as *li* in *govalivu* is only *la* (compare *li* in *bālikāya*) and as *govalava* gives sense, and what is taken as the *u* sign is just a crease on the stone, and as the application of *Mahā* to a *govalava* (Skt. *gōvallabha*), an officer under the king, is more probable than to a cowherd, *govalava* would seem to be the correct reading. Meaning: 'of the daughter of the *Mahā-gōvallabha*'.

The characters resemble those of the inscription of Śivamaka Śātakarṇi.

V. *Op. cit.* No. 56.

What is read as 'Turughura' should be read as 'Turulūra'; see line 39, Bühler's table III. Turulūra is mentioned in another Amarāvati inscription (Lüders: *List of Brahmī Inscriptions*, No. 1209).

VI. *Prākṛit Inscriptions from Nāgārjunikoṇḍa* (above, Vol. XX, p. 24, Inscription H, text l. 11):
Imaṁ chetiyaṁ vihāro cha.

Dr. J. Ph. Vogel reads 'imaṁ khaniyaṁ vihāro cha', and explains *khaniya* by Pāli *khāṇu* 'pillar' (Childers, *Pāli-English Dictionary*). The explanation is far from satisfactory. In our epigraphs, a pillar, even a vihāra pillar, is called *khambha* (Inscr. F, B5, C3, etc.). In fact *chetiyaṁ* seems to be the correct reading, only the letter *che* is rather carelessly engraved. The *chetiya* referred to is probably stūpa No. 6. In inscriptions from Nāgārjunikoṇḍa, a *chetiya*, *chetiya-ghara* and *vihāra* often occur together.

VII. *Additional Prākṛit Inscriptions from Nāgārjunikoṇḍa* (above, Vol. XXI, p. 64. Inscription L, text l. 10) : B[o]dhisiri.

Dr. Vogel has read it as [E]dhisiriya. The letter read doubtfully as *e* is probably *ba* and the name B[o]dhisiri—a name met with in these epigraphs. [The first syllable does not look like *Bo* to me.—Ed.]

VIII. *Op. cit.*, L, l. 3 and M3, l. 5 : Vasasataya.

Dr. Vogel read the term as 'vasasataya' in inscr. L, and as 'vasasanāya' in inscr. M3, and treated it as a term of uncertain meaning. In a footnote the Editor has asked, 'can it be *vasasatāya*?' The difference between the Nāgārjunikoṇḍa *ta* and *na* is often fairly clear. Though we are not sure of the *ta* in inscr. L, in M3 we have surely *ta* and not *na* (compare *Mahāvīnaseliyānam*, l. 6):—*vasasatāya samva* 10. The same term occurs in the Chinna Ganjam inscr. of Gotamiputa siri-Yaṅa Sātakaṇi and the Banavāsi inscr. of the time of Hāritiputa Viṅhukaḍa-Chuṭukulānaṁda Sātakaṇi—'vasasatāya samvachhara sata[va] . . maṁ 20+7' in the former, and 'vasasatāya savachharam 10+2', in the latter. In our epigraphs also *vasasatāya* occurs before *samvachhara*.

According to Bühler *vasasatāya* has the same import as the phrases *pravardhamāna-vijaya-rājya-samvatsara*, *vijaya-samvatsara*, etc., of the Pallava and Chālukya (and Śālaṅkāyana) grants. This seems to be ultimately connected with the Vedic ideal of *Paśyūma śaradaś=śatam*.

IX. *Lüders' List No. 1078.*

The inscription may be read with great probability :—

- 1 Nāḍasa Va[dha]nāyasa.
- 2 Bhogavatasa gābho dānam.

The fifth letter in l. 1 is very unlike any other *sa* in the inscription, and seems to be *dha*, of which the upper part has peeled off. The present reading is based on a careful examination of the estampage in the office of the Archæological Superintendent at Poona, and the rather unsatisfactory photozincograph in the *Cave Temples of W. India* (Vol. IV, Plate XLIV) does not contradict it. The inscription may be translated : 'A cell, the gift of Nāḍa Vaḍhanāya Bhogavata'.

X. *Lüders' List No. 1165 : Junnar (ASWI., Vol. IV, p. 97, No. 27 and Pl. L.)*

The first letter of what is read as *nesakaresu* and restored as *vasakaresu* is neither *na* nor *va*. It is unlike the three *na*-s in the same inscription ; the open base of the letter makes *va* equally impossible. Moreover, it is not proper to ignore the *e* sign over the letter in any emendation of the text. The only possible reading is *tesakaresu* (the Skt. form is probably *tējaskarēshu*, polishers) ; Junnar Nos. 24, 25 and 29 have similar *ta*-s. What is read as *pāō* is *pāu* and what is read as *pā[do] se[ma]* is clearly *pāu māse*.

So we have

- 1 Seniye tesakare[su]
- 2 māse pāunaduke |
- 3 kāsā(sa)kāresu seniya(ye) p[ā]u māse

meaning : " With the guild of *tesakaras*, monthly, one and three quarters. With the guild of *kāsakāras*, monthly, one quarter ". [The derivation of *tesakara* from Skt. *tējaskara* is extremely doubtful.—Ed.]

XI. *Lüders' List No. 1105* : above, *Vol. VII*, pp. 64 f. (Karla No. 19, text, l. 5,—year 17.)

The unit figure was read as 4 by Bühler and as 8 by Rapson. Senart thinks that it may be any unit number (above, *Vol. VII*, p. 65). It is certainly not 8 as assumed by Rapson as it is open to the left and not to the right, or 4 as read by Bühler as it is quite unlike the symbol for 4 which occurs in the next line. A study of the inscription from the stone and from a fresh impression (reproduced here) shows that 7 is more probable than any other unit figure. The square characters employed in our inscription may account for the angular form of the symbol. It would appear to be a slightly later form, but such late forms are not unknown in the Karla inscriptions; witness symbol for 1 in the last line of this very inscription.

Rapson's historical argument (*Coins of the Andhra Dynasty*, etc. p. xlix) for the figure being read as 18 is based on the word *vijayathasatāḥke* which is now seen to mean not 'from victorious camp' but 'for the sake of victory and prosperity'. (Vide Koṇḍamuḍi plates, above, *Vol. VI*, p. 319, n. 7.)

XII. *The Koṇḍamuḍi plates of Jayavarman*. (Above, *Vol. VI*, pp. 315 ff., text, l. 42)
Mahātalavarena.

It was long before the discovery of the Nāgārjunikoṇḍa, Allūru and Rāmaredḍipalle inscriptions which mention the office of *Mahātalavara* that Hultzsch read the word as '*Mahātugivarena* and conjecturally translated it as 'the best of the Mahātagi family'. In his edition of the Nāgārjunikoṇḍa inserr. (above, *Vol. XX*, p. 7, n. 1), Vogel, and following him other writers, have merely remarked that '*Mahātagivarena*' is a mistake of the scribe or engraver for '*Mahātalavarena*'. But the peculiar form of *la* in the word '*Brihatphalāyana*' (l. 4) i.e., the vertical starting from the right arm of the curve, leaves no doubt that the letter read as *gi* by Hultzsch has to be read as *la* and the word is therefore really *mahātalavarena* in l. 42.

XIII. *The Kollair plates of Nandivarman II*. (*Ind. Ant.*, *Vol. V*, pp. 175 ff., text, l. 4) :
Videtūrapallikā.

Fleet's reading is *Videnūrapallikā*. But in the plates under reference, e.g., lines 1, 3, etc., as also in the Peddavēgi and Kantēru plates, all Śālāṅkāyana records, the re-ascent in the *ū* sign in *nū* is to the left of the vertical, whilst in the letter read as *nū* in the word under discussion, the re-ascent is to the right as in *bhu* or *bhū*. The letter can only be *tū*. Hence the correct reading seems to be : *Videtūrapallikā*.

XIV. Above, *Vol. IX*, pp. 56 ff., *the Ellore plates of Dēvavarman*. *J. A. H. R. S.*, *Vol. V*, pp. 31 f., *the Kantēru grant of Nandivarman*; *ibid.*, *Vol. I*, pp. 92 ff., *the Paddavēgi plates of Nandivarman*; and *the Kollair plates* (cited in XIII above). **Mududa(ḍa ?), Mutuda.**

The reading of the word is not settled. Burnell read it as *Munyada* (*S. Ind. Pal.*, p. 14). Fleet was of opinion that for *Munyada* as a common name no meaning could be found, and that *Munyada* as a proper name was out of place (*Ind. Ant.*, *Vol. V*, p. 176 n). Reading it as '*Mutyada*' he corrected it to '*Amātyādi*'. While editing the Ellore Prākṛit grant of Dēvavarman, Hultzsch read it as *Muḍuḍa* and remarked :—“The plates of Vijaya-Nandivarman seem to readMunuḍa; but the apparent *nu* in the middle of this word may in reality be an obliterated *lu*” (p. 59, n. 4). But *ḷa* has always a short curve attached to it at the right end of its back (the Nāgārjunikoṇḍa inserr. and the Māṅgaḷūr and Chikkulla plates). What is read as *ḷa* has no such curve. K. V. Lakshmana Rao reads the word in the Sanskrit grants as *Munuḍa*.

The word, which occurs in 4 of the 5 grants of the Śālāṅkāyanas, can have but one reading. In the Peddavēgi, Kollair and Kantēru plates, the re-ascent in the *u* sign in the proper *nu* is to

the left of the vertical, whilst in the letter read as *nu* here, as in *Videtūrapallikā*, the re-ascent is to the right. The letter can only be *tu*. That the last letter is *ḍa* and not *da*, is shown by copper-plate No. 2 of 1924-25 (Madras), where the back of *ḍa* has a notch at the right whilst that of *da* lacks it. *Mutuḍa* being the correct Sanskrit reading, Hultsch's reading must be abandoned in favour of *Muduḍa* which would be the Prākṛit form of *Mutuḍa*.

XV. *The Maṭṭepād plates of Dāmōdaravarman* (Above, Vol. XVII, pp. 327 ff., text, ll. 2-3).

Anōka-gō-sahasr-ānōka-Hiraṇyagarbh-ōdbhav-ōdbhavasaya.

Hultsch has read the word preceding *gō-sahasra* as *a{vandhya}*, and translated ; 'pregnant'. A careful examination of the plates shows that the proper reading of the phrase is as given above.

Hultsch's translation : "(and) who is the origin of the production (*i.e.*, who has caused the performance) of many *Hiraṇyagarbhas* and of (gifts of) thousands of pregnant cows", must be amended into : "(and) who is born of one who was the cause (or one who was born) of several *Hiraṇyagarbhas* and of several *gō-sahasras*", meaning that Dāmōdaravarman's father made these two *dānas* repeatedly. The play upon the word *udbhava* has special reference to the nature of the *Hiraṇyagarbha* and is untranslatable.

XVI. *A Karla Chaitya Pillar Inscription.*

While all other Chaitya Pillar inscriptions at Karla are incised on octagonal columns having a pot-shaped base, lotus-shaped top, and elephant capital, this inscription is on one of the eight plain octagons in the apse, standing second from the right row. (Marked x on the photograph.)

The letters resemble those on the other pillars. But the cursive *ha* of our inscription, especially the *hi* in *putahi*, is peculiar. Medial *o* is indicated in *bho* by two short strokes one going up and the other going down from the horizontal. The *e* sign in *Je* is attached to the centre of the letter.

The orthography of the inscription calls for very few remarks. In cognate inscriptions *be* is used for *dvē*, *e.g.*, *bitiye* for *dvitīyē* (Karla No. 22, *ASWI.*, Vol. IV, p. 113 and Nāsik No. 2 above, Vol. VIII, p. 60), *bitiyika* for *dvitīyikā* (Junnar Nos. 3 and 18 *ASWI.*, Vol. IV, pp. 93 and 95). In one of the Junnar inscriptions (*ASWI.*, Vol. IV, No. 25, pp. 96-7) we have however *ve*.

The language is Prākṛit.

The personal names, Jebubhūti, Miṭidasa and Bhayabhūti are names not met with in other records, though the last one may recall to our mind the Bhāya of a Nānāghat relieve inscription. *Dāsa* and *bhūti* enter into the composition of names (Nāsik No. 8, above, Vol. VIII and *ASWI.*, Vol. V, No. 23, pp. 83 ff.).

TEXT.

- 1 Dhenukākata Miṭidasa-vejasa
- 2 thabho dāna[m] sahā bhariyāya Jayami-
- 3 tāye(ya) sahā ve put[e]hi Bhayabhūtina
- 4 Jebubhūtina¹ cha Vasumit[ā]ya cha.

TRANSLATION.

Gift of a pillar by the physician (*vejasa* Skt. *vaidyasya*) Miṭidāsa, of Dhenukākata, with his wife Jayamitā, two sons Bhayabhūti and Jebubhūti¹ and with Vasumitā.²

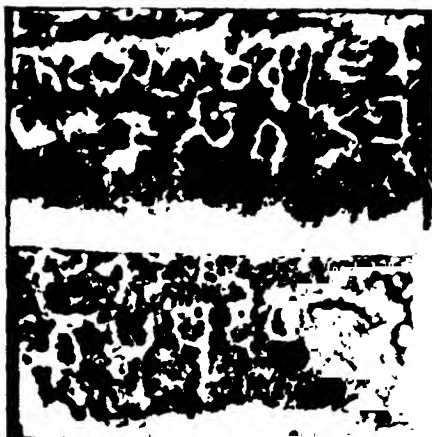
¹ [Reading may be *Jabu-* or *Jambubhūti*.—Ed.]

² She was perhaps a daughter.

TWO INSCRIPTIONS FROM KARLA.

XI.

Karla Inscription of the year 17.



XVI.

Karla Chaitya Pillar inscription.



XVI.

Karla Chaitya showing the inscribed pillar.



(From photographs).

accession extremely doubtful.¹ Probably he was a younger brother of Śarvavarman or else predeceased his father at a young age; at any rate, it is entirely unnecessary to postulate a fraternal war after Išānavarman.

Attempts have been made² to identify this Sūryavarman with the king of that name mentioned in a Sirpur inscription,³ in which a Sūryavarman figures as a Varman king of Magadha and as the father-in-law of Harshagupta, the nephew of Mahāśiva-Tivara of Southern Kōśala. But the Maukharis of the line of Harivarman are nowhere mentioned as a characteristically Magadhan dynasty, their capital being Kanauj. Moreover, a detailed palaeographical examination of the inscriptions of the Kosalan Pāṇḍavas leads us to place Tivara at a date much later than A. D. 554, to which year the Harāhā inscription belongs. That, however, is a different matter and need not detain us here.

Regarding the history of Avantivarman next to nothing is known. In the present seals he is styled *mahārājādhirāja*, while the Dēś-Baraṇṅ inscription⁴ calls him *paramōvara*. Bāṇa describes him as the 'ornament of the Maukhari race.'⁵ He seems to have continued the imperial traditions of his family.

The second of the present seals introduces us to the son of Avantivarman, only the first two letters of whose name remain and can be read as *Suva* or *Sucha*⁶ This is a fact which does not readily fit in with the known facts of history. Bāṇa unequivocally states that Grahavarman was the eldest son of Avantivarman⁷; as such he is expected to have come to the throne after Avantivarman. It is usually assumed by historians that when Grahavarman was killed by Dēvagupta of Mālwā, the throne of Kanauj fell vacant and was offered to Harsha, who accepted it after some hesitation. This is perhaps stating the complicated course of events too simply. It is possible that the second son of Avantivarman came to the throne after the murder of Grahavarman as the rightful owner before Harsha occupied it in the name of his sister. It is also possible that Grahavarman was still a prince when he was killed⁸ and that some time elapsed between that event and Harsha's occupation of Kanauj, so that on the death of Avantivarman his younger son came to the throne and continued to rule till he was deposed by Harsha. This son, the author of the present seal, might have been the progenitor of the later Maukhari dynasty, a scion of which, Bhōgavarman, 'the crest-jewel of the illustrious Varmans of the Maukhari race', married his daughter to a Nepāl king in the eighth century.⁹ In short, it seems reasonable to hold that there was a legal heir to the Maukhari throne even after the death of Grahavarman; this may explain why Harsha was hesitating to accept the sceptre of Kanauj.¹⁰

The text given below is transcribed from the original seals, now in the Archaeological Museum at Nalanda.

¹ Cf. Pires, *loc. cit.*, p. 97.

² Raychaudhuri, *loc. cit.*, p. 512 n. 1; Mirashi, above, Vol. XXII, p. 19; Mirashi and Pandeya, above, Vol. XXIII, p. 115.

³ Above, Vol. XI, p. 190.

⁴ Fleet, *loc. cit.*, p. 213.

⁵ *Harshacharita*, p. 141.

⁶ The reading has been suggested by the Government Epigraphist for India. [It is curious that the *Māñjuśrī-mūla-kāṇḍa* mentions a king Suvra after Graha; see Ganapati Sastri's edition, (Triv. Skt. Series), p. 626. See also K. P. Jayaswal, *An Imperial History of India*, p. 27 §19 (c). Jayaswal corrects the last *pāda* of the verse as *Graha-Suvrata* (a)ś-āparaś which according to the ordinary rules of *Anuṣṭubh* would spoil the metre. As the last visible letter on this seal seems to be a part of *n* and as there seems to be a *repha*-sign below it I am tempted to restore the concluding portion as *śrī-Sucha(ndravarmā Maukharī)*.—Ed.]

⁷ *Harshacharita*, p. 141: *tatr-āpi tilaka-bhūtaśy-Āvantivarmanāś sūnur-agrajō Grāhavarmanā nāma*.

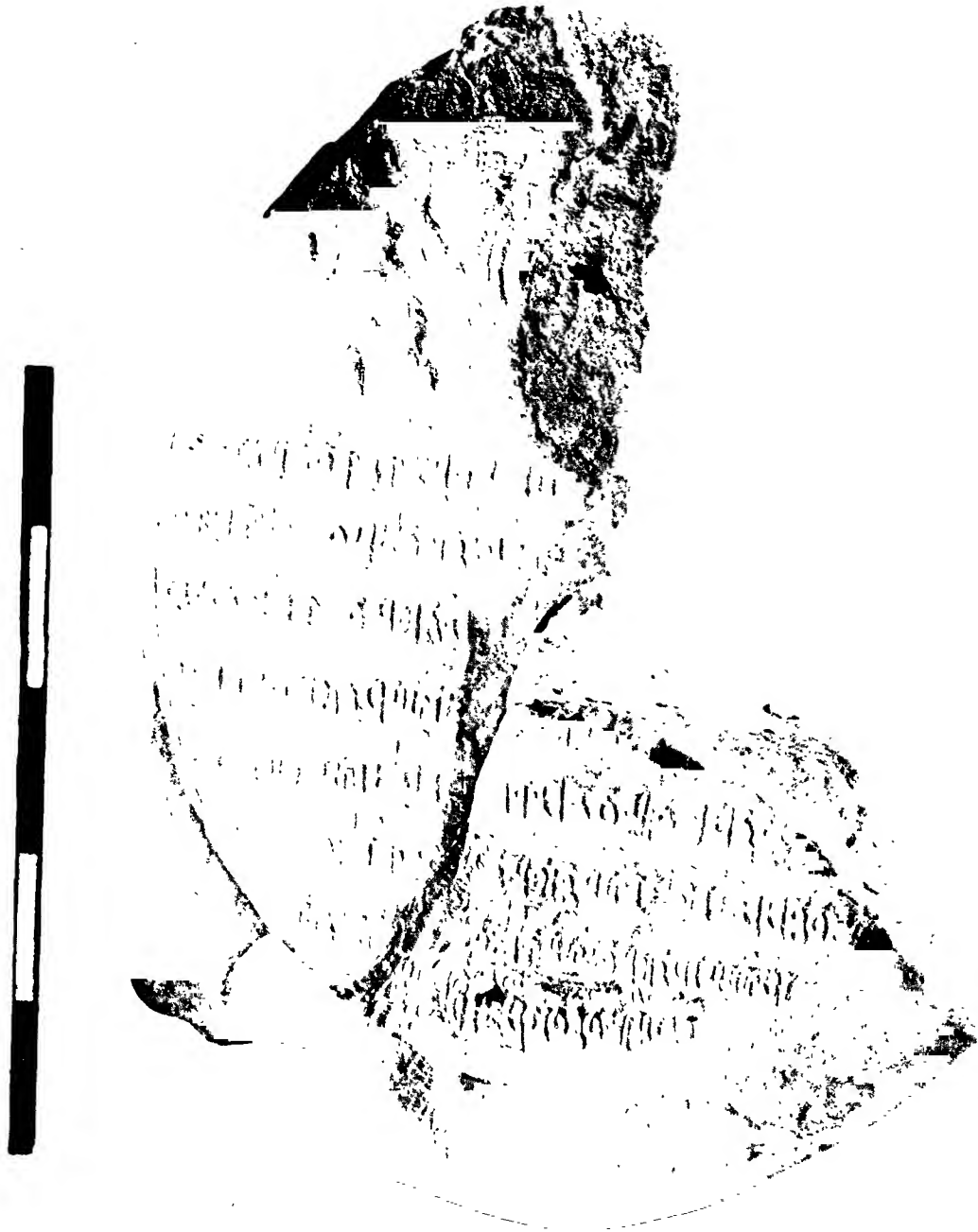
⁸ Bāṇa is silent as to whether Grahavarman ever came to the throne, unless the word *dēva*, used in one place (p. 183), is taken to show his royal position.

⁹ Kātmaṇḍu inscription of Jayadēva, *Ind. Ant.*, Vol. IX, pp. 178 ff.

¹⁰ Beal, *Buddhist Records of the Western World*, Vol. I, p. 211.

TWO MAUKHARI SEALS FROM NALANDA.

A.



B.



TEXT.

A.—Seal of Avantivarman (Reg. No. 852).

- 1 Chatus-samudr-ātikkrānta-k[ī]rtt[i]h prat[ā]p[ā]nur[ā]g-ōpa[nat-ānya-rājā(jō) varṇ-
āsrāma-vyavasthāpana-pravṛitta*]-¹
- 2 chakras=Chakradhara iva prajānām=artti-haraḥ śrī-[mahārāja-Harivarmanmā] tasya
puttras=tat-pād-ānudhyātō Jaya*]-¹
- 3 sv[ā]mīnī-bhaṭṭārikā-dēvyām=utpannaḥ śrī-[mahārāj-Ādityavarmanmā] tasya puttras=tat-
pād-ānudhyātō Harshaguptā*]-¹
- 4 bhaṭṭārikā-dēvyām=utpannaḥ śrī-mahārāj-[Ēsvaravarmanmā] tasya puttras=tat-pād-ānu-
dhyāta Upaguptā-bhaṭṭārikā*]-¹
- 5 dēvyām=utpann[ō] mahārājādhira[ja-śrī*]-¹ Īśānavarmanmā tasya puttras=ta[t-pād-
ānudhyātō*]-¹
- 6 Lakshmiivati-bhaṭṭārikā-ma[hādēvyā]m=utpannō mahārājādhira[ja-śrī-Śarvvavarmanmā]
7 tasya puttras=tat-pād-ā[nudhyāta Indra*]-² bhaṭṭārikā-mahādēvyām=utpannaḥ parama-
māhēsva[ō]
- 8 [mahārā*]jādhira[ja-śrī-Avantivarmanmā] Maukharīh.

B.—Seal of the son of Avantivarman (Reg. No. 855).

- 1³vyām=utpa[n]na....
- 2ṭṭā[ī]k[ā]-dēvyām=utpannaḥ śrī-mahārāj-Ē....
- 3 Upaguptā-bhaṭṭārikā-dēvyām=utpannō mahārājādhi.....
- 4 t-pād-ānudhyātō Lakshmiivati-bhaṭṭārikā-mahādēvyā....
- 5 Śarvvavarmanmā tasya [pu]ttras=tat-pād-ānudhyāta Indra-bhaṭṭā....
- 6 [mahārājādhira[ja]-śrī-Avantivarmanmā] tasya pu.....
- 7 [vati ?]-bhaṭṭārikā-mahādēvyām=utpannaḥ para.....
- 8 rājā[dhi]rāja-śrī-Suva.....⁴

No. 41.—SRIRANGAM INSCRIPTION OF ACHYUTARAYA : SAKA 1461.

BY A. S. RAMANATHA AYYAR, B.A., MADRAS.

The subjoined inscription⁵ is found on the east wall of the second *prākāra* in the Raṅganātha temple at Śrīraṅgam, the well-known place of pilgrimage in South India, specially sacred to the Vaishnavas. It is dated in the reign of the Vijayanagara king Achyutarāya-Mahārāya in Śaka 1461, corresponding to the cyclic year Vikārin, and contains astronomical details which give the English equivalent A. D. 1539, August 26, Tuesday.

The record which is engraved in Tamiḷ and Grantha characters, contains an introductory portion in Tamiḷ which states that on the occasion of the king's performing a *tulābhāra* ceremony, his *rājamahishi* Ōduva Tirumalaidēvi-Ammanavargal composed two Sanskrit *ślokas*⁶ and had them engraved in several holy places, Śrīraṅgam being one of them, so that the descendants of prince Chikka-Venkatādri may rule as emperors (*sārvabhaumas*). Then follow the two verses referred to, and the epigraph closes with an epilogic sentence in Tamiḷ.

¹ Restored from the Aśrīgadh and Nālandā seals of Śarvvavarman.

² Restored from the seal B.

³ Of the existing portion.

⁴ Or *Suva*..... See p. 284, note 6 above. —Ed.]

⁵ Registered as No. 15 of the Madras Epigraphical collection for 1938-39.

⁶ The *ślokas* refer only to the gift of *Anandanidhi* and not to the *tulābhāra*; and it is possible that both the ceremonies were performed on the same occasion at Hampi.

Several records¹ copied at different places mention that the senior queen (*paṭṭamahishī*) of king Achyuta was Varadādevī-Ammaṇ and that the crown-prince Venkaṭādri *alias* Chikkarāya was her son. That the king had another queen named Tirumalāmbā was known only from the references in the two Telugu works *Vijayavilāsam* and *Raghunāthābhyaṅgam*,² which also supply the additional information that her sister Mūrtimāmbā was given in marriage to China Chevappa-Nāyaka, along with the governorship of the Tanjore principality as dowry. The present inscription is important in its furnishing epigraphical confirmation as to the existence of this queen Tirumalaidēvi and in enabling us to identify her with Ōduva (or Vōduva) Tirumalāmbā, the composer of the two Sanskrit verses under reference, as also of another verse³ commemorating the king's gift of *Svarṇamēru* to Brāhmins at Hampi in Śaka 1455. It is possible that the three verses⁴ recording the king's celebration of the *tulābhāra* of pearls at Kañchīpuram in Śaka 1455 in company with his queen Varadāmbikā and prince China-Venkaṭādri, were also her composition.

A Sanskrit *champū-kāvya* called the *Varadāmbikāpariṇayam* was written by a certain Tirumalāmbā, who describes herself in its colophon⁵ as 'the favourite of king Achyuta'. As indicated by its title, the theme of this work is the marriage of Achyuta with Varadāmbikā, the younger sister of the two brothers bearing the name of Tirumala, narrated in the usual conventional style. It may have been composed in the reign of Kṛishṇadēvarāya⁶ himself, and the portions relating to the birth of a son to Achyuta by name Venkaṭādri and the latter's anointment as *yuvarāja* at the time of his father's coronation may probably have been added on later by the same authoress.⁷ Though of average literary merit, the *kāvya* is interesting because of the quasi-historical nature

¹ She is referred to as a *paṭṭamahishī* in a record dated in Śaka 1463 (*Tirupati Devasthanam Epigraphical Report* 1930, p. 245) and in Śaka 1464, Śubhākrit (No. 330 of the Madras Epigraphical Collection for 1929-30). See also No. 181 of 1922 of Śaka 1455.

² S. K. Ayyangar, *Sources of Vijayanagar History*, pp. 255, 285.

³ No. 9 of the Madras Epigraphical Collection for 1904 and No. 708 of 1922.

⁴ These unpublished verses (No. 511 of 1919) may, with advantage, be reproduced here.

श्राद्धे भूतभ्रातृघोषीन्दुयुजिते वर्षे पुनर्नन्दने
 मासे श्रावणनामके च किमसे पक्षे खेवांसरी ।
 हादस्तां हरिसन्निधौ न्यरचयन्मुक्तातुलापूरुषं
 दानं श्रीनरसायुतचित्पतिः काञ्चीपुराभवन्तरे ॥
 मुक्तातुलापूरुषदानविधौ विकौर्त्ता-
 न्युक्तामचीन् समधिकं वरदाविद्यायाः ।
 दानार्त्तपूरपरितान् खतस्थमेव
 रत्नाकरत्वमभजन्वत्वाकरोपि ॥
 काञ्चां श्रीचिन्वेकटाद्रिमणिना दाने तुलाभारके
 संप्रत्यारचिते विजासुमभवन्नर्यातिभाराकुलाः ।
 धाम्नीयं कश्चिक्कमपादचिन्तादुत्तोरभारा जनौ
 चीञ्चीपालकुमारकाः(ः)सदितरे भाराय जाता सुवः ॥

These verses are also found in No. 178 of 1924 of the Madras Epigraphical Collection from Kañchāsti, now under publication in *S. I. I.*, Vol. IX.

⁵ विविधविद्याप्रमत्तराजधिराजाश्रुतरायसार्वभौमप्रेमसर्वस्वविद्यासमुदा तिरुमलाम्बा—(*Varadāmbikāpariṇaya-champū* edited by Dr. Lakshman Sarup, pp. 179-80).

⁶ *Sources of Vijayanagar History*, p. 170.

⁷ The coronation of Achyuta took place towards the end of A. D. 1529, when Venkaṭādri was also anointed *yuvarāja* (*Achyutarāyābhyaṅgam*). The *Varadāmbikāpariṇayam* states that on seeing the prince adorned with all good qualities, the king made him heir-apparent. So the latter portion may have been supplemented after A. D. 1530.

of its contents¹ and the light it throws on contemporary political and social life. We may infer from it that this poetess Tirumalāmbā was identical with Ōduva Tirumalaidēvi-Ammaṅ-avargal (Vōduva² Tirumalammanavarū), who, originally a 'Reader' (Ōduva) at the royal court, subsequently rose to the position of a co-queen (*rājamahishī*) herself.³ It may also be noted that she was one of the galaxy⁴ of poetesses, royal and otherwise, who attained to literary fame under the patronage of the Vijayanagara kings.

The fervent hope expressed in this inscription by Tirumalāmbā that the performance of *dānas* and the engraving of the commemorative verses in holy places would ensure for Venkātādri's descendants the rule of the kingdom as *sārvabhaumas*, implies that doubts had probably begun to be entertained even at this time, as to whether the prince would be allowed to peacefully succeed his father, if such a contingency arose. The danger that threatened his regal hopes came from two quarters.⁵ Towards the end of Achyuta's reign, his ambitious brothers-in-law Salakam Pedda-Tirumalarāja and China-Tirumalarāja had usurped much power into their hands and, in the event of the king's death, were even prepared to wrest the kingdom from their helpless nephew, by fair means or foul. Then there was also the party of nobles led by Aliya-Rāmarāya, the son-in-law of the late king Kṛishṇarāya. This astute general, by espousing the cause of Sadāsivarāya on the plea of his being the son of an elder brother of Achyuta, schemed to overthrow the power of the Salakam brothers and concentrate it in his own hands. This tussle for power must have already attained definite shape and proportions at the time of the present record in A. D. 1539, for the co-queen to have voiced her devout prayer. It is, however, unfortunate that the cupidity of the younger uncle China-Tirumalarāja proved stronger than the prayer, for he is believed to have strangled⁶ his royal nephew in A. D. 1543, when the latter was on the throne only for a few months.⁷

As regards the two verses quoted in this epigraph which are couched in the *Śārdūlavikrīḍita* metre, it may be mentioned that more than a dozen copies⁸ of them exist in the different scripts of the kingdom, Tamil, Telugu, Kannaḍa, Grantha and Nāgarī, and in several places, so far apart as Anṅigere in the Bombay Presidency and Śrīraṅgam in the Madras Presidency; but in none of them is there the additional information furnished by the Śrīraṅgam copy. While the Sanskrit verses glorify only the gift of *Anandanidhi* made by the king in Śaka 1461, the Tamil portion refers to the performance of a *tulābhāra* on the same day. This was also probably celebrated in the

¹ The information it gives about Narasa's military achievements is particularly useful.

² This is the spelling adopted in the Kannaḍa version of No. 9 of 1904.

³ See *Sources of Vijayanagar History*, p. 170, f.n. and also p. 11 of Introduction, *Varadāmbikāparinaya-champū*.

⁴ Gaṅgādēvi, the authoress of the *Madhurāvijayam* and the wife of Prince Kampaṇa, was a notable example. There was another named Mōhanāṅgi, who wrote the *Mārichiparinayam*.

⁵ For a discussion on these points, vide Dr. N. Venkataramanayya's *Studies in the History of the Third Vijayanagara Dynasty*, pp. 76 et seq.

⁶ Brigg's *Firishta*, III, p. 83 as quoted in *Studies in the History of the Third Vijayanagara dynasty*, p. 79. The *Mahāsāranarapatāvijayam* and copper-plate records simply state that after a short reign Venkātādri died. (*Mya. Arch. Rept.* for 1907, p. 14 and above, vol. IV, p. 14.)

⁷ No. 597 of 1929-30 from Handāḍi (South Kanara), dated in Śubhakṛit, mentions that Venkātādrirāya was ruling at Vijayanagara.

⁸ Hampi (Nos. 27, 28, 39 and 40 of 1889, and No. 1 of 1904); Anantaśayanagudi (Nos. 684 and 685 of 1922); Kamalāpur (Nos. 17 and 20 of 1904); Harihar (Dāvanagere 24); Nīrgunda (Hojalkere 123); Gadag (B. K. Nos. 7 and 14 of 1926-27); Anṅigere (B. K. No. 186 of 1928-29).

Viṭṭhalésvara temple on the bank of the Tungabhadra at Bhāskara-kshētra (i.e., Hampi), the venue of the *Anandanidhi-dāna*, mentioned in the following Kannada preamble of the Gadag version.¹

Svasti Samastabhuvanāśraya śrī-prithvī-vallabha Mahārājādhirāja Rājaparameśvara śrī-Vīrapratāpa Achyutarāya-Mahārāyaru Vijayanagaraḥ sukha-sarīkathāvinōdadiṃ rājyaṃ-geyyuttam-iḷḷu Śaka 1461 (etc.) puṇya-kāladolū Bhāskara-kshētra Tungabhadrā-tīra Viṭṭhalésvarana sannidhiyalli Mādhaḥva-pratyarthav-āgi Anandanidhiy-embā dānavanu koṭṭu samasta-bhūsuraranu samōcha-badāsida² prasastiyanu Saṃskṛita-bhāshā-kavitadalli Śārdūlavikrīḍitav-embā vṛittāṅgaḷann Gadagāna śrī-Triyambakadēvara sannidhānadalli śilā-śāsanakke barasida dharmma-kīrttiya prasastiya vṛittāṅgaḷa kṛamav-entendode || (The two Sanskrit verses follow).

From this it is also clear that *Anandanidhi* is the name of a particular kind of *dāna* and that it was performed in the temple of Viṭṭhalésvara on the bank of the Tungabhadra at Bhāskara-kshētra to propitiate god Mādhaḥva and that these laudatory verses were engraved also in the temple of Triyambakadēva at Gadag.³ The inscriptions engraved at Srirāṅgam and other places must have also been of this nature. According to Hāmādrī, who describes this gift in some detail in the *Dānakhaṇḍa* of his *Chaturvarga-chintāmaṇi*⁴, the *Anandanidhi-dāna* consists of presenting to learned Brāhmins, after some ceremonial preliminaries, pots made of the *udumbara* wood (*audumbaram ghaṭam*) and filled with precious stones and coins of gold, silver or copper. The days prescribed⁵ for the performance of this *dāna* are days in the months of Kārttika, Māgha and Mādhaḥva (Vaiśākha), days of Ayana, Vishu, Manvādi and Yugādi, and days of the lunar and solar eclipses; and the merit accruing from this ceremony is said to be longevity, perfect health and imperial sovereignty.⁶ It is no wonder therefore that king Achyuta selected this *Ananda-*

¹ No. 7 of the Bombay-Karnatak Epigraphical Collection for 1926-27.

² Compare *dvijān Dhanadāyana-āmōdayan-Mādhaḥvam* of the verse.

³ A similar preamble found in the Anpigeru copy states that the verses were engraved in the Amṛitēsvara temple at that place under similar circumstances; while the Dēvanagere copy has simply the following sentence:—'Śrīman-Mahārājādhirāja-Rājaparameśvara-śrī-Vīrapratāpa-śrī-Achyutadēva-Mahārāja-Śrīta-Mahānandanidhi-prasasti-pāṭya-dvayam iḷḷiyatē'.

⁴ *Bibliotheca Indica*, No. 34, *Chaturvarga-chintāmaṇi*, *Dānakhaṇḍa*, pp. 586-588; and *Madras Epigraphical Report* for 1923, p. 119.

- ⁵ कारयेत्कारिकात्ने वा माघ्या माघवेदि वा ।
 चवने विपुत्रे वापि मन्वादिषु युगादिषु ॥
 चन्द्रस्योपरामे वा खत्रकौदुवरङ्घटम् ।
 पिधानं राजतं तदन्त्ये सौवर्चमुद्वेत् ॥
 मानारखवरापूर्वं नानानानामिराठतम् ।
 खत्राकमवमोत्यैः सविसेरिषि पुरितम् ॥

- ⁶ तदाखिलमहीराज्यं प्राप्नोति व्रतसंज्ञके ।
 निम्बानन्दनिवेदीनास्त्रिभानन्दोभिवावते ।
 यः कुवात् सौषुतासुःखादीर्घसन्नाममाप्नुयात् ॥

nidhi-dāna for celebration to ensure succession to his son, though unfortunately the actual results completely falsified his expectations.

The final sentence in Tamil states that these verses which were forwarded¹ (*varakkāṭṭi-aruliṅga*) by the king (*svāmi*), were arranged to be engraved during the regime (*adhikārattil*) of Śrīraṅga-Nāyaka, son of Tuḷuva Veṅgaḷa-Nāyaka and a subordinate (*pādasēvai-panṇum*) of king Achyuta, who was probably wielding some authority in the Tiruchchirāppalli region. He figures in another record² from Śrīraṅgam dated in Śaka 1460, wherein he is described as the son of 'Madura(Maruda)-arasar-paḍaiviṭṭu Tuḷuva Veṅgaḷa-Nāyaka'. In Śaka 1458, the same officer is stated to have provided for offerings and worship to god Venkaṭeśa at Tirupati³, for the merit of Achyutarāya-Mahārāya, his queen Varadāji-Ammaṅ and prince Chikka-Venkaṭātri-Uḍaiyar.

Śrīraṅga-Nārāyanapriyaṅ, the temple-accountant, has affixed his signature at the end, in attestation of the fact that the inscription was engraved in the temple with his full cognisance. This name or rather title was borne by all the accountants of the Śrīraṅgam temple in succession, having been bestowed, it is said,⁴ from the time of Śrīraṅga-Nārāyaṅa-Jiyar *alias* Kūra-Nārāyaṅa-Jiyar, the author of the *Sudarśanaśatakam*, who flourished in the 13th century A.D. and was connected with the administration of the Śrīraṅganātha temple for a long time.

TEXT.

- 1 Śubham⁵=astu [I*] Svasti śrī [I*] Śakābdam 1461 idaṅmēl śellāniṅṅa Vikāri-saṁvatsarattu: Bhādrapada-māsattu pūrva-pakshattu duvādaśiyum Maṅgalavāramum peṅṅa Tiruvōṅa-nakshatrattu ṅāḷ Śrīman-Mahārājādhirāja Rājaparamēśvara śrī-Virapratāpa śrī-Vīra-Achchhyutarāya-Mahārāyar tuḷābhāra-mahādāṅam paṅṅi-aruliṅṅar [II*] idukku Mahārāyar-uḍaiya rājamahishiy=āṅa Ōduva Tirumalaidēvi-Ammaṅ-avargaḷ ślōka-dvayam. śeydaruliṅṅar [III*]
- 2 Inda dharmmam Śrīraṅgādi-puṅṅya(puṅṅya)-kshētraṅgaḷilē chandr-ādityavaraiyum prasiddham=āga naḍandāl Chikka-Venkaṭāddirirāyar=ruḍaiya santānattil uḷḷavargaḷ sārvaḷhaumarāy pṛithuvī-rājyam paṅṅuvargaḷ eṅṅu Perumāḷ Śrīraṅganāthadēvar saṅṅadiyilē śilā-śāsanam paṅṅiṅapaḍi || Śākē chandra-ras-āmarēndra-gaṅṅitē varshē Vikāryy-āhvayē pakshē Bhādrapadasya pōshita-vidhau dvādaśy-abhikhyē tithau [I*] vārē Bhūmisutasya Vishṅv-adhipatau tārē=chyuta-
- 3 kshamāpatir-ddatv=Ānanta(da)nidhim⁶ dvijān [Dhanada]yann=āmōdayan=Mādhavam [[I|II*] Puṅṅy-anghailḷ paripālitasya paritō⁷ bhūt-āḷi-saṁvēshṭitas=sadvarggaḷś=śabalikṛitasya⁸ sstat-ākṛāntā bhujāṅga-vrajailḷ [I*] prāptasy=āti-ṅava-prāśastim=adhika-prakhyāta-śauryy-Āchyuta-kshamāp-Ānanta(da)nidhēr⁹=ṅav¹⁰ā=pi nidhayaḷ kin=tē labhantē tulām || [2*|] Śubha[m=a]stu [II*]

¹ This implies that Achyutarāya was not present at Śrīraṅgam at the time of the record. As stated in another inscription (No. 16 of the Madras Epigraphical collection for 1938-39), which reads 'Vijaya-saṁvatsarattu. Āshāḍha bahula dvādaśi-nāḷ Śrīraṅgattukku eḷundaruḷi,' the king was at Śrīraṅgam on July 18, A. D. 1533. This was later than the occasion when, according to the *Achchhyutarāyābhhyudayam*, he stayed here for some time, while his brother-in-law Salakam Tirumala had led the expedition down south against the Tiruvaḍi king.

² No. 91 of 1938-39.

³ *Tirupati Devasthanam Epigraphical Report* (1930), p. 245.

⁴ *Kōyiloḷḷuḅḅu*, p. 72.

⁵ Many of the Sanskrit words in the Tamil portions are engraved in Grantha characters.

⁶ The other copies read *Ānandanidhim* and *Ānandanidhēr*.

⁷ Some of the other copies read *puratō*.

⁸ The other copies read *sva-vaśikṛitasya* and this reading has been followed in the translation.

⁹ Read *nav*.

4 Inda suvāmi varakkātti-aruliṇa ślōkam iranḍum Achchuta(Achyuta)dēva-Mak(h)ārāyar-udaiya pādaṣēvai pa[n*]num Tuluva Veṅgala-Nāyakkar magan Śrīraṅgappa-Nāyakkar adikārattil śilā-sādanam paṇṇina-padikku kōvil-kkanakku Śrīraṅga-Nārāyaṇapiriyaṇ eḷuttu [!]*

TRANSLATION.

(Line 1) Be it well ! Hail ! Prosperity !

In the Śaka year 1461 (expired) corresponding to the (cyclic) year Vikārin, in the month of Bhādrapada, on Tuesday, which was a day of the twelfth tithi of the first fortnight, with Śravaṇa-nakshatra—Mahārājādhirāja Rājaparamēśvara śrī-Virapratāpa śrī-Vira-Achyutarāja-Mahārāja was pleased to perform the tulābhāra-mahādāna (ceremony). For (i.e., in commemoration of) this,¹ the queen (rājyamakishī) of the Mahārāja named Ōduva Tirumalaidēvi-Ammanavargaḷ was pleased to compose two (Sanskrit) ślōkas.

(LL 2-3) (In the hope that) if this dharmamōḥ is conducted well, as long as the moon and the sun, in holy places such as Śrīraṅgam, Chikka-Veṅkaṭādirirāja's descendants will rule the earth as emperors (sārvabhaumas), this epigraph was thus engraved in the shrine of god Śrīraṅganātha.

In (the) Śaka (year) courted by chandra (1), rasa (6) and amarēndra (14), in the (cyclic) year Vikārin, on the day of the tithi called dvādasi, in the increasing fortnight of Bhādrapada, which was a Tuesday with the nakshatra presided over by Viśṇu (i.e., Śravaṇa) king Achyuta by bestowing (gifts of) Anandanidhi² made Brāhmanas like Dhanada³ (Kubēra) and pleased (god) Mādhava.

Though (themselves) nava (nine)⁴ how can the nidhis (of Kubēra) attain equality with the Anandanidhi of king Achyuta of renowned valour, which has earned nava (new)⁵ celebrity (or eulogy)—for, while the former are surrounded by hosts of demons and are seized by crowds of serpents, the latter is protected by meritorious deeds and is coveted (only) by the assemblage of the good ?

Be it well !

(L. 4) These two verses which were graciously sent by the sōmā (king), were engraved on stone during the regime of Śrīraṅgappa-Nāyaka, son of Tuluva Veṅgala-Nāyaka and a subordinate of Achyutadēva-Mahārāja,— in attestation whereof, this is the writing (i.e., signature) of the temple-accountant Śrīraṅga-Nārāyaṇapiriyaṇ.

¹ The word idyukku is not appropriate, for the verses describe only the Anandanidhi.

² There is some ambiguity here, for no dharmā was actually made at Śrīraṅgam on this occasion; it appears to be a shortened form of the dharmā-kīrtiya prasasti of the Gadag and Anpigeru versions.

³ The word ananta-nidhi means 'inexhaustible treasure', but the more technical 'Anandanidhi' of Hēmadri appears to have been intended.

⁴ The idea in the first verse is that the Brāhman-recipient of the rich gifts of Ananda-nidhi were made to resemble Dhanada (Kubēra), the possessor of the nine nidhis; while the second verse says that king Achyuta's gifts, however, out rivalled Kubēra's nidhis, for specified reasons.

⁵ A pun on nava=nine and nava=new.

No. 42.—LUCKNOW MUSEUM PLATE OF JAYACHCHANDRADEVA : V. S. 1237.

By N. P. CHAKRAVARTI, M.A., PH.D., OOTACAMUND.

The record edited below is found on a single copper-plate now preserved in the Provincial Museum, Lucknow. No information is available as to where it was discovered. According to the information kindly supplied by Rai Bahadur Prayag Dayal, Curator of the Lucknow Museum, it was purchased at Lucknow from Messrs. Mata Prasad Sita Ram of Benares on the 12th October, 1933.

The plate which is inscribed on one side only, measures 1' 7" x 1' 2". Its edges are fashioned thicker and raised into rims for the protection of the writing. In the upper part of the plate there is a hole for the passing of the ring. Both the ring and the seal which was once affixed to the ring, are now missing. The plate contains 36 lines of writing, the letters being about $\frac{3}{16}$ to $\frac{1}{4}$ of an inch in height. It weighs about 502½ tolas. A piece in the left hand corner at the bottom of the plate is broken and lost. This has caused damage to the last four lines in each of which five or six letters are lost at the beginning. One letter in l. 13 and two or three letters in ll. 16-17 are also partly damaged. But there is nothing in the plate which cannot be restored from the other known records of the Gāhāḍavālas of Kanauj to which family the grant belongs.

The characters of the inscription are Nāgarī and the language Sanskrit. There are altogether 26 verses composed in different metres of which one is introductory in praise of Lakshmi and Vishnu found at the commencement of almost all the Gāhāḍavāla grants, 13 are devoted to the descriptions of the different rulers mentioned in the record and the last twelve are imprecatory and benedictory verses. With the exception of these verses the rest of the record is in prose.

The inscription has been carefully written and in respect of orthography the following points may be noted : (1) *B* is denoted by the sign for *v* everywhere except in *babhramur*—in l. 8, e.g. *vāhuvallī-vamāh*° (l. 7), *amvu* (l. 8), *Vali* (l. 10), *vahala* (l. 14), etc. (2) Combinations of consonants and nasals have been represented by both *anusvāra* and a nasal of the same class without any discrimination, e.g. *akunḥḥḍikāṇḥa* and *ārambhē* (l. 1), *Endra*° (l. 4), *āṅkitā* (l. 5), *kumbhī*, *maṇḍala* (l. 6), *ānumanā* (l. 29), etc., as against *samrambhaḥ* (l. 1), *Mahichamdra* (l. 3), *maṇḍalō* (l. 3), *sāindr-* (l. 7), *Gōvīṇḍachāmḍra* (l. 8), *-imdra* (l. 11), *mantri* (l. 20), etc. (3) A consonant in conjunction with a subscript *r* has never been doubled but one following *r* has very often been doubled, e.g. *dōrvikramēn-ārjṇtam* (l. 4), *kirtti*, *varṇita* (l. 10), *avātirṇṇa* (l. 12), etc., the few exceptions being *jayārḥam*, *-ārḥini* (l. 11), *nirjhara* (l. 14), etc. (4) *S* has been wrongly used for *ś* in *anisam* (l. 4), *śahasas-* (l. 5), *vasūd-* (l. 7), *rāsēḥ* (l. 8), etc., and *ś* for *s* in *-ōllasitaiḥ* (l. 5), *-āsrig-*, *udbhāsitaiḥ* (l. 7), *tīśriśhu* (l. 8), *yaśāmśi* (l. 11), *sahasram* (l. 13), etc. (5) Final *m* is found only in *phalam* (l. 30), *anusvāra* being used in other places. (6) For want of sufficient space in a particular line when a part of a word had to be engraved in the next, sometimes one or two vertical strokes have been used at the end of the former to show the continuity, cf., for example the ends of ll. 21 and 33. The record contains a few other mistakes which have been corrected either in the text or in the footnotes accompanying it.

The donor of the grant is the *Paramabhāṭṭāraka-Mahārājādhirāja-Paramēśvara-Paramamāhēśvara Jayachchandradeva*, the Gāhāḍavāla ruler of Kanauj and Benares, of whom we have already sixteen records¹ dating from V. S. 1226 to V. S. 1245 (A. D. 1170-99). The present record does not contain any new information with the exception of what is imparted by the grant portion. The genealogy of the donor is given in verses 2-12 and once again in ll. 14-18 where the names of the first two members of the family are omitted. The list begins, as in the other

¹ See H. C. Ray, *Dynastic History of Northern India*, Vol. I, pp. 536-41.

records of this family, with **Yaśōvighraha** (v. 2) whose son was **Mahāchandra** (v. 3). The latter's son was the P. M. P. **Chandradēva**, who is stated to have acquired the kingdom of **Kanyakubja** by the prowess of his arm. He is also said to have protected 'the holy *tirthas* at **Kāśī, Kuśika, Uttarakōśala** and **Indrasthāna** (i.e., Benares, Kanyakubja, Ayōdhyā and probably Indraprastha or Delhi)¹ after he had acquired them,' and bestowed to Brahmīns his weight in gold in hundreds. His successor was his son the P. M. P. **Madanapāla** and his son was the P. M. P. **Gōvindachandra** who 'by his creeper-like long arms secured the elephant which was the new(*ly acquired*) kingdom' (v. 8). Commenting on this verse Kielhorn observed: "Attention may also be drawn to the fact that the sovereignty over Kanyakubja is described as having been newly acquired, even when Gōvindachandra, the grandson of Chandradēva, was reigning."² But as this verse is found in the Kamauli Plate of V. S. 1171,³ the earliest known record of this ruler and which is separated by only five years from the last known record of his father Madanapāla,⁴ it is probable that *nava-rājya* in the verse refers to the kingdom to which Gōvindachandra newly succeeded. It was also this ruler who for the first time assumed the *birudas* *asvapati-gajapati-narapati-rājatray-ādhipati*, originally used by the Kalachuri rulers of Tripurī, the use of which was continued by all his successors. It is significant that these epithets appear for the first time in the Bengal Asiatic Society's plate of V. S. 1177⁵ which records the transfer by Gōvindachandra to one **Ṭhakkura Vasishṭha** of the village **Karaṇḍa** in the **Antarāla-pattalā** which was originally granted to the **Rājaguru Rudraśiva** by (the Kalachuri) **Yaśaḥkarna**. As these are not found even in the two grants⁶ of Gōvindachandra issued in V. S. 1176 it is obvious that shortly before the issue of the grant of V. S. 1177 the **Gāhaḍavāla** ruler wrested a part of the Kalachuri kingdom, probably from **Yaśaḥkarna** himself, and to mark the occasion assumed the *birudas* hitherto used by the Kalachuri kings. Gōvindachandra's son was the P. M. P. **Vijayachandra** whose son was the P. M. P. **Jayachchandra**. **Vijayachandra** is stated to have "swept away the affliction of the globe by the streams (*of water flowing*) from the clouds in shape of the eyes of the wives of **Hammīra**, the abode of wanton destruction to the earth" (v. 10). There is little doubt that this passage contains a reference to some historical incident not known from other sources. As this event is referred to in the Kamauli Plate of **Vijayachandra** of V. S. 1224,⁷ the earliest record known of this ruler, it must have taken place between this date and V. S. 1211, the last known date of his father Gōvindachandra, i.e. between A. D. 1164 and A. D. 1167. It is, however, difficult to identify definitely this **Hammīra**. The earliest numismatic reference to this title is found on the coins of **Muhammad bin Sām** otherwise known as **Muhammad Ghūri**, whose invasion of India did not take place till a later period. Probably **Hammīra** was a popular designation for the Muslim chiefs in India, and therefore **Dr. H. C. Ray**⁸ may not be wrong in identifying **Hammīra** of these records with **Khusrav Malik Ṭāj-ud-Daulah** (1160-1186), the last prince of the **Yamīnī** dynasty, who was noted for his weakness as a ruler⁹ and who might have suffered a defeat at the hands of this **Gāhaḍavāla** ruler.

¹ See *Ind. Ant.*, Vol. XV, p. 8, n. 45.

² *Ibid.*, p. 6.

³ Above, Vol. IV, p. 102 and n. 3.

⁴ *Viz.*, the **Rāhan** Plate of V. S. 1166 (*Ind. Ant.*, Vol. XVIII, pp. 15 ff.).

⁵ *J.A.S.B.*, Vol. XXXI, pp. 123-24.

⁶ Above, Vol. IV, pp. 109 ff. and Vol. XVIII, pp. 218 ff.

⁷ Above, Vol. IV, pp. 118 ff.

⁸ *Dynastic History of India*, Vol. I, pp. 535-36. See also *The Cambridge History of India*, Vol. III, p. 37.

⁹ Major Raverty notices two coins, one of **Khusrav Malik** and another of his father **Khusrav Shāh**, but the legends on them give them the titles of **Sultān** and **Bādshāh** respectively. See *Tabaqāt-i-Nāṣirī*, Transl. (Bibl. Ind.), footnote under p. 114.

The date of the record is given both in words and in decimal figures in ll. 22-23 as Sunday, the 7th day of the bright half of Phālguna in the (Vikrama) Saṁvat 1237, when the sun had entered the Mīna (sign of the zodiac) and regularly corresponds to Sunday, the 22nd February, A.D. 1181.

The object of the grant is to record the gift of the village **Maṁḍara** with **Kaḍāhī**¹ in the **Dēhaduāra-pattalā** by Jayachchandrādēva. The recipient of the gift, which was made by the ruler after bathing in the Ganges at **Vārāṇasī** and performing other ceremonies connected with it, was the Brahmin Paṇḍit **Brahmaśarman** of the **Vatsa-gōtra** and the five *pravaras*, **Bhārggava**, **Chyavana**, **Apnavāna**, **Aurva** and **Jāmadagnya**. He was a son of the Paṇḍit **Gōtrānanda** and grandson of the Paṇḍit **Sarvvānanda**. In l. 27 of the record, among the taxes to be paid to the donee, is found the phrase *yamali-kāmali* which is found also in some other records of this ruler in a slightly different form.² Its meaning, however, is not clear.

The writer of the plate was the *Mahākshapaṭalika* **Ṭhakkura Śrīpati** who figures as the writer of most of the copper-plate grants of **Jayachchandrādēva**.

I am unable to identify the gift village and the *pattalā* in which it was situated.

TEXT.³

[Metres : Vv. 1, 3, 15-23, *Anuṣṭubh* ; vv. 2, 26, *Indravajrā* ; vv. 4, 7, 13, *Sārdūlavikrīḍita* ; vv. 5, 6, 8, 11, 12, 25, *Vasantatilakā* ; v. 9, *Drutavilambita* ; v. 10, *Mālinī* ; v. 14, *Sragdharā* ; v. 24, *Sālinī*.]

- 1 Om⁴ svasti || Akuṅṭhōtkanṭha-Vaikunṭha-kanṭhapīṭha-luṭhat-karaḥ | saṁraṁbhaḥ surat-ārambhē sa Śriyaḥ śrēyasē=stu vaḥ || [1||*] Āśī(sī)d-Asī(sī)tadyuti-[vaṁśa-jā]ta-kshma-pāla-[mālāsu]
- 2 divaṁ gatāsu | sākshād=Vivasvān=iva bhūri-dhāmnā nāmnā **Yaśōvighraha** ity=udāraḥ || [2||*] Tat-sutō=bhūn=**Mahī[chaṁ]draś=chaṁdradhāma-nibhaṁ nijam(jam) | yēn=āpāram=akūpāra-pār[ē] vyāpā-**
- 3 ritam yaśāḥ || [3||*] Tasy=ābhūt=tanayō nay-aika-rasikaḥ krānta-dvishan-maṁḍalō vi-dhvast-ōddhata-dhīra-yōdha-timiraḥ śrī-**Chaṁdrādēvō** nripaḥ | yēn=ōdāratara-pratāpa-samit-āsēsha-praj-ōpadrava[m]
- 4 śrīmad-**Gādhipur-ādhirājyam=asamaṁ dōr-vvikramēṅ=ārjjitam(tam) || [4||*] Tirthāni Kāśī-Kuśik-Ōttarakōśal-Ēndrasthānīyakāni** paripālayat=ādhighamva(mya) | hēm=ātma-tulyam=anisaṁ(śam) dadatā dvij[ē]-
- 5 bhyō yēn=ānkitā vasumatī śatasa(śa)s=tulābhiḥ || [5||*] Tasy=ātma-jō **Madanapāla** iti kshītindra-chūḍāmaṇir=vvijayatē nija-gōtra-chaṁdraḥ | yasy=ābhishēka-kalaś-ōllāśī(sī)-taiḥ payōbhiḥ prakshā-
- 6 litam kali-rajah-pāṭalam dharitryāḥ || [6||*] Yasy=āsīd=vijaya-prayāṇa-samayē tuṅg-āchal-ōchchais-chalan-mādyat-kumbhi-pada-kram-āsama-bhara-bhra[ś]yan-mahī-maṅḍalē | chūḍāratna-vibhina(nna)-tālu-ga-
- 7 lita-styān-āsri(sri)g-udbhāśi(sī)taḥ Śēshaḥ pēsha-vasā(śā)d=iva kshapam=asau krōḍē nilin-ānanaḥ || [7||*] Tasmād=ajāyata nij-āyata-vā(bā)hu-valli-vaṁ(baṁ)dh-āvaruddha-navarājya-gajō narēndraḥ | sām̄dr-ām̄ri-

¹ Probably Kaḍāhī was a *pāṭaka* attached to the village of Mandara.

² See *Ind. Ant.*, Vol. XVIII, pp. 137 ff. (Nos. H, I, J and K) and above, Vol. IV, p. 129.

³ From an impression which I owe to the courtesy of Rai Bahadur Prayag Dayal, the Curator of the Provincial Museum, Lucknow.

⁴ Expressed by a symbol.

- 8 ta-drava-muchām prabhāvō gavam yō Govindachandradra Iti Chandradra IV=Amvī(mbu)-
rās(s)eh || [8]* Na katham-apy-abhanta raja-khamāns-tis(s)am dīkshū gajān-
atha vajra[n] || (1) kākūbhi-bābhramur-Abhābhūvāśābhā(bha)-
- 9 pratibhāta iva yāsva(sya) ghāta-gajān || [9]* Ajam Vajayachandradra nāmā vāsmān-[na]-
rēndrāh Sūrapātī-iva bhūbhūt-pānsa-vichchhēda-dakshah | bhūvām-dalana-nem-tār-
mūnya-Machchhān(rā)-tār-hayana-gala-¹
- 10 da-dhārā-dhānta-bhūktā-vāpāh || [10]* Yōka-rāy-akāmāpa-ken-visimkāmāni prakhyāta-
kirtti-kavi-vāpūta-vābhāvani | yāsya Trivikramā-pada-kramā-bhāmji bhānti prōjā-
(jīrīn)bhayānti Vā(Ba)h-
- 11 rāja-bhāyam yasmān(s) || [11]* Yasmāns-chāstya-āśchī-nēm-nāhi-jayachām madyat-
kar-indra-guru-bhārā-nīpīdī-śva | yāi Prōjapāti-pādīm śa(s)jāh-āśchīni bhūe-vāngat-
turaṅga-nivāh-ōtthā-rājā-chhalēnā || [12]*
- 12 Tasmād=adbhuta-vikramād=atha . Śāyāca-jāchāpār-ābhīdhāmāh pātīr-bhūpānām-avati-
rṇna śba bhūvan-ōddhārāya Nārāyanaḥ | dvaidhībhāvam-āpāya vigrāha-ruchim dhik-
kritya sā(śā)nt-āsa(śa)yāh sēvantē yam=udagra-
- 13 vām(bam)dhana-bhaya-dhvams-ārthinaḥ pārhivāh || [13]* Gachchēn=murchchhām=
atuchchhām na yadi kavalay(ē) kurmma-prishth-ābhighāta-pratyāvṛitta-śram-ārttō-
nāmād-akhīā-phāḥā-sv(śv)āsa-vātyā-ābhārtm(śram) | udyōgē yāsya dhāva-
- 14 d-dhārāndhara-dhūni-nirjhara-śāhā-dhāra-bhāsyad-dāna-dvip-śi-vā(ba)hāla-bhāra-galad-
dhairya-mudrah phanīndrah || [14]* Sō=yam samasta-rāja-chakra-samśēvita-
charanaḥ [*] Sa cha Paramabhāttāraka-Mahārāja-
- 15 dhīrāja-Paramēśva(sva)ra-Paramamahēśvara-nīja-dhī-ōpārjita-śri-kōnyakā(Bj)-kōhipāti-
(tya)-śri-Chandradēva-pādī(n)udhyāta-Paramabhāttāraka-mahārājadhīrāja-Paramēśva-
ra-Paramamahēśvara-śri-Ma-
- 16 dā(napa)padēva-pādīnudhyāta - Paramabhāttāraka - Mahārājadhīrāja - Paramēśvara - Para-
mamahēśvar-āsvapāti-gajapāti-narapāti-rajatray-śūpāti-vividha-vidyā - vichāra - Vāchas-
pāti-
- 17 śri-Govindachandradēva - pādīnudhyāta - Paramabhāttāraka - Mahārājadhīrāja - Para-
mēśvara - Paramamahēśvar-āsvapāti-gajapāti-narapāti - rajatray - śūpāti - vividha - vidyā-
vichāra-Vā-
- 18 chaspati-śri-Vijayachandradēva - pādīnudhyāta - Paramabhāttāraka - Mahārājadhīrāja -
Paramēśvara - Paramamahēśvar-āsvapāti-gajapāti-narapāti - rajatray - śūpāti - vividha-
vidyā-vichā-
- 19 rā-Vāchaspati-śrīma-Jayachandradēvo vijayī || Chandradra-pātīnāyān | Kādāhi-
śāna-Māridāra-grāma-nivāsinō nikhil-jāh-pādīn-ōpagatān-ōpi chā rāja-rajān-yuvarāja-
- 20 maritri-purōhita-pratihāra-sēnāpati-bhāndagārik-ākahapatālika - bhīshag - nāpīdīk - āntah-
purika-dūta-kari-tūraga-pattanākāraschāna-gokulādīkari-purūshān-ājñāpāya-
- 21 ti Vō(bō)dhāyat=ādēati cha [*] Viditām-āsth bhāvāśm Yath-ōpārjita-grāmah sa-
jala-sthalah sa-lōha-lavan-ākarah sa-matsy-ākarah sa-garō-ōśmarah sa-giri-gubāna-nidhā-
nah sa-
- 22 mā(dhuk-ā)mra-Vāna-Vāhika-vitāpa-trīpa - Yūti-gocharā - paryāntah s - ōrdh(v*) - ādha(s*)-
chatur-āghāta-visu(śu)ddhah sva-simā-paryāntah Śā(śa)pa-(śrī)pa-(śrī)pa-(śrī)pa-ādīka-dvā-
dasa(śa)-śata-samvatsarē Phālgunē māsi⁴

¹ There are two *dasās* here to show that the word is continued in the next line.

² This letter is damaged.

³ There is a mark here to show that the phrase is continued in the next line.

⁴ There is a superfluous *dasā* here.

... 2 ... 4 ... 6 ... 8 ... 10 ... 12 ... 14 ... 16 ... 18 ... 20 ... 22 ... 24 ... 26 ... 28 ... 30 ... 32 ... 34 ... 36



- 23 **śukla-pakshē saptamyān**=tithau Ravi-dinē aṅkatō=pi samvat 1237 Phālguna-
sudi 7 Ravau Mina-gatē savitari | ady=ēha śrīmad-Vārāṇasyām Gaṅgāyām snātvā
vidhivan=mantra-dēva-mū(mu)ni-
- 24 manuja-bhūta-pitṛigaṇāms=tarppayitvā timira-paṭala-pāṭana-paṭu-mahasam=Ushṇarōchisham
=upasthāy=O(Au)shadhipati-śakala-śekharam samabhyarchchya tri-bhuvana-trātūr=bhaga-
vatō Vāsudēva-
- 25 sya pūjām vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātā-pitrōr=ātmanas=
cha punya-yaśō-bhivṛiddhayē asmābhir-ggōkarṇa-kuśalatā-pūta-karatal-ōdaka-pūr-
vvakam Vātea.¹
- 26 gōtrāya Bhārggava-Chyavan-Āpnvān-Aurvva-Yā(Jā)madagny-ēti-pañcha-pravarāya pañ-
dita-śrī-Sarvvānanda-pautrāya pañdita-śrī-Gōtrānanda-putrāya pañdita-śrī-Vra(Bra)-
hmaśarmman[ē] vrā(brā)hmanāya chaṁdr-ā-
- 27 rk[kam] yāvach=chhāsanikṛitya pradattō matvā yathādiyamāna-bhāga-bhōga-kara-pravaṇi-
kara-yamali-kāmali-prabhṛiti-niyat-āniyata-samast-ādāyān=ājñāvidhēyibhūya dāsyā-
- 28 th=ēti || || Bhavanti ch=ātra ślōkāḥ || Bhūmir yaḥ pratigrihṇāti yaś=cha bhūmir praya-
chchhati | ubhau tau punya-karmmapau niyataṁ svargga-gāminau || [15||*] Sam(Sam)-
kham bhadr-āsanam chchhatram var-āsvā va-
- 29 ra-vāraṇāḥ | bhūmi-dānasva(sya) chihnāni phalam=ētat=Puraṁdara || [16||*] Shashtī[m]
varsha-sahaśrā(srā)pi svarggē vasati bhūmidah | āchchhettā ch=ānumantā cha tāny=ēva
narakē vasēt || [17||*] Va(Ba)hubhir=vva-
- 30 sudhā bhuktā rājabbih Sagar-ādibih | yasya yasya yadā bhūmis=tasya tasya tadā phalam
|| [18||*] Sva-dattām para-dattām vā yō harēta vasumdharām sa vishṭhāyām kṛimir=
bhūtyā pitṛi-
- 31 bhih saha majjati || [19||*] Vāri-hin[ē]shv=aranyēshu śushka-kōṭara-vāsinah | kṛishṇa-
sarppās=cha jāyantē dēva-vra(bra)hma-sva-hāriṇah || [20||*] Na visham visham=ity=āhūr=
vra(bra)hma-svam visham=uchyatē | visha-
- 32 m=ē[kā]kinam hanti vra(bra)hma-svam putra-pautrikam(kam) || [21||*] Tadāgānām sahaśrē-
(arṣ)ṇa Vājapēya-śatēna cha | gavām kōṭi-pradānēna bhūmi-harttā na su(śu)dhyati || [22||*]
Asmad-varṇsa(śē) parikshinē yaḥ ka.²
- 33 [ś=chin=nrīpatir=bha*]vēt | tasy-āham kara-lagnō=smi śāsanam na vyatikramēn(t) || [23||*]
Sarvvān=ētāna(n)=bhāvīnah pārhiva(v-ē)ndrān bhūyō bhūyō yachatē Rāmabhadraḥ |
sāmānyō=yam dha.³
- 34 [rma-sētur=nrīpā*]nām kalē kalē pālanīyō bhavadbbih || [24||*] Vāt-ābhra-vibhramva(ma)-
m=idaṁ vasudh-ādhipatyam=āpāta-mātra-madhurā vishay-ōpabhōgāḥ | prāṇās=trīṇ-
āgra-jala-yim-
- 35 [du-samā narānām*] dharmmah sakhā param=ahō para-lōka-yānē || [25||*] Yān=īha dattāni
purā narēndrair=ddānāni dharmm-ārtha-yaśaskarāṇi | nirmālya-vānta-pratimāni tāni kō⁴
- 36 [nāma sādhuḥ puna*]r=ādadita || [26||*] Likhitaṁ ch=ēdam tām[ra]-pūṭṭakam mahāksha-
patalika-thakkura-śrī-Śrīpatibhir=iti ||

¹ There is a superfluous *daṇḍa* here.

² There is a mark here to show that the word is continued in the next line.

³ The portion within square brackets is lost.

⁴ *Daṇḍa* superfluous.

No. 43.—VILAVATTI GRANT OF PALLAVA SIMHAVARMAN.

By C. R. KRISHNAMACHARLU, B.A., MADRAS.

The plates containing the grant were brought to my notice by Mr. K. Ramakoteswara Rao, B.A., B.L., Editor, "*Triveni*", Madras, and placed by him in my hands for examination in September 1933. He informed me that they had originally been lent to him by Sri (now Hon'ble) Bezwada Gopala Reddi, Minister for Local Self-Government to the Government of Madras. In reply to my enquiry regarding the history of the discovery of the set Sri Reddigaru informed me that it was discovered at Vavvēru, a village one and a half miles to the west of his native village Buchchireḍḍipāḷem in the Kōvūr taluk of the Nellore District, Madras Presidency. The plates were originally unearthed by Satyavēlu Rāmi Reḍḍi of the former village some time about the year 1928 while digging *pāṭimatti* (i.e., earth in the old village-site), at about eight feet below the surface level. Some earthen pots are also reported to have been found along with the plates but as they were broken, they were not preserved. The plates were subsequently purchased by me for the Government Museum, Madras, and are now deposited there.

This inscription has been noticed by me in the *Annual Report on South Indian Epigraphy* for the year 1933-34 as No. 1 of App. A and its contents are briefly reviewed in Part II (p. 30) of the same report.

The set consists of five plates, four of which measure 9 inches while the fifth measures only $8\frac{1}{2}$ inches in length and all of them measure $2\frac{1}{2}$ inches in width. They are held together by a circular ring of the same metal measuring about $3\frac{1}{2}$ inches in diameter, which passes through a ring-hole, measuring $\frac{1}{2}$ inch in diameter, near the left margin of the plates. The ends of the ring are soldered into the bottom of a circular seal measuring roughly one inch in diameter. On its plain surface the seal bears the relief of a couchant bull facing the proper left and seated on a stand which is indicated by a thin horizontal line in relief. Above the bull is a relief carving of a wavy line which may represent the sea, and above it is the figure of what appears to be an anchor. The latter seems to be tied on to what looks like a post on the right hand side.

The first and the last plates are inscribed on one side only, while the rest bear writing on both the sides. The ring had been cut and soldered in one place and cut in another place before the plates reached me. There is, however, no report of impressions of the plates having been taken before.¹ The plates with the ring and seal weigh 121 *tolas*.

The outstanding feature of the document is its elegant execution. The composition is also carefully done observing the rules of *sandhi* in almost all cases.

The script of the plates closely resembles that of the Uruvupalli grant of the same king. Most of the letters in both the grants are box-headed,² which is a somewhat rare feature in South Indian epigraphs. For example this characteristic is not noticed in the Māṅgaḷūr grant of this king wherein the top-strokes (*talakattu*) of letters are rather thick but not box-shaped.

In our grant some letters are arrow- or nail-headed as they are sometimes called (e.g., *ka*, *cha*, *ra*, *va*, and *bha*, in lines 3 ff.). Another point to be noticed is that while the plates of the Uruvupalli, Māṅgaḷūr and Pikira grants are numbered in numerical figures cut on their proper right

¹ I understand that Mr. M. S. Sarma of the *Bhārati* Office, Madras, examined the document before he sent them to me at Mr. Ramakoteswara Rao's instance.

² Cf. *Ind. Ant.*, Vol. V, plate opposite page 50.

SEALS OF THREE PALLAVA COPPER-PLATE GRANTS.

B. Chura Grant of Pallava Vijaya-Vishnugopavarman.
(Ep. Ind., Vol. XXIV, pp. 137ff.)

A. Vilavatti Grant of Pallava Simhavarman.
(Ep. Ind., Vol. XXIV.)



C. Pikira Grant of Simhavarman.
(Ep. Ind., Vol. VIII, pp. 159ff.)



margins, the plates under examination are not numbered so. A third noteworthy point is that while all the known grants of the king begin with the invocation *Jitam Bhagavatā* preceded, in two cases (Māngaḷūr and Pikira grants), by a spiral which has been rendered by Hultzsch as *Om*¹, our grant commences with the expression *Svasti* like the two other known Pallava records, viz., the Ōṅgōḍu grant of Vijaya-Skandavarman² and the Chendalūr plates of Kumāravishṇu.³

The emblem on the seal of the Uruvupalli grant was originally made out by Dr. Fleet to be a 'dog',⁴ but from deference to native opinion he later accepted it to be a 'lion'. The illustration accompanying the facsimiles of the grant suggests a wild animal like a dog or a wolf, sitting on its four legs and about to pounce. The short tail of the animal precludes its being taken for a lion which must conventionally have a long and curling tail.

The seal of the Māngaḷūr grant⁵ is not described or depicted but the animal on that of the Pikira grant⁶ appears from the description given by Venkayya to resemble the one on the seal of the Uruvupalli grant. Unfortunately the Ōṅgōḍu grant carries no seal and consequently the seal of the present set gains importance as being the only well-preserved one of this king known so far. The animal here is clearly a bull, with a prominent hump, seated facing the proper left, and having a pretty heavy dew-lap. Above the bull appears to be what looks like an anchor as already stated or, a boat as assumed by me in my *Annual Report on South Indian Epigraphy* for 1934 (p. 30, para. 4). Attention may be drawn here to a Pallava coin bearing the effigy of a bull on one side and that of a double-masted boat on the other, illustrated by Sir W. Elliot.⁷

In the seal of the Prākṛit charter issued by Vijaya-Buddhavarman's queen Chārudēvī, the animal had been originally taken⁸ to be a deer but a closer examination would reveal it to be a standing bull facing the proper right, the hump rather indistinct. The view taken by me on the first examination of Fleet's facsimile is confirmed by an examination of the better illustration of the seal which appears in the plate published by Dr. Hultzsch.⁹

A few important orthographical peculiarities may be noticed here. The long *ī* attached to the consonants is distinguished by an inward curl. While in some other records of this king the word *jitam* in the invocation *Jitam=Bhagavatā* is written with a final *m* conjoined with the succeeding letter *bha*, here it is incised with an *anusvāra* as in the Uruvupalli and the Ōṅgōḍu grants. But the conjunct letter is employed in *Lōkapālānām=pañchamasya* in l. 6 and in *°yājīnām=Pallavānām=Mahārājah* in l. 13. The *anusvāra* is replaced by the class nasal: *kshētrañ=cha* in l. 14, *śārīraṅ=dāṇḍam=* in l. 22, *paraṅ=dānam=* in l. 23, *ghōraṅ=na* in l. 24, etc. Consonants following *r* are invariably doubled as in all early grants, and as in some other earlier ones the consonants preceding *r* are also doubled as for example in *parākkramō* in l. 10. The forms *pādā-nuddhyāō* in l. 11 and *sarvāddhyaksha* in l. 14 may also be noticed. Above all, the employment of the Tamil letter for *ḷa* in *Vilavatti* (l. 13) is noteworthy and indicates the influence of Tamil on the composer of this grant though it originated in and related to the Telugu country.

The epithet *vaṭṭa* in the expression *vaṭṭa-grāmēyakāḥ* (l. 21) meaning the officers of the grouped villages also suggests the influence of Tamil. I understand that in Mahārāshṭra and Hyderābād the expression *vaṭṭam-jāghirdār* is in vogue.

¹ Above, Vol. VIII, p. 161, Text.

² *Ibid.*, Vol. XV, pp. 251 f.

³ *Ibid.*, Vol. VIII, p. 234.

⁴ *Ind. Ant.*, Vol. V, p. 50.

⁵ *Ibid.*, Vol. V, p. 154.

⁶ Above, Vol. VIII, p. 160.

⁷ *Coins of Southern India*, Plate I, No. 38.

⁸ *Ind. Ant.*, Vol. IX, p. 101.

⁹ Above, Vol. VIII, p. 144.

Several wrong forms, evidently due to oversight, are noticeable : e.g., *grama* for *grāma* and *grāka* for *grāsaka* in l. 15, *sumukhājñāptyā* for *svamukhā*² in l. 30 and *vasundhārā* for *vasundharā* in l. 25. The expression *kshētram* in l. 14 appears to be used in the sense of a 'department' or 'committee' in charge of the village. We may compare in this connection the expression *Ōṃgōḍu-grāmas=cha vaktavyāḥ* used in the Ōṃgōḍu grant of Vijaya-Skandavarman.¹

The grant was issued from Vijaya-Paddukkar-ādhishtāna by Mahārāja śrī-Sirrhavarman, son of Yuvamahārāja śrī-Vishnugōpa, grandson of śrī-Skandavarman and great grandson of śrī-Viravarman, who belonged to the Bhāradvāja-gōtra and the family of the Pallavas that had performed several *Aśvamēdha* sacrifices. It registers the gift of the village Viḷavaṭṭi in Muṇḍa-rāshṭra together with its hamlet (*sa-grāsakaḥ*), with the several taxes (specified below) which were the property of the king, to (the Brāhman) Vishṇusarman of the Gautama-gōtra and the Chhandōga(-śākhā).

The inscription is dated in the tenth year of the king's increasingly victorious reign (*samē-dhamāna-vijaya-rājya*), on the fifth (*tīthi*) of the bright fortnight of Śrāvṇa (*Śrāvṇayām*).

The main interest of the record is in the enumeration of the several taxes which the king was entitled to collect from the village and which are now given away by him. Attention may be drawn in this connection to the eighteen kinds of *parihāras* (*aśtādaśa-jātībhiḥ parihāraiḥ*) mentioned but not enumerated in the Uruvupalli grant. As regards the taxes the king's command runs thus :—“ whichever taxes are payable in this village by metal-workers and leather-workers (*lōha-charmakāra*), the shop-keeping cloth-dealers (*āpaṇa-paṭṭa-kāra*), licensed spies (?) going about in loose masks or garments (*prāvārañchara*)³, rope-jugglers or dancers (*rajju-pratihāra*), shops (in general) (*āpaṇa*)⁴, Ājīvikas (a class of Jaina mendicants), the taxes payable by barbarians and outcastes (*nāhala*), *mukhadharakas*⁴ (mask-actors), water-diviners (*kūpa-darsakas*)⁵, weavers (*tantravāya*), taxes on gambling (*dyūta*), marriage (*vivāha*) and barbers (*nāpita*), and the taxes or tithes payable by the artisans enjoying the privileges of *sarvaparihāra* (?) and such other taxes that belong to me, have been given to this (Brāhman) as *brahmadēya*. The officers of the *vaṭṭa-grāmas*⁶ shall accordingly do my bidding. Others shall (duly) render and cause the dues to be rendered unto the donee. Whoever transgresses this charter of mine, that sinner will undergo corporal punishment.” The order for the gift was issued orally by the king and committed to writing by the Private Secretary (*Rahasyādihikṛita*) Achyuta.

¹ Above, Vol. XV, p. 251, Text, l. 10.

² These probably represent the begging *buḍu-bukkis* who go about in loose and heavy garments.

³ If *rajju-pratihār-āpaṇa* be construed as one compound, it would indicate 'booths of rope-jugglers or dancers'.

⁴ Alternatively we might understand this expression to refer to a particular class of self-mortifying devotees known as *mukhēnādāyin*.

⁵ [Many of the terms in ll. 18-19 are met with here for the first time and are difficult to explain. It appears to me that tax levied for the maintenance of certain offices is indicated in l. 18. Accordingly, I would prefer to take *paṭṭakāra* not in the sense of 'silk-weaver' but in that of *paṭṭalēkhin* or writer of official documents. *Prāvārañchara* is probably the same as *Sañcharantaka* of the Uruvupalli grant and *Sañchārin* of other early records. I am not certain whether *rajju* is to be taken separately or to be compounded with the preceding or succeeding word. *Rajju* and *chōrarajju* are found in the *Arthasāstra* as fiscal terms. *Rajjuka* as an official designation occurs not only in the edicts of Aśōka but also in such later records as belonging to the Āndhrā and Vākātaka rulers (see above, p. 54). *Āpaṇa-ājīvika* has probably to be taken as one word meaning 'those who live by shops', i.e., shop-keepers in general as distinguished from smiths and leather-workers (*lōha-charmakār-āpaṇa*). *Kūpa-darsaka* may be 'an inspector of wells'.—Ed.]

⁶ If *vaṭṭa* is a Prākṛit form of *vaṇṭa* the expression would mean *bhāga-grāmēyakas*, i.e., officers of the subsidiary villages. Cf. also the Telugu expression *Ōṅṭudāru*.

The epithets and eulogies applied in our grant to the several kings are almost the same as those found in the allied grants, viz., the Uruvupalli, Pikira and Ōṅgōḍu ones with slight interchanges. The phraseology of the Māṅgaḷūr grant is quite distinct from that of the other charters of the king, and its author Nēmi seems to have composed it in an almost independent and original style of his own without borrowing from any of the other grants of the family. The practice in the plates appears to have been to apply a particular set of attributes to the particular generation irrespective of the actual king concerned. If we compare the text of the Uruvupalli grant with the rest we find that the same set of epithets is applied in all to the great grandfather, the grandfather, the father of the king and the king of the grant, irrespective of any particular king. Thus, epithets applied to Skandavarman I, the first member in the Uruvupalli grant, are applied to Vīravarman, the first member in the other grants. But the epithets *vasudhā-tal-aika-vīra* or *prīthvī-tal-aika-vīra* is applied consistently in all to king Vīravarman and this one appears to have been particularly his personal attribute. Skandavarman I, his son Vīravarman and the latter's son Skandavarman II of the Uruvupalli grant are mentioned in the earlier Ōṅgōḍu grant of Vijaya-Skandavarman II but with quite a different set of attributes. Vīravarman is not therein called the sole hero of the world. Some other epithets of the later grants are traceable in the earlier Ōṅgōḍu grant, viz., *anēka-samara-labdha-vijaya-yaśah-pratāpa*¹ (for *prakāśa* of later grants) and *pratāp-ōpanata-rāja-maṅḍalāḥ*,² which are applied to Vīravarman. It therefore appears that the ornate eulogy of the several kings was for the first time composed and brought into use in the reign of Vishṇugōpa and uniformly adopted in all the known grants of his son Simhavarman except in the Māṅgaḷūr grant as already remarked.

In connection with this and the allied grants there exists what we may call the "Simhavarman problem." Dr. Fleet assigned the Uruvupalli plates to Simhavarman, a supposed elder brother of Vishṇugōpa³ and made him Simhavarman I of the dynasty. Dr. Hultzsch, while editing the Pikira grant of Simhavarman, has attempted to solve the difficulty by assuming the non-existence of an elder brother of Vishṇugōpa by name Simhavarman and the passing of the succession from Skandavarman II to Simhavarman without Vishṇugōpa ever having ascended the throne, on the ground that he is entitled only *Yuvarāja* or *Yuvamahārāja*.⁴ If Vishṇugōpa did not succeed to the throne there is no meaning in saying that he 'made a gift' as the Uruvupalli charter states. I think there is not much justification for Dr. Hultzsch's supposition. The assumption of the title *Yuvarāja* or *Yuvamahārāja* which appears to have been due to some dynastic convention or exigency does not by itself deny accession to Vishṇugōpa as it did not in the case of the Eastern Chālukya king Maṅgi-Yuvarāja.⁵ The Mayidavōlu plates were issued by Yuvamahārāja Śivaskandavarman. Professor Dubreuil who has made a special study of the Pallava dynasty accepts that Vishṇugōpa did rule,⁶ but follows Dr. Fleet in assuming a Simhavarman as the elder brother of Vishṇugōpa. Hultzsch and Dubreuil are partially right and partially wrong. We need not either suppose with the former that Vishṇugōpa did not ascend the throne or agree with the latter and Dr. Fleet that he had an elder brother named Simhavarman. I would suggest that the difficulty can be solved by supposing that the Uruvupalli grant originally made by Vishṇugōpa was, for some reasons not known, formally issued by his son Simhavarman

¹ In the Uruvupalli and other plates this epithet is applied to Vīravarman's grandson Vishṇugōpa.

² In the Uruvupalli plates this epithet is given to Vīravarman, but in the other grants of Simhavarman, to his son Skandavarman II. The eulogies applied to the several generations of kings in the Uruvupalli plates are indifferently applied to the kings figuring in the Chendalūr plates of Kumāravishṇu II (above, Vol. VIII, p. 235).

³ *Ind. Ant.*, Vol. V, pp. 50 and 154.

⁴ Above, Vol. VIII, p. 160.

⁵ See my remarks in the article on the Churā grant of Vijaya-Vishṇugōpavarman, above, p. 139.

⁶ *Ancient History of the Deccan*, p. 63.

in the eleventh year of the latter's reign.¹ The Pallaava genealogy for this period would therefore stand thus :—

Kumāravishṇu I.
 |
 Skandavarman I.
 |
 Viravarman *s. a.* Virakōrchavarman.
 |
 Skandavarman II.
 |
 Vishṇugōpa II.
 |
 Simhavarman.
 |
 Vijaya-Vishṇugōpa III.

Dubreuil² supposes that Skandavarman of the Chendalūr plates was the father of Kumāravishṇu I of the earlier Ōṅgōḍu grant. On the other hand it would be reasonable to identify him with Skandavarman II, son of Viravarman, and grandson of Skandavarman I, because of the epithets applied to him which are mostly the same as those given to him in the Pīkira and Ōṅgōḍu grants and our present grant, though epithets alone are not sufficient for the identification of kings as the same epithets are applied to different kings, as pointed out by me above. If, however, my identification is correct, we may have, for this period, a tentative genealogy as follows :—

| | |
|--|--------------------------|
| Kumāravishṇu I. | |
| | |
| Skandavarman I. | |
| | |
| Kumāravishṇu II. | Viravarman. |
| | |
| Buddhavarman | Skandavarman II. |
| | |
| Kumāravishṇu III of the Chendalūr plates. | Yuvanahārāja Vishṇugōpa. |
| | |
| | Simhavarman. |

This arrangement would not only suit Dr. Hultzsch's argument about the later nature of the characters of the Chendalūr plates but also we have a clue herein to suppose that the first Kumāravishṇu of these plates was probably named after his grandfather³ Kumāravishṇu of the earlier Ōṅgōḍu grant. This would also remove the inconsistency in Prof. Dubreuil's scheme which, while suggesting a palaeographical resemblance⁴ between the Uruvupalli and the Chendalūr charters, places Kumāravishṇu II of the latter on a collateral plane with Viravarman, the grandfather of Vishṇugōpa and the great grandfather (according to Dr. Hultzsch) of Simhavarman of the former. With these arguments kept in our view we will have to designate Kumāravishṇu, the donor of the Chendalūr plates as Kumāravishṇu III. His father Buddhavarman is stated in the Vēlūrpaḷaiyam plates, to have conquered the Chōlas⁵ while his grandfather Kumāravishṇu had

¹ [The conjecture seems to be rather far-fetched. On the other hand the position of Vishṇugōpa seems to have been such that he was not able to issue any document in his own name.—Ed.]

² *Loc. cit.*, pp. 66ff.

³ The genealogical table given on p. 503 of *S. I. I.*, Vol. II, drawn up before the discovery of the Ōṅgōḍu grants, requires modification.

⁴ *Loc. cit.*, p. 67.

⁵ *S. I. I.*, Vol. II, p. 502.

captured (preferably re-captured) Kāñchi which had been the Pallava capital in the earlier generations. With sufficient reason are the Chendalūr plates issued from Kāñchīpura and the donee is, very naturally, a native of a village in its vicinity, the name of which though not read by Dr. Hultzsch, may, I think, be safely read as Puḷḷalūru¹ and identified with the village of that name situated 9 miles north of Conjeeveram.²

Discussing the initial date of Simhavarman Rao Bahadur Krishna Sastri remarks: "If the initial date derived from the *Lōkavibhāga* for Simhavarman II is to be accepted there must have been in A.D. 440, the fourth year of the king, a solar eclipse in the month of Chaitra. This, however, does not happen to be the fact".³ I regret, I have to differ from Mr. Sastri and point out that Dr. Schram's Tables of the *Eclipses of the Sun in India* record an eclipse on the 17th of May in A.D. 440. The month of Chaitra in certain years overlaps the month of May and definitely such is the case in the years in which there is an *Adhika* and a *Nija* Chaitra month. So it is quite possible to assume that in the Chaitra of A.D. 440 there was a solar eclipse. Consequently the assumption of A.D. 436 as the initial year for Simhavarman would be fully justifiable. So the date of our grant which is dated in the tenth year of his reign would correspond to A.D. 446.

Muṇḍa-rāshṭra is also mentioned in the Uruvupalli and Pikira grants of Simhavarman.⁴ It is evidently identical with the later *Muṇḍa-nāḍu* or *Muṇḍai-nāḍu* of the *Nellore Inscriptions*.⁵ *Vilavatti*, the gift village may possibly be the village Vavvēru where the plates were discovered or with greater probability it may be the village Viḍavalūru, about 12 miles east of it. Both the villages are in the Kōvūr taluk. *Paddukkar-ādhishtāna* from which the charter was issued may be identified with the village Paḍugupāḍu about 9 miles south by east of Vavvēru in the same taluk. This is now a Railway station a little distance from the northern bank of the river Pennār on the Madras-Calcutta line and within a mile from Kōvūr.

TEXT.⁶

First Plate.

- 1 Svasti[*] Jitam Bhagavatā [*] śrī-Vijaya-Paddukkar-ādhishtānē parama-brahma-
nyasya sva-bā-
- 2 hu-nirjjit-ārjjita-⁷kshātra-tapō-nidhēh vidbi-vihita-sarvva-⁸maryyādā-sthiti-sthita-
- 3 sy-āmit-ātmanō mahārājasya ⁹pṛithivī-tal-aika-virasya śrī-Viravarmmapaḥ prapau-
- 4 trasy-ātyuchchita¹⁰-śakti-siddhi-sampannasya pratāp-ōpanata-rāja-maṇḍalasya Bhaga-

Second Plate ; First Side.

- 5 vad-bhakti-sad-bhāva-sambhāvita-sarvva-kalyāṇasy-ānēka-gō-hiranya-bhūmy-ādi-pradānai[h]
- 6 ¹¹pravṛitta-dharmma-sañchayasya prajā-pālana-dakshasya Lōkapālānām=pañchamasya¹²
mahā-

¹ The reading Puṭṭukākā given in *Nellore Inscriptions*, p. 1421d, must be given up.

² Sewell, *List of Antiquities*, Vol. I, p. 188.

³ Above, Vol. XV, p. 253.

⁴ *Ind. Ant.*, Vol. V, pp. 51 ff. and above, Vol. VIII, pp. 160 and 163.

⁵ *Nellore Inscriptions* :—See *Nellore* 19, 31, 61, 71, 72 and 121. The villages mentioned in connection with this *nāḍu* would all point to the Kōvūr taluk of the Nellore District in which the present plates were discovered. The southern portion of the Kandukūr taluk also would go into this *rāshṭra*.

⁶ From the original plates and ink-impressions prepared in my office.

⁷ Read *-bal-ārjjit-ārjjita-* as in other plates.

⁸ The Uruvupalli and Pikira grants read *maryyādasya*.

⁹ The Uruvupalli grant has *vasudhā-*.

¹⁰ The Pikira grant reads *prapautrō-bhyuchchita-ḥ*.

¹¹ Read *pravṛiddha* as in the Uruvupalli and Pikira grants.

¹² Read *lōkapālasya* after this as in the above-mentioned grants.

- 7 tmanō mahārājasya śrī-Skandava[r*]mmapaḥ pautrasya dēva-dviḥja-guru-vṛiddh-ōpasē-
vinō¹ vi-
8 vṛiddha-vinayasy-ānēka-saṅgrāma-sāhas-āvamardd-ōpalabdha-vijaya-yasaḥ-prakāśasya

Second Plate ; Second Side.

- 9 *nirupam-ātmanō Yuvamahārājasya śrī-Vishṇugōpasya putraḥ Kali-yuga-dōsh-ā-
10 vasanna-dharmm-ōddharanē nitya-sannaddhaḥ² sprihanīya-parākkramō rāja[r*]shi-guṇa-sa-
11 rvva-sandōha-vijigishur-ddharmma-vijigishur-Bhagavat-pādānuddhyātō Bappa-bhaṭṭā-
raka-pāda-
12 bhaktah paramabhāgavatō Bhāradvājah sya-vikram-ākraṅt-ā[gdyā]³ śrī-nīlayō yathāvad-
āhrit-ā-

Third Plate ; First Side.

- 13 nēk-⁴śvamēdha-yājīnām-⁵Pallavānām-mahārājah śrī-Sirīhavarmanā Muṇḍa-rāshtrē
Vijavattī-
14 grāmē tasya-iva grāmasya kshētraṅ-cha sarvvāddhyakshāmē-cha tat-saṅchārīnās=ch-
ājñāpayati⁷ a-
15 ya[r*] ⁶gramah sa-grākas=sarvva-parihār-ōpētō. ⁸dēva-bhōga-hala-varjjam=asmad-āyur-bba-
16 la-vijay-ābhivṛiddhayē samēdhamāna-vijaya-rājyē daśamē sarivatsarē Śrāvanyārī
śukla-pa-

¹ The Uruvupalli grant reads -*ōpachāyīnō* and the Pikira grant has -*ōpachāyīnō*. The Ōngōḍu grant reads -*ōpasēvinō* as in the present one.

² The Pikira and Ōngōḍu grants read *saty-ātmanō*. The Uruvupalli grant applies the epithets *saty-ātman* and *mahātman* to *Mahārāja Skandavarman*.

³ The Uruvupalli and Pikira grants read *dharaṇa-nitya-sannaddhasya*. The possessive form which has evidently been incorporated from the former into the latter of these grants has been left uncorrected into the nominative, though the appositional expressions *putrah* (l. 10), *parākkramō* (l. 11), etc., are in the latter case: *vide* above, Vol. VIII, p. 162, text ll. 10 & 11.

⁴ Read -*ānya-nṛipa*- as in other grants. The other allied grants make this an attribute of the Pallavas and not of this particular king.

⁵ The Uruvupalli and Pikira grants read -*śvamēdhānām* while the Ōngōḍu grant has -*ānēka-kratūnām Śaka-kratūnām* (above, Vol. XV, pp. 254 f., text ll. 16 ff.).

⁶ The Pikira grant has *dharmma-mahārāja-śrī*- while Ōngōḍu has *vallabhānām Pallavānām dharmma-mahā-rāja-śrī*-.

⁷ The Uruvupalli grant is addressed to the *grāmēyakas* at the first instance and then to the *āyuktakas, naiyōkas* (probably *naiyōgikas*), *rājavallabhas* and *saṅcharantakas*. The Pikira grant is addressed to the *grāmēyakas, adhi-kṛtā-sarvvāddhyakshas, vallabhas* and *bāsana-saṅchārīns*, almost as in the Māngalūr grant.

⁸ Read *grāmah sa-grākas*-.

⁹ Dr. Fleet's translation of the expression *Vishṇuvarmma-sēnāpati-kṛtā-Vishṇuhāra-dēvakulāya dēva-bhōga*, etc., in the Uruvupalli grant is inaccurate. The grant is not meant for the family of Vishṇuhāradēva which was founded by Vishṇuvarman but for the temple (*dēvakula*) called Vishṇuhāra founded by the general of Vishṇuvarman, as a *dēvabhōga*. This would thus appear to be one of the early temples of Kandukūr founded in Pallava times. A still earlier temple of Pallava times is that of Bhagavan-Nārāyaṇa mentioned in the Prakṛit copper-plate charter of Yuvamahārāja Vijaya-Buddhavarman's queen Chārudēvī dated in the reign of Vijaya-Khandavarman (above, Vol. VIII, p. 145). Dr. Fleet's reading *dēvabhōga* in text l. 26 of the Māngalūr grant (*Ind. Ant.*, Vol. V, p. 156) is only a printer's mistake for *dēva-bhōga* (*vide* his translation, *ibid.*, p. 157). But his reading *vasad-bhōga* (*ibid.*, p. 156, text l. 29 and p. 157 f.n.) is correctly *vasad-bhōgya*. Dr. Fleet stated that the meaning of *vasad-bhōgya-maryādāyā* was rather doubtful. It is possible that it corresponds to the *kuḍinīngā-dēvadāna* of the Tamil inscriptions and perhaps means 'with the tenants' occupancy rights assured'.

i.

1
 2
 3
 4

ii, a.

6
 7
 8

ii, b.

10
 11
 12

iii, a.

14
 15
 16

iii, b.

18
 20

18
 20

iv, a.

22
 24

22
 24

iv, b.

26
 28

26
 28

v.

30

30

Third Plate ; Second Side.

- 17 **kaṣṭhē pañchamyārṇ** Gautama-gōtrāya Chhandōgāya Viṣṇuśarmmaṇē dattam(ttah)
[!*] yad=asmin=grāmē
- 18 **lōha-charmmakār-āpaṇa-paṭṭakāra-prāvārañchara-rajju-pratihār-āpaṇ-Ājīvika-ka-**
19 **rāṇi Nāhala-Mukhadbaraka-kūpa-darśaka¹-tantravāya-dyūta-vivāha-nāpita-dē-**
20 **y-ādini cha sarvva-parihāra-kāru-dēyāni cha yāny=anyāni ch=āsmad-bhāgyāni tāny=asmai**

Fourth Plate ; First Side.

- 21 **brāhmadēyīkṛitya dattāni Vaṭṭa-grāmēyakāḥ** [asmad-ājñām*] kurvvantv=itarē pariha[ra*]-
ntu parihārayantu
- 22 **cha[!*] yaś=ch=aitad=asmach-chhāsanam=atikrāmēt=sa pāpaḥ** ²sārīran=daṇḍam=arhati [!*]
Api ch=ā-
- 23 **tr=ā[r]shāḥ ślōkā bhavanti || O O ||—³Bhūmi-dānāt=paran=dānam=iha lōkē na vidyatē [!***
yah praya-
- 24 **chchhati bhūmi[m*] hi sarvva-kāmān=dadāti saḥ [!]* ⁴Brahma-svaṁ [hi*] visham**
ghōran=na visham visham=uchayatē [!*] visham=ēkākinaṁ

Fourth Plate ; Second Side.

- 25 **hanti ⁵prahma-svaṁ putra-⁶bautrikaṁ || Sva-dattām para-dattām vā yō harēta vasundhā-**
rām⁷ [!*] gavām śata-
- 26 **sahasrasya hantuḥ [pi]⁸bati kilbisham [!]* ⁹Yathā nirōhanty=uptāni kīrṇāni cha mahī-**
27 **talē [!]* ēvaṁ kāmā virōhanti bhūmi-dāna-samārjjitā[h*] || Bahubhir=vvasudhā dattā ba-**
28 **hubiś=ch=ānupālītā [!]* yasya yasya yadā bhūmis=tasya tasya tadā phalam ||**

Fifth Plate.

- 29 ¹⁰Asaṁkhyēyāni varshāni svarggē mōdanti bhūmidāḥ [!]* ākshēptā ch=ānumantā cha tāny=ēva
30 **narakē vasēt || Prabhōḥ ¹¹sumukh-ājñāptyā¹² rahasyādhikṛitēn=Āchryutēna likhitaṁ śāsanam||**
31 **Svasta(sti) || ||¹³ —**

¹ [See above, p. 298, n. 5.—Ed.]

² This reading is found in the Pikira and other grants of the king. The Mayidavōlu Prākṛit plates read *sārī-*
raṁ śāsanam karejāmo (above, Vol. VI, p. 87, text, l. 24).

³ The Uruvupalli and other grants quote this verse in a different form. The Pikira grant which cites the
verse reads *Bhūmidāna-saman=dānam*^o.

⁴ This verse is not quoted in the other grants of the king.

⁵ Read *brahma*^o.

⁶ Read *pautrikam*.

⁷ Read *vasundharām*.

⁸ The letter *pi* looks like *bi*.

⁹ This verse does not occur in the other grants of the king.

¹⁰ This verse is not quoted in the other grants of the king.

¹¹ Read *sva-mukh*^o.

¹² Invariably all the earlier grants adopt the form *ājñāpti* while the later ones, like those of the Eastern Chā-
lukyas, have *ājñāpti*. The former though obsolete seems to be more suitable to the context in the technical sense
of 'the agency that obtains the command (*ājñāptih*) while *ājñāptih* would strictly refer to the 'agency that
'commands'.

¹³ There is a symbol between these two sets of *daṇḍas*.

No. 44.—FIRST AND THIRD SLABS OF KUMBHALGARH INSCRIPTION : V. S. 1517.

BY SAMSKRITI PT. AKSHAYA KEERTY VYAS, M.A., UDAIPUR.

The inscription under description was briefly noticed for the first time by Rai Bahadur Gaurishankar Ojhā in the *Annual Report, Rajputana Museum, Ajmer*, for the year 1925-26. It seems to have originally been engraved on five big slabs of stone of which the fifth or the last slab has not yet been discovered. Of the second slab, only a very small piece has been found containing the words *Dvitiya-pattikā* on the top to ensure its being a part of that slab. Of the remaining three slabs, the fourth one (which is the best preserved of whatever has so far been found of this inscription) has already been published¹ by R. R. Halder of the Rajputana Museum, Ajmer. I now take up here, at the instance of Dr. N. P. Chakravarti, Government Epigraphist for India, the first and the third slabs for edition. Both these slabs were discovered only in fragments and are, therefore, in a very damaged condition. All that has till now been discovered is deposited for preservation in the Victoria Hall Museum at Udaipur.

The inscription belongs to a temple built by Mahārāṇā **Kumbhakarṇa** on the fort of Kumbhalgarh, originally called the **Kumbhasvāmin** temple but now known as that of **Māmā-dēva**. The first slab is 3' 10" broad by 3' 7" high with a margin of about 2" on all sides, and contains sixty-eight verses (1-68) with short sentences in prose in fifty lines of writing; and the third slab is 3' 1" by 3' 6" with a margin of about 1½" on all sides containing fifty-nine verses (121-179) with some small prose sentences in forty-nine written lines. Unfortunately the slabs are very much damaged and some of the important portions of their contents have altogether been destroyed.

The characters are Nāgarī and the medial vowels *ē*, *ai*, *ō*, and *au* which are joined to the consonants are represented by both *śiro-* and *prishṭha-mātrās*. The letters are nicely cut and are on the average about two-fifths of an inch.

The language of the inscription is Sanskrit and the composition is, on the whole, free from errors. In the first slab, however, we find *sandhi* not observed in *śrī Ekakṛṅga-prabhuh* (l. 7) and *pralaya-kṛt-yaō* (l. 41); and in the third slab in *°r-abhūt-śrī-Jaitra°* (l. 27). In *yad-akāri Mōkala-nṛipaḥ* (ll. 29-30, slab I) the error of syntax is obvious. Besides, there are some other minor mistakes chiefly pertaining to engraving which are noticed in dealing with the text.

Regarding orthography we find that *v* and *b* are usually distinguished, the exceptions being *Vāghēlāva-varṇyanam* (ll. 28 and 31, slab I) and *=Aṭhvāprasāda-* (ll. 19 and 20, slab III). The dental sibilant is used for the palatal one in *samsprisanṭy-āpi* (l. 20) and *sad-dhairya-saurya-* (l. 39) of the first and the third slabs respectively. The sound of *śh* is twice represented in the first slab by the sign for *kḥ*, e.g., in *-sarvaṁkakhḥ* (l. 47) and *kalukḥ-āśayō-ya[ṁ*]* (l. 50). This seems to be based on the analogy of the representation of the sound of *kḥ* by the sign for *śh* in many of the inscriptions of this period in Rājputāna. The following other features are also to be noticed the examples for which are here drawn from the first slab only. *Anusvāra* is throughout used for nasals. *Ṇ* is almost invariably reduplicated after a superscript *r* by drawing a horizontal stroke across the body of the letter; other consonants are very often doubled, e.g., *svargya-Prayāga-* (l. 12), *muktir-ḥjanair-* (l. 13), *°r-vvair-āddānava-* (l. 16), etc., as against *muni-varair-gītā* (l. 35), *garva-sarvaṁkakh(śh)ḥ* (l. 47), etc. *Jihvāmūliya* and *upadhāmāliya* are sometimes used and represented by a sign which here resembles the sign for *śh* as in *=mṛitamayaḥ-khalu*

¹ Above, Vol. XXI, pp. 277-288.

(l. 2), *Takshakā=Kali-yugē* (l. 6), *puṅgavaiḥ=paricṛitam* (l. 16), etc. The sign for *avagraha* is used thrice, only in slab I, in *sariṭō=śyā[h*]* (l. 14), *rājatē=śyō* (l. 18) and *yaśō=śramukhīḥ* (l. 28).

Before taking up the actual contents of the slabs under consideration, it may be mentioned that the present inscription, the Tower of Victory inscription and the *Ēkaliṅga-māhātmya* have a good number of verses in common. We know for certain that all these three records were composed during the reign of Mahārājā Kumbhakarṇa and are, therefore, contemporary records. Now the former two, viz., the Tower of Victory inscription and the present record, besides belonging to two different localities far off from each other, have got the same date in all particulars which is Monday, the fifth of the dark fortnight of Mārgaśirsha in Śaṃvat 1517 (=A.D. 1460, Monday the 3rd November). It, therefore, seems improbable that anything from the one may have been borrowed in the other, particularly when we consider the amount of difference found in the plan of writing followed in both of them. The text common in both these records, therefore, seems to have a different source altogether in the *Ēkaliṅga-māhātmya*, the third contemporary record, which seems to have already been compiled borrowing material particularly in its Princes' chapter, from many old inscriptions, viz., the Mahāsati gate inscription¹ at Chitor of the time of Rāval Samarasiṃha dated in V. S. 1331 (=A.D. 1274), the Samādhiśvara temple inscription² of prince Mōkala of V. S. 1485 (=A. D. 1428) and others. That the *Ēkaliṅga-māhātmya* was composed prior to the present record as well as the Tower of Victory inscription, and has an air of originality around it is also evidenced by the fact that the division of the Guhilōt family in two branches, viz., the Rāval and the Rānā, in the reign of Rāval Raṇasiṃha or Karṇasiṃha, is first of all found mentioned only in this work where all other inscriptions, contemporary or otherwise, are silent. Although we do not know much about the Tower of Victory inscription at present, for, all other slabs containing it excepting the two, viz., the first³ and the last but one⁴ (which also are in a very mutilated condition) are lost; but so far as the present record is concerned, much of what we find in connection with the genealogy of this dynasty in its three slabs till now discovered, is almost a reproduction of the *Rāja-varṇana* of the *Ēkaliṅga-māhātmya*. Thus, much of the destroyed portion of the slabs under consideration is restorable from the aforesaid work as well as from records prior and posterior to it, as will be done, wherever possible, in dealing with the text.

Taking up the contents of the first slab we find that it mainly describes in poetical manner some important geographical places of Mewār including lakes, hills, sacred spots, people, etc. It opens with the propitiation of Gaṇēśa, Sarasvatī and Ēkaliṅga in three small prose sentences. Then begins the *Āśīḥ Prakaraṇa* covering verses 1-14, benedictory and invocatory in nature, in praise of many a deity such as [Lambōda]ra, Gajamukha, Vindhyaśinī, Ēkaliṅga, Pinākin, Ina and others. The deity of the first verse is, however, difficult to determine due to the initial portion of the verse being destroyed.

Then begin various descriptions the first of which is the description of *Trikūṭa*. With regard to the method of composition followed, it may be remarked here that the whole of the present inscription is distributed in various *varṇanas*, the commencement and the termination of each of which is indicated by *atha* and *iti* respectively. This *Trikūṭa-varṇana* covers verses 15-17. *Trikūṭa* is a range of hills naturally formed into a triangle within which is situated the temple and the town of Eklīṅgajī.

¹ *Bhāvnagar Skt. and Pr. Inscriptions*, pp. 74-78.

² Above, Vol. II, pp. 410-21 and *Bhav. Inscr.*, pp. 96-100.

³ Cunningham, *A. S. R.*, Vol. XXIII, plate XX.

⁴ *Ibid.*, plate XXI.

Vv. 18-19 contain the description of a rivulet called **Kuṣṭilā** in inscriptions which rises in the Trikūta hill nearby and flows only in the rainy season. Its description as given here is simply hyperbolic.

In vv. 20-22 we have the description of the goddess **Vindhyavāsinī** whose shrine is situated on the slope of the hill to the north outside the rampart round **Ēkalingājī's** temple.

In vv. 23-24 the poet describes the god **Ēkalinga**. The temple of **Ēkalingājī** is, in popular belief, regarded to have originally been built by **Bāpā-Rāval**, which, having been damaged in course of a few centuries by the Muslim invaders, was repaired by **Mahārāṇā Mōkala** who also furnished it with a rampart to ensure its protection. **Mahārāṇā Kumbhakarṇa**, the son of **Mōkala**, is also stated in vv. 239-40¹ in the fourth slab of this very epigraph, to have done something towards reparation to this ancient shrine. The modern structure of the temple, however, is stated to be the work of **Mahārāṇā Rai Mal** who laid fresh foundation and erected the new structure.

Vv. 25-28 give the description of a beautiful tank situated to the east, near **Ēkalingājī's** temple. It is popularly known as **Indra-sāgara**, but it is here called **Indratīrtha-Bhōjasara**. The tank is said to have been in existence since the time of **Indra** who is stated in v. 8 to have meditated on the feet of **Ēkalinga** in *Kṛita-yuga*; but it was given its present shape by forming the dam, etc., by **Bhōjabhūpa**, one of the early predecessors of the **Guhila** family, and hence called after his own name.

Then come the descriptions of **Kāmadhēnu** (vv. 29-30) and **Takshaka** (vv. 31-33) who are stated in v. 8 to have attended upon **Ēkalinga** in *Tṛētā* and *Dvāpara* ages respectively. The city of **Nāga**, i.e., **Nāgdā**, the ancient capital of **Mewār**, is here stated to have originally been founded by this lord of the serpents.

Vv. 34-35 describe **Dhārēśvara** whose temple is situated a few paces off the **Ēkalingājī** temple on the base of the western range of the neighbouring hill in front. This small temple with a reservoir attached to it seems from v. 167 of the third slab of this inscription to have been built by **Rāval Samarasimha** as a deed of charity.

Next comes the description of **Vaidyanātha** in vv. 36-37, whose temple must have existed at **Ēklingājī** at the time. No such monument is now popularly known to exist there.

In vv. 38-40 is described another beautiful tank situated to the south of the town of **Ēklingājī**, touching the site of the ancient town of **Nāgdā**, popularly known as **Bāghelā Talāv** but here simply called **Vā(Bā)ghelāva**. This tank was excavated by prince **Mōkala** in memory of his brother **Bāghasimha**.

From here the poet takes us to the fort of **Chitor** and describes in vv. 41-50 the temple of **Samā-dhīśvara** which is situated a little way to the south-west of **Kumbhā's** great Tower of Victory. This temple was originally built by **Bhōjarāja**, the **Paramāra** prince of **Mālwā**, in the eleventh century when **Chitor** had already become a **Paramāra** possession in the reign of his uncle **Muñja** (**Vākpatirāja**). It was also called **Tribhuvanānārāyaṇa** temple after his title *Tribhuvanānārāyaṇa*, and **Bhōjasvāmidēva-jagatī**². The temple having been ruined in course of time was repaired by prince **Mōkala** in V. S. 1485 (=A.D. 1428) on account of which it is now generally called **Mōkalājī's** temple. The present inscription, however, assigns the renovation of the temple to prince **Kumbhā** (v. 49), but this fact is not corroborated by any other record. The poet here evidently appears to have confused this monument with the temple of **Kumbhasvāmin** on the fort which really was built by **Kumbhā**. **Rai Bahadur Ojhā** regards this temple as the second

¹ Above, Vol. XXI, p. 286.

² An. Rep., Rajputana Museum, Ajmer, 1920-21, p. 4.

ancient monument on the fort¹, the first being that of Kālikā of the seventh or the eighth century, originally dedicated to Sūrya or the Sun god. But in fact, the temple under description is the third ancient monument on the fort, the second being the temple of Kukkuṭeśvara as will be seen from the next paragraph.

Then we come to the description of **Mahā-Lakshmi** in vv. 51-54. The temple of this goddess is now generally known as that of Annapūrṇā, but what is worshipped here is the same original image of Lakshmi with a lotus flower in her hand and an elephant on each side of her face. This temple was originally built by Mahārāṇā Hammīra (A.D. 1326-1364). These verses also contain the description of **Kukkuṭeśvara** (Śiva) and **Gadādhara** (Viṣṇu) whose temples are also situated near the Mahā-Lakshmi temple. The temple of Gadādhara is now generally called as that of Chārabhujā (Chaturbhujā). The three big reservoirs of water, viz., *Mātāji kākunḍa*, the *Kukaḍeśvara-kunḍa* and a third one, all in the vicinity of these three temples, are also briefly mentioned here. It may be pointed out that the original temple of Kukkuṭeśvara and the adjoining reservoir of the same name date as far back as V. S. 811 (=A.D. 755), an inscription of which date recording the erection and the excavation of the temple and the reservoir respectively was found there by Col. Tod.² Later on, the reservoir being damaged was repaired by Mahārāṇā Kumbhā.

In vv. 55-57 we find the description of **Kumbhasvāmin** now popularly known as Kumbhāśyāmāji, whose temple was erected on the fort of Chitor by Mahārāṇā Kumbhā in V. S. 1505 (=A.D. 1448) and styled after his own name. The temple was originally dedicated to Varāha or the Boar incarnation of Viṣṇu as mentioned here (v. 56), but nowadays Viṣṇu in his ordinary form is here worshipped. The temple Kumbhasvāmin to which belongs the present inscription, is not to be confused with the monument under description, for, the former was erected not at Chitor but at Kumbhalgarh and was later in date. Kumbhā evidently erected two temples dedicated to the same god on both the prominent forts of Mewār.

Vv. 58-68 contain the description of the country of **Mēdapāṭa** (Mewār), mentioning in general terms its cities, rivers, hills, lakes, gardens, people, etc.

Lastly is mentioned in prose the **date** of the inscription which is **Monday, the fifth day of the dark half of Mārgaśīrsha in Śaṁvat year 151[7] and Śaka year 1382**, corresponding to A.D. 1460, Monday the third November, taking the month to be Pūrṇimānta. At the end of the first slab we are asked to consult the second slab for further description.

Of the **second slab**, we are in possession of a very small fragment as already stated, which is of no avail for our present purpose. It can, however, be concluded that it must have contained the description of some other important places of Mewār, for we find the central portions of the initial four lines contained in that fragment to be identical with the initial portion of an independent description of Chitrakūṭa extending over a good number of verses, found in another unpublished inscription from Kumbhalgarh whose first slab is preserved in the Victoria Hall Museum which seems to contain in an abridged form all that is found in the first and the second slabs of the present inscription with the same date. The second slab contained fifty-two verses (69-120).

As to the **contents** of the **third slab** we find that it opens with the description of Mahārāula śrī-Bāpā which extends over six verses (121-126) on this slab. Vv. 121-122 mention **Hārītarāśī**, but much of their text is now lost to us. In v. 122 mention has been made of a person whose surname (*apara-nāmadhēya*) reads in the mutilated text as [śrī] . . [ya]ku[bja] who appears to be the father of Hārītarāśī. What little is, at present, preserved to us of this verse

¹ *Rājaputane ka Itihāsa*, Fasc. I, p. 354.

² *Annals and Antiquities of Rājasthān*, Vol. III, p. 1823 (W. Crooke's ed.).

clearly calls Hārītarāśī a *dvijendra* or the best of *dvijas*. We cannot, however, fully believe in it for the date of the present record, as compared to that of the sage under description, is much later; but we can at least believe that at the time of the composition of the record, he was regarded as of Brahmin origin. Rai Bahadur Ojhā's contention that he was an ascetic of the Nātha order¹ does not necessarily contradict the present description, for he, born as a *dvijendra* or the best of *dvijas*, i.e., a Brahmin, might later on have accepted that order.

From v. 123 properly begins the description of Bāpā who is there said to be a *vipra* meditating on the feet of Hārītarāśī who bestowed upon him the kingdom of Mewār (vv. 124-25), and to have migrated to Mewār from Ānandapura. Verse 123 of this slab is also found in Rāval Samarsimha's inscription² at Chitor of V. S. 1331 (=A.D. 1274) located in the western wall of the northern gate of the Mahāsati enclosure. In the Princes' chapter of the *Ēkalinga-māhātmya* we have another verse of the same import composed in a different metre, originally found in the Āṭapura inscription³ of Śaktikumāra of V. S. 1034 (=A.D. 977). The only difference between the two verses is that the former mentions Bāpā and the latter Guhadatta in precisely the same terms. Now, in the former record of V. S. 1331, Bāpā is mentioned as the *Purāṇa-puruṣa* or the progenitor of the family and Guhadatta or Guhila as his son (the same order being followed in almost all other records later to it including the one under consideration); while the latter record of V. S. 1034, which is earlier in date, speaks of Guhadatta as the founder of the family and Bāpā as one of his descendants. This shows that already in the thirteenth century people had forgotten what their predecessors knew a few centuries ago about the genealogy of the ruling family. One point, however, viz. these rulers being described as *vipra* or *mahī-dēva*, is common to both earlier and later records. Guhadatta's description as *mahī-dēva* in the Āṭapura inscription referred to above led Dr. D. R. Bhandarkar, while editing the record, to conclude that Guhadatta was a Nāgar Brahmin of Vaḍnagar in Gujarāt and that the Udaipur dynasty had a Brāhmanic origin⁴. But instances in inscriptions where the scions of this dynasty are described as *Kshatra-kshētra* (v. 6 of the same Āṭapura inscription)⁵, *Kshatriyavamsa-manḍana-maṣi* (v. 5 of the Śringī-ṛishi inscription)⁶, etc., are in no way wanting as Rai Bahadur Ojhā rightly points out⁷. The use of such terms as *vipra* or *mahī-dēva* in their connection seems to have some bearing on their habits which they might have acquired through such association as mentioned in certain bardic chronicles⁸, and not on their blood. There are, again, epigraphs of various dynasties in which the ruling princes are described as born in *Brahma-Kshatriya-kula*⁹ which simply hints at their being possessed of both divine and martial virtues, by habit and blood respectively. So also an inscription of the tenth century from Chāṭasū in the Jaipur state describes prince Bhartṛipaṭṭa of this very Guhila dynasty as *Brahma-Kshatr-ānvita*¹⁰, hinting thereby at the possession of both the virtues mentioned above.

Next is given the account of Rāula śri-[Guhā]datta (vv. 127-33). He is described as the son of Bāpā and it was after him that the dynasty came to bear the title *Guhila*. He, as has already been noticed, was really the founder of the dynasty and thus an early predecessor of Bāpā. Nothing remarkable of him is mentioned here except that he had a son Lāṭivinōda¹¹ by name who

¹ *Rāj. Itihā.*, Fasc. I, p. 337.

² *Indian Antiquary*, Vol. XXXIX, p. 191.

³ Above, Vol. XXIII, pp. 234 ff.

⁴ *Muhapōta Nainasi's Kāṭṭa*, p. 10.

⁵ Above, Vol. I, p. 307.

⁶ Above, Vol. XII, pp. 13-17.

⁷ *Bhās. Inscr.*, pp. 74-78.

⁸ *Ibid.*, p. 190.

⁹ *Rāj. Itihā.*, Fasc. I, pp. 378-80.

¹⁰ Whether *Lāṭivinōda* is a proper name or simply an epithet is also doubtful, yet here it seems to have the plausibility of being the former.

was called as such due to passing his days in enjoyment with ladies of the Lāṭa country. No prince of this name has been found mentioned in any of the inscriptions of the dynasty so far discovered. In A.D. 1869 General Cunningham had found some 2,000 silver coins at Agra¹ bearing the legend *Sri Guhila* which he attributed to Guhadatta.

Then we have the description of Rāula śrī-Sh(Kh)ummāṇa (vv. 134-37). He is said to have weighed himself against gold in company of his wife and children, and given away the precious metal in charity. In vv. 136-37 is mentioned his far and wide conquest (*dig-jaya*) of various countries, viz., Aṅga, Ba(Va)ṅga, Kaliṅga, Triliṅga (Telugu country), Surāshṭra, Chōḍa, Draviḍa and Gauḍa. This description is not free from exaggeration, but the martial spirit with which the name of Khummāṇa is associated in Mewār even to this day may point to some truth therein.

It may be mentioned here that the description of the foregoing three princes, viz., Bāpā, Guhadatta and Khummāṇa as found in this record contains no chronological truth.

We now come to the most important and also the original portion of the whole inscription called *Rāja-varṇana*. At the very outset it is professed that this portion dealing with the genealogy of the ancient rulers of the family, has been prepared after studying many old *prāśastis* (v. 138). The first thing that draws our attention here is the title *Rāja-varṇana* which seems to have been borrowed from the *Ēkaliṅga-māhātmya* where a whole chapter extending over 204 verses is called *Rāja-varṇana*. Although much of this Princes' chapter of the *Ēk. mht.* is contained in the present record as already mentioned above, this particular portion, at least that preceding the description of Rāval Samarasimha, seems to be genuine and prepared with solemn effort. Here we have another proof of the priority of the *Ēk. mht.*, for, if it had been posterior to the present record as Rai Bahadur Ojhā thinks², that portion of the *Rāja-varṇana* under consideration which is original, dealing with the ancient rulers of the Guhila family whose chronology was even then regarded doubtful, would have been totally incorporated in the *māhātmya* being a result of very laborious researches as professed in v. 138 of the present record. On the other hand, it may be assumed that as the genealogy of the early rulers as given in the *Ēk. mht.* was not found to be trustworthy an attempt was made in the record under discussion to make it as authentic as possible.

Now we may take up the contents of this portion. In the family of Guhila was born a prince Bhōja by name. From him were born Mahindra, Nāga, Bappa and Aparājita (v. 139).

It may be noted here that the author has already mentioned Bāpā as the very founder of the family but now he takes him as the son of Nāga. Similarly he has described before Guhila or Guhadatta as the son of Bāpā, but here he evidently believes him to be the real progenitor of the family which he calls the *Guhila-varṇana*. This clearly shows the amount of labour bestowed on the present portion. From the Āṭapura inscription of V. S. 1034 (=A.D. 977) which gives a correct genealogy of the family from Guhila to Śaktikumāra, we learn that the son of Nāga or Nāgāditya was Śīla, and from the Kuṇḍēśvara temple inscription³ of V. S. 718 (=A.D. 661) we find that the father of Aparājita was Śīla, an inscription of whose reign dated in V. S. 703⁴ (=A.D. 646) has been found and is now preserved in the Rajputana Museum, Ajmer. Thus, we find that the term *Bāpā* or *Bappa* which is now universally believed to be not a proper name but simply a title, is either here accepted by the author as the title of Śīla, or he may have used it as an independent proper name, but in either case he has been clearly mistaken.

¹ A. S. E., Vol. IV, p. 95.

² *Rāj Itihā.*, Fasc. II, p. 619, n. 2.

³ Above, Vol. IV, pp. 29-32.

⁴ Above, Vol. XX, p. 92.

Then came Mahendra (II) and from him was born Kālabhōja. After him came in succession Sh(Kh)ummāpa, Mattaṭa, Bhartṛipaṭṭa and Allāṭa (v. 140).

The chronology as mentioned in this verse omits between the last two princes, the names of some five princes, viz., Siṃha, Khummāpa (II), Mahāyaka, Khummāpa (III) and Bhartṛipaṭṭa (II) mentioned in the inscription of V. S. 1054. This clearly shows that the author did not possess a copy of that inscription at the time of writing this portion. He seems to have studied only some later records such as the Chitor inscription of V. S. 1331, the Rānapura inscription of V. S. 1496, etc., which also he seems not to have studied carefully, for, the names of three princes out of five omitted here are to be found in both these records. It may also be mentioned here that *Bāpā* as a title is regarded by different scholars as belonging to the first three princes mentioned in this verse. Thus, Kavirāja Shyāmaladās takes the first prince of the verse, viz., Mahendra (II)¹, Dr. D. R. Bhandarkar, the third prince Khummāpa² and Rai Bahadur Ojhā, the second prince Kālabhōja³, to be Bāpā. Col. Tod, however, with the scanty material he had at his disposal, thought long ago that *Bāpā* was the title of Śīla.⁴

Then came Naravāhana and then Śalivāhana. After him was born Śaktikumāra and from him Arhv(b)āprasāda. Ambāprasāda had three brothers Nṛivarmā, Anantavarmā and Yaśōvarmā by name (vv. 141-42).

What is worthy of note here is the name Anantavarmā which is not found in any other record so far discovered. Likewise, the name of Śūchivarmā found in some of the other records is omitted here. Dr. D. R. Bhandarkar, therefore, is inclined to regard the former as identical with the latter⁵. Ambāprasāda is named Āmrprasāda in the Chitor inscription of V. S. 1331. Similarly Nṛivarmā and Yaśōvarmā are called Naravarmā and Kirtivarmā respectively⁶ in other inscriptions. These three brothers of Ambāprasāda mentioned above, also seem to have ascended the throne successively as they are mentioned in order of succession in a few other inscriptions.

Then Yōgarāja became the ruler of Mewār whose line did not obtain royalty although he himself fully enjoyed it (v. 143). This important fact of the deprivation of throne from the progeny of Yōgarāja is known from this inscription only and is mentioned nowhere else. Rai Bahadur Ojhā gives the reading of the last quarter of this verse as *tach-ckhā...[nō divam] gatāh*⁷, with his own omissions and additions and interprets that the line of this prince came to an end during his own lifetime and the throne thus passed on to Vairāṭa. He has omitted one syllable in the first word of this quarter which is distinctly visible on the slab as *śhā(khā)*. The intention of the Rai Bahadur in omitting the syllable seems to be to regard the first word as masculine plural ending in *ōnō*, presuming that the word might thus mean 'off-shoots of his family', for which he has also inserted *visarga* after *gatā* at the end to make it plural. But the text as visible on the slab, although partially damaged, clearly seems to be *tach-ckhāsh(kh)ā n-ō[ckhri(chckhara)yam] gatā* (ll. 20-21), which clearly shows that the line of this prince was cut off from the throne evidently due to some internal family feud and the lot finally fell on Vairāṭa, one of the progeny of Allāṭa. The word *apō* in the beginning of this verse also emphasises this conclusion, otherwise there is no justification for its use here.

¹ *Vira-vinda*, part I, p. 250.

² *Ind. Ant.*, Vol. XXXIX, p. 188.

³ *Raj. Itih.*, Fasc. I, p. 404.

⁴ *Rajasthān*, Vol. I, p. 270 (W. Crooke's ed.).

⁵ See his *List of Inscriptions of Northern India*, p. 380, n. 1.

⁶ *Raj. Itih.*, Fasc. I, p. 440.

⁷ *Ibid.*, p. 443, n. 2.

Thus **Vairāṣa** ascended the throne after **Yōgarāja** and was succeeded by **Haṁsapāla** after whom came **Vairisīmha** (v. 144). This prince erected a rampart round **Āghāṭa-pattana** (v. 145), the modern town of **Āhaḍ** near the city of **Udaipur**, also mentioned in inscriptions as **Āghāṭapura** or **Āṭapura**. He had twenty-two meritorious sons of whom one, a **narēndra**, was the most virtuous (v. 146). Unfortunately we do not find the name of this virtuous **narēndra** mentioned here who must evidently have succeeded his father **Vairisīmha**. In the **Bhērā-ghāt** inscription¹ of the **Chēdi** year 907 (=V. S. 1212 and A.D. 1155) and the mount **Ābu** inscription² of V. S. 1342 (=A.D. 1285), the son of **Vairisīmha** and grandson of **Haṁsapāla** is mentioned as **Vijayasīmha**, a copper-plate grant and a stone inscription of whose reign dated in V. S. 1164 and V. S. 1173 respectively have been found³. Thus, it can easily be understood that the prince who is anonymously mentioned here in v. 146 is none else than **Vijayasīmha**, and the author, due to his apparent ignorance, has not mentioned this name. In the **Rāṇapura** inscription⁴ of V. S. 1496, however, the name of **Vairisīmha**'s successor is given as **Virasīmha**; and **Rai Bahadur Ojhā** is inclined to accept him and **Vairasīmha** of v. 147 of the present inscription whom he regards as the son of **Vairisīmha**, as being identical with **Vijayasīmha** of the **Bhērā-ghāt** inscription⁵. He does not seem to have given due consideration to v. 146 of this slab which mentions **Vijayasīmha** in clear terms as **narēndra** though omitting his name, as already shown above. The present inscription appears to speak of **Vairasīmha** not as the son of **Vairisīmha**, but as his grandson unless *tasmāt* in v. 147 is meant to refer to **Vairisīmha** which from its position and the construction seems improbable. This fact is overlooked also by **Dr. D. R. Bhandarkar** who professes to have taken the names of princes of this dynasty after **Śālivāhana** from this record⁶. It thus becomes almost settled from this epigraph that **Vijayasīmha**'s son was **Vairasīmha**. This is corroborated by a small inscription which I had found engraved on the pedestal of the **Haṁsapāla** image at **Padarāḍā** which mentions **Virasīmha** as the son of **Vairasīmha**. The date of that inscription, however, presents some difficulty. I, therefore, leave this point here for further investigation. For the time being, this portion of the chronology has to be regarded as uncertain.

Thus, we find that **Vijayasīmha** was probably succeeded by **Vairasīmha** and from him was born **Arasīmha**. His throne was occupied by **Chōḍa** (v. 147). **Chōḍa** had an elder brother named **Vikramakēsari** whose son was **Raṇasīmha** (v. 148).

Chōḍa is also called **Chōḍasīmha** in the **Rāṇapura** inscription and nothing more is known of him and his predecessor from any other epigraph. **Vikramakēsari** is here mentioned as the elder brother of **Chōḍa**, but in the **Ābu** inscription of V. S. 1342 he is mentioned as the son⁷ of **Chōḍa** which seems to be more probable. Nothing is mentioned here about **Raṇasīmha**. The *Ēkalīṅga-māhātmya*, however, attributes to his reign the splitting up of the ruling family into two divisions, viz., the *Rāval* (senior) and the *Rāṇā* (junior), ruling over **Chitor** and **Sesodā** respectively. Although our author has sometimes closely followed the *Ēk. mht.*, he has, however, not borrowed the portion dealing with this division, evidently because his object here was to prepare a chronological list of the princes of the main branch who really governed **Mewār** as a whole. He, as a matter of fact, is quite cautious in distinguishing the princes of the one branch from those of the other (as

¹ Above, Vol. II, pp. 10-13.

² *Bhāv. Inscr.*, pp. 84-87; *Ind. Ant.*, Vol. XVI, pp. 347 ff.

³ *Rāj. Itih.*, Fasc. I, pp. 445-46; *Bhandarkar, List*, Nos. 176 and 191.

⁴ *Bhāv. Inscr.*, pp. 113-15; *An. Rep.*, A. S. I., 1907-08, pp. 214 f.

⁵ *Rāj. Itih.*, Fasc. I, p. 444, n. 3.

⁶ *List of Inscriptions of Northern India*, p. 388, n. 7 and p. 389.

⁷ *Bhāv. Inscr.*, p. 86.

will be seen later on), which knowledge he appears to have derived from a close study of the *Ēkalīnga-māhātmya*.

Raṇasīnha was succeeded by *Kaśīrasīnha*, the younger brother of *Māhārasīnha* who evidently predeceased his father. Then *Sāmantasīnha* became the ruler of Mewār (v. 149). Nothing beyond the names of these princes is known from the present epigraph.

Sāmantasīnha was succeeded by his brother *Kumārasīnha* who turned out of Mewār one *Kitū* who had somehow taken hold of the country (v. 150). He also made *Āghāṭapura* his own by acquiring the favour of the ruler of Gujarāt.

Kitū whom *Kumārasīnha* had driven out of Mewār was the third son of *Ālhaṇadēva*, the *Chauhān* ruler of *Nāḍōl* in *Mārwār*. He was brave and ambitious and had acquired the dominion of *Jālōr* from the *Paramāras* through his own might, and had become an independent prince. He was the founder of the *Sonagarā* branch of the *Chauhān* race¹. In the inscriptions and the copper-plates of the *Chauhāns*, his name is mentioned as *Kirtipāla* but he was better known as *Kitū*² in *Rājasthān*. He seems to have attacked Mewār and taken hold of it in the reign of *Sāmantasīnha*, the predecessor of *Kumārasīnha*, when the former had become weaker owing to being at regular war with the rulers of Gujarāt in order to regain his dominions gone in their possession.³ When *Kumārasīnha* succeeded his elder brother *Sāmantasīnha*, he practically seems to have nothing to govern except the fort of *Chitor* which the latter seems to have regained from the ruler of Gujarāt through hard struggle. One of the two 'princeships' (*nṛipatvē*, v. 151) which *Kumārasīnha* is here stated to have gained was that acquired by expelling *Kitū* out of Mewār; the other was gained by recovering the ancient capital of *Āghāṭapura* which still remained in the possession of the rulers of Gujarāt.

Āghāṭapura was lost to Mewār as early as the first half of the eleventh century of the *Vikrama* era, having been attacked by *Vākpatirāja* (*Muñja*), the *Paramāra* ruler of *Mālwā*, in the reign of *Śaktikumāra*, as known from v. 10⁴ of the *Hastikundī* inscription of V. S. 1053 (=A.D. 997). Since then it became a *Paramāra* dominion along with the famous fort of *Chitor* which also seems to have been annexed thereto by the same prince, where used to live the celebrated *Paramāra* prince *Bhōja*, the son of *Sindhurāja* and the nephew of *Muñja*, who built there the great *Tribhuvanānārāyaṇa* temple (now popularly known as that of *Samiddhēsvara* and *Mōkalaji*), so called after his *biruda* of *Tribhuvanānārāyaṇa*.⁵ This *Paramāra* dominion of Mewār subsequently passed in the hands of the *Chaulukya* rulers of Gujarāt in the reign of *Jayasīnha Siddharāja*, who, after a hard struggle extending over a period of twelve years defeated *Naravarman* and his son *Yaśovarman*, the *Paramāra* rulers of *Mālwā* and brought the *Mālwā* dominion, including *Āghāṭapura* and *Chitor*, under his own control⁶. The rulers of Gujarāt enjoyed an uninterrupted authority over both these important localities of Mewār for a long time, when *Sāmantasīnha* of Mewār, the elder brother of *Kumārasīnha* attacked the ruler of Gujarāt who is supposed to be *Ajayapāla*, to regain his lost citadels. There is no explicit mention of this fight in any of the records so far discovered, but we find an indication of it in the *Ābu* inscription of V. S. 1287 (=A.D. 1230)⁷, where the ruler of Gujarāt is stated to have been assisted by *Prahlādanadēva*, the younger brother of *Dhāravaraha*, the *Paramāra* ruler of *Ābu*. Through this fight *Sāmantasīnha* appears to have acquired the fort of *Chitor*

¹ *Rāj. Itih.*, Fasc. I, p. 452 and *Bhandarkar's List*, p. 382, n. 8.

² *Rāj. Itih.*, Fasc. I, p. 452.

³ *Ibid.*, p. 451.

⁴ Above, Vol. X, p. 20.

⁵ *Rāj. Itih.*, Fasc. I, pp. 435-36.

⁶ *Ibid.*, p. 437.

⁷ Above, Vol. VIII, p. 211.

from the Chaulukya Ajayapāla, but had been unable to take back Āghātapura, which task was ultimately carried out by his younger brother Kumārasimha as mentioned here. He was succeeded by **Mahāsimha** (v. 151) who is mentioned in other inscriptions as Mathanasimha.

Mahāsimha (Mathanasimha) was succeeded by **Padmasimha**, a prince of great valour whom people even now remember for his manifold merits (v. 152).

Next we come to the description of Rāula śrī-**Jayasimha**, also called **Jaitrasimha**. Though a fresh title is given to the portion dealing with this ruler it has to be regarded as a sub-division of the *Rāja-varṇana* which is still continued. This prince is stated to have governed the four territorial divisions, viz., Chitrakūṭa, Āghāta, Mēdapāta and Vāgaḍa ; and no prince on the surface of the earth is said to have ever thought of humbling his pride (v. 154). He held his court at the capital of **Nāgharada**, the modern Nāgdā near Eklīngajī (v. 155).

Mēdapāta as mentioned here seems to have comprised the rest of Mewār excluding Chitor and Āghātapura, both of which are regarded as forming two different divisions. Vāgaḍa, which is described here as the fourth division, is the country to the south of Mewār, now forming two different states, viz., Dūngarpur and Bānswārā.

Rāula śrī-**Tējasimha** (vv. 158-159) is spoken of next. Nothing beyond his name and a poetical description of himself is given here. It may be noted that the portion dealing with this ruler has got a new title and a colophon, and has thus been made an independent description although apparently under *Rāja-varṇana*. The poet has evidently not been able to maintain a strict uniformity in the classification of his *varṇanas*.

The account of Rāula śrī-**Samarasimha**, the son of Tējasimha, which comes next extends over seventeen verses (vv. 160-176). It is worthy of note that the portion covered by these seventeen verses is nothing but a reproduction of the corresponding portion of the Princes' chapter of the *Ēkalinga-māhātmya*, in the same order. It has already been stated by me that the latter had been compiled prior to the composition of the record under consideration, borrowing verses from many old inscriptions and arranging them sometimes without the least discrimination. This being so, the present description of our record (being nothing but a copy from the *Ēk. mht.*) has naturally come to have certain verses (particularly v. 168), which, properly speaking, have no bearing on **Samarasimha**. Nothing of any historical importance is mentioned here of this prince. Simply his valour, munificence and such other virtues are poetically described. His erection of a small temple dedicated to Śiva called Dhārēśvara at Eklīngajī, however, finds mention in v. 167. The remaining verses of the sub-section, borrowed as they are from other inscriptions through the *Ēk. mht.*, are primarily found in connection with the other princes of this line. In v. 176 which is the last dealing with **Samarasimha**, he is stated to have gone to heaven having appointed **Ratnasimha**, his son, for protecting the fort of Chitor.

The last ruler recorded on this slab is Mahārānā śrī-**Lash(kh)amasi** whose account is continued on the fourth slab. The author here clearly distinguishes Lakhamasī by calling him *Mahārānā* from the foregoing princes who are styled *Rāula*, and seems to have critically studied the *Ēk. mht.*, particularly the portion dealing with the division of the family. He has here deliberately omitted the description of all the Rānās found just after that of Rāval **Samarasimha** in the *Ēk. mht.*, and has taken into account only one of them, viz., Lakhamasī who, although not a crowned prince of Mewār just like others of his branch, was conspicuous by his presence with his seven sons, as a gallant defender of the fort when Chitor was sacked by Alā-ud-dīn Khaljī in A. D. 1303. In v. 177 he is stated to have bravely defended the fort as well as the honour of the family which had been cast in a critical situation when **Ratnasimha**, the ruling prince, had fled (*gatē*, v. 177) from the field of battle in a cowardly manner (*kāpurushair=vimuktām*, v. 177).

This inscription does not speak of Ratnasimha as having bravely fought and died in the battle-field, as Rai Bahadur Ojhā thinks¹. This battle is here stated to have continued for full one year (*samvatsaram*, v. 179) before the Muhammadans could capture the fort, while the Muslim historians reduce this period to half its length, i.e., six months². I really could not understand why Rai Bahadur Ojhā has omitted the word *samvatsaram* in his citation³ of this verse, which is visible on the slab plainly enough.

Lastly, Saka-vat 1517 is given as the date of the inscription. Other particulars of the date are not given on this slab as on others, probably for want of space.

Nothing can be said definitely with regard to the authorship of the inscription until the last (i.e., the fifth) slab is brought to light. Rai Bahadur Ojhā is, however, inclined to regard the author of the Tower of Victory inscription, Mahēsa of Dasapura (Dasrā) ~~to be~~ to be the author of this inscription also, on the ground of the common text found in both these records⁴. But the occurrence of some common text in two records does not necessarily imply the identity of authorship, for some of the verses common in both these records appear to have been borrowed from other ancient epigraphs.

It hardly needs any mention that the present inscription belongs to the reign of Mahārāṇā Kumbhakarpa of Mewār whose description has been taken up towards the end of the fourth slab and must have been continued on the fifth. Though the main object which the inscription aims at recording, cannot be definitely ascertained till the last slab is discovered, it stands to reason that it recorded the erection of the Kumbhasvāmia temple at Kumbhalgarh.

TEXT.⁵

First Slab.⁶

मकुन्दिका १

- 1 श्री । सखि [१^०] श्रीवैजयन्तादात् । (1) श्रीवैजयन्तीप्रसादात् । श्रीएक[सिंह-
प्रसादात् । अथ श्री[श्रीः] [१^०] — — — सुखमादमीतु जगतां यस्वाङ्घ्रिपीठे
सुखंदासुखिदमासिमीसिखिसुखप्रमदोपिते । सिद्धासुखंउचो दिग्गभिर्भ-
2 केव[चि]तामभिर्दत्तेकासु सु[ह]सपचविषया [दि]वसिगतां प्री ॥१^० [संवीद^०][र]:
प्रयत्नास्तुलां सुदं वो वासोमुचिचित्तम् प्रथिमं विदुः । कयो मवा-
सुतमय) सुसु मोदकोयचितं नगर्तं निरिजानक-

¹ *Raj. Itih.*, Fasc. I, p. 484. [Mr. Vyāsa's interpretation seems far-fetched. *Gatī* may mean 'having died'.—Ed.]

² Briggs' *Firishā*, Vol. I, pp. 353-54.

³ *Raj. Itih.*, Fasc. I, p. 484, n. 2.

⁴ *Ibid.*, Fasc. II, p. 632.

⁵ Transcribed from the original stone slabs.

⁶ A portion of the text now missing on these slabs has been restored from other records. We shall, for the sake of convenience, call them in the footnotes by the following abbreviations: the Chaulukya Kumārāpāla inscription of V. S. 1207 at Chitor (above, Vol. II, pp. 422-24)—A; the first slab of the Chitor inscription of V. S. 1331 (*Bhās. Inscri.*, pp. 74-77 and Cunningham, *A. S. R.*, Vol. XXIII, pl. XXV)—B; the Samādhiśvara temple inscription of V. S. 1485 (above, Vol. II, pp. 410-21 and *Bhās. Fascra.*, pp. 96-100)—C; the *Princes' chapter* of the *Ēka-koṭya-Mādhya* of the time of Kumbhā (a fragmentary manuscript copy of which I have found in my father Samskrit Vyāsa Vishnu Ram Śāstrī's collection)—D; the first slab of the Tower of Victory inscription (Cunningham, *A. S. R.*, Vol. XXIII, pl. XX)—E; and the later *Ēk. māt.*, of the time of prince Rāi Mal (a manuscript copy of which written in V. S. 1754 I have also found in my father's collection)—F.

⁷ Indicated by a symbol.

⁸ Metre: *Śārdūlavijīta*.

३ * वङ्गभूमौ ॥ [२] ¹ त्रैलोक्यातुलरचनैकसूत्रधार ([कल्प]) ॥ १ ॥ प्रथयतु व ([पिनाकपा*] -
 यत्प्रतिप्रवक्ष्यधियो यदीयनाम्ना सर्वार्थान्ननुजगणाः क्षणात्प्रभन्ते ॥ ३ ³
 कपोलघोदं चक्षदमधुरतालुध्वमधुपस्फुरद्-

4 जागीतिः अवष [पुट] तालो गजसुखः । चलत्कु (च्छुं) डा [दंडा*] ⁴ कालितकल [कंठः प्रथयता*] ⁴-
 श्चदं विश्वक्षुचं त्रिभुवनमहामंडपविधौ ॥ [४] ⁵ कुटिलासरित्समीपे त्रिकूटगिरि-
 गहनभूषिणी नित्यं (त्यम्) [1*] वाङ्कितफलप्रदा-

5 त्रौ देवी श्रीविंध्यवासि [नी] जयति ॥ ५ ⁶ उद्यदिनद्युति [भासि*] [कि] रीटां तुंग \cup — \cup
 \cup — \cup \cup [यु] क्तां (क्ताम्) । स्मेरमुखीं वरदां कुशपाशाभौतिकरां प्रभजे
 भुवनेशीं (शीम्) ॥ ६ ⁷ जयति जगत्त (च) यनाथो जगतीपतिपूजितस्मदा शंभुः [1*]

6 वाङ्कितफलप्रदोऽत्र श्रीमा [नि] त्वेकलिंगाख्यः ॥ ७ ⁸ इन्द्रः [स*] र्वसुरेश्वरः [क्त] [तयुगे भक्त्या
 वमारध*] ⁹ यज्ञेचायां [स] कलाभिलाषफलिनी धेनुस्तथा ह्यापरे । नागेशः किल
 तच्चक (कलियुगे हारीतनामा मुनिस्सोयं सर्व-

7 जगद्भुर्विजयते श्री ¹⁰ एकलिं [गप्र] भुः ॥ ८ ¹¹ जयत्येक [श*] ¹² [र] ाघातविदारि [तपुरत्रयः । धनु-
 रैराणां धौ*] ¹³ [र] यः ¹⁴ पिनाकी भुवनत्रये ॥ ९ ¹⁴ त्रैलोक्यं त्रिपुरांतकोवतु सदा
 यक्षी ¹⁵ लिमूले जटाजूटाचिं (परिपिंजरे परिगता भात्युच्चकै-

8 जाङ्गवी । कर्पूरामलपट्टिकेव निहिता [जांबू] नदे भाज [ने] [है] माद्रेरुदिते [व]
 \cup — \cup \cup — — — \cup — — \cup — — \cup ॥ १० ¹¹ क्वचिदलिपटलाभः काल-
 कूटासु (नु) वेधात्क्वचिदमलतराभिर्भूतिभिः खेतकायः । विमल इव जलौघो यामु-

9 नः स्वार्धनश्च प्रष्टदतु दुरितं वो नीलकंठस्य [कंठः ॥ ११ ¹⁶ ज] य देवि जगन्ना [तः
 \cup — । विदधा] नाननं दिष्ट्या प्रण-
 तात्परसंसु (नु) ते ॥ १२ ¹⁴ विष्णो (का वल्लभा स्वात् किमु ननु गदितं वर्ष-
 संवेत्तिवीर्यं किं वा चार्थेष्वयं

³ This verse is no. 1 in E.

¹ Metre : *Vasantatilaka*.

² Metre : *Praharashipi*.

³ Text within these brackets is restored from E where the v. is no. 2. Here also the text is much mutilated.

⁴ Metre : *Sikharipi*.

⁵ Metre : *Giti*.

⁶ Metre : *Dōdhaka*.

⁷ Metre : *Aryā*.

⁸ Text within these brackets is restored from v. 39, Ch. X of F.

⁹ Sandhi is not observed here.

¹¹ Metre : *Sārdulavikriḍita*.

¹² Text within these brackets is restored from v. 44, Ch. X of F.

¹³ The *viaarga* seems to have been added later on and hence is very faint.

¹⁴ Metre : *Anushṭubh*.

¹⁵ The vertical stroke of the *au* sign in *mau* is very faint and seems to be a later addition.

¹⁶ Metre : *Mālinī*.

- 10 वा भवति निशि परं किं च रूपं तदाच । किं सातत्याभिधायि स्फुरति
ननु पदं [त्रे]खसि से]वका[नं दा]न[व्या]मी-रका[यं] वा वदत मतिमता
कुम्भकर्षाय रात्रे¹ ॥१३² इतो विनोतु नो लीनीमीनो धीनो बु(ब)नोपि
नो³ । विनोदनी मनोधा-
- 11 [न]ीहीनोन्नानो न नोदनी⁴ ॥१४⁵ इत्यामीःप्रकरचं ॥ अथ [चि*]कूटवर्षनं ।
शिशुरेषु पुष्पगुहमिस्तवभि[स्सा]दुपत्यकासु विमलैः सखिषैः । सुदुकुंजमुंजदलि-
भि⁶र्ब⁷लिभिर्दिरदैस्त्रिकूटशिशुरौ प्रयति ॥१५⁸ इंदिरारचितचारुमंदि-
- 12 रा हेमभूमिमवमल्य तामपि । विंध्यवासवचिरेत्तिकूटि]नं स्त्रीमि किं कि[म]परं
तमुत्तमं(मम्) ॥१६¹⁰ यच मृगविहारिहोर¹¹ हरितारहोत्यस्योत्सवसंज्ञकोत्तरभूरिभाभिर-
जनि स्वर्णप्रयागभ्रमः । चिचं तच विलोकयन्निरमि[तं] चेतं चिकूटा-
- 13 चले नानायासवतापि दुर्लभतरा मुक्तिर्वनैराप्यते ॥[१७]¹² इति चिकूटवर्षनं ॥
अथ कुटिलावर्षनं ॥ पातकविमतविनाशकशंकरतरवारिनिर्मला कुटिला ।
सुरसरिदिव शिवसुपनतमाराधितुसुपगता जयति ॥१८¹³ क्वचिहोना मौ-

¹ Better read *matimatāsh* as qualifying *śrāghāsh*.

² This verse, strictly speaking, should go to prince Kumbha's description, but being benedictory in nature it seems to have been included in this *prakaraṇa*. The solution to the riddle contained in this verse appears to be श्रीरसु च्चदा सदा.

³ Metre : *Śraḡdhara*.

⁴ Read *naḥ*. The intentional change of *visarga* to medial *ḥ* at the end of both the halves of this verse appears to be for the sake of alliteration.

⁵ The meaning of this verse appears to be as follows :—

विनोदनी इति वीना चन्द्रानां श्रीनिवासां पवित्रां वा नोदनीः क्षेत्रे कर्मसु प्रेरकाः इतः स्वयं । मनी-
षांनः सिद्धिदावकलेन चर्चयित्वा मनसः पीयूषः नः नक्षत्रः । चहीनी न हीन इति सर्वैर्बर्षसुमनः, अथवा
चर्चः काखियस इतः प्रासा ईतः एलंश्याः इतः पतिः कृष्णरूपी विष्णुत्वर्थः । चन्द्रानी न चर्चात् परम-
चन्द्रानाम्, — ही नक्षी — प्रकृतार्थे — दृढयतः, — एवंभूती धीनः शिवा मतीनां इतः खानी वीपतिरित्यर्थः । नोदनीः
जीवनस्य अये प्रापकः वनीपि, अपिः समुच्चयार्थः, वी वायुः नः सकलप्राचिभिः सुतः, चस ववाही नसेति
विशेषचसमासः, सकललोकप्रमत्साभिरानी जीवनसमेधयिता च वायुरित्यर्थः । एष सर्वोपि धीनः चाभिसुख्येन वर्त-
मानः सन् नः चक्षान् चन् ऋटिति चिनोतु मंत्रसाक्षिप्रदानेन प्रीचयतु इत्यर्थः ।

⁶ Metre : *Anuśubh*.

⁷ The syllables °*d=alibhi* which were at first omitted by mistake are later on engraved above the line in smaller letters.

⁸ The *r* over *ba* seems to have been engraved later on in a very narrow space.

⁹ Metre : *Pramitāksharā*.

¹⁰ Metre : *Rathōddhatā*.

¹¹ The word *kira* primarily means 'a diamond', but it is here used in the sense of 'white' which it may mean secondarily.

¹² Metre : *Śārdūlavikrīḡita*.

¹³ Metre : *Aryā*.

- 14 मम मकरमहती मध्यजगती पतत्तीरं नीरं तटविट[पि]नो वीतविटपाः । अशक्ते¹ संमक्ते²
नटति कुटिलं म]ध्यनिकटे ततो जाता मन्ये त्रिदिवसरितोऽस्या³ कुटि-
लता । १८⁴ इति कुटिलावर्षनं ॥ अथ विंध्यवासावर्षनं ॥ महेशमोहनं
मो-
- 15 इतमोनिर्व्वीसनं महः । गुंजापुंजकृतोत्तंसं विंध्य]वासमुपास्महे ॥२०⁵ इन्द्रनीलकुल-
मञ्जुलद्युति[र्त्नी]या दलितद्वैत्यसंहतिः । सच्चिकूटभुवि चारुहासिनी चंडिका
जयति विंध्यवासिनी ॥२१⁶ धावद्दीर्घ(ध)नुर्धरैरपि महाकुंता-
- 16 सिविचासिभिर्व्वीरैर्हानवपुंगवै ऋ परिवृतं सं]ग्रा]मरंगोद्धतं(तम्) । आ[क्रम्याव]टुमंङ्गिणा
समदहयोद्दामशूला[न]लज्वालाभिर्भ्रमिषं जगति सततं सा विंध्यवासावतु ॥२२⁷
इति विंध्यवाभावर्षनं ॥ अथ श्रीएकलिंगवर्षनं ॥ श्रीवाटे मेदपाटे
- 17 परिहृतकपटे प्रोच्चकूटे चिकूटे हारी हारीतरा[शि]रग[णि]ततपसा शंभुराविर्ब[भूव] ।
यस्वाद्यापि प्रसादादधिगतयशसो बप्पवंशि [न]रिशा निर्व्वैरं भूमिभारं भुजभुज-
मफणामंडलैरुह⁸ इति ॥२३⁹ काशीभूमौ विकाशी न भवति न गि-
- 18 रो राजते राजतेऽन्यो लंकांकारभूयं न वहति न गतः शोणिते¹⁰ शोणितेपि ।
इत्वे[कैकं] — — ि.० ० ० ि.० रे संज्ञयेवादिद्विः प्राप्नोतिद्विकूटे
प्रमथपतिरसावेकलिंगाङ्गयोस्ति ॥२४⁹ इति श्रीएकलिंगवर्षनं ॥ अथ इन्द्र-
- 19 तीर्थभोजसरोवर्षनं ॥ विराजते तत्र च पूर्व्व[सं]श्रितं सरस्वरेन्द्रस्य शशांकसुंदरं-
(रम्) ॥ श्रीभोज[भूपे]न सु[कितु¹¹मंडि]तं विधाय यज्ञोजसरः स्फुटीकृतं(तम्) ॥२५¹²
रत्नप्रदानसमये तु मया विषेण संभावितोयमिति भोजतडागदंभात् । भीतस्त-
- 20 रंगचमरैरमरप्रवीरं संवीजयन्¹³ज(ञ्ज)लधि[रा]विरभूत्किमत्र ॥२६¹⁴ तीरवीरुधि मरालवा-
लि[का] मंजरीमधुकमा[धुरी]जुषः । संस्पृसं(शं)त्यपि न धूलिधूसरं केसरं
सरसि भोजसंज्ञके ॥२७⁶ सरसी सुरेशदिशि शंकर¹⁵तो विम-

¹ Read *abaktē* (genitive singular).

² Read *amsaktēr*—(ablative singular in *hēu* or cause).

³ Read *saritō*—*syāh*.

⁴ Metre: *Śikharīṅī*.

⁵ Metre: *Anuśṭubh*.

⁶ Metre: *Rathōddhātā*.

⁷ Metre: *Śārdūlavikrīḍita*.

⁸ There is a medial *ē* stroke on top of the syllable *ava*, which is superfluous.

⁹ Metre: *Sragdharā*.

¹⁰ This word as qualifying *Sōnita* or *Sōnitapura* (beyond), the city of *Bāṇāsura*, a great devotee of *Śiva*, is used in the indicated sense (*lakṣyārtha*) of *anurakta* meaning 'devoted'.

¹¹ The word *kētu* here means 'shape' or 'form'.

¹² Metre: *Upajāti*.

¹³ *Sandhi* is not observed here.

¹⁴ Metre: *Vasantatilakā*.

¹⁵ The syllable *ra* has a superfluous *prishtha-mātrū*.

21. सैरनस्यकामलैश्चक्षितैः । श्रवणाभिपन्नमित्त-भातिलरामिहः मेदमाटण्णती[सु][व*]-
तेः ॥२८^१ इति इन्द्रतीर्थभोज[सरोव]र्षणं ॥ अथ कामधेनुवर्षणं ॥ चक्री
चार चकार चिञ्चरजतिं कञ्ची विशाखानतिं इभारंभसुपाक्षितं
22. परिणुतिं कर्तुं विरंची इचिं(चिम) । यस्यां विंध्यगिरिभिकूटकुहरोदंषष्चिवारा-
धनस्फीतो(ता)[स्र]ल्लक्ष्मणाणि सा तनुमतो चेमुर्धि[नोतु] नि[स्र] ॥२९^२ उपास्य
गुहकंदरकुहरसंघरं शंकरं जनानां जनतैतलादिह हि कामधेनुर्दिव-
(वम्) । न
23. शेटमस्यचंद्रिभाधवलदुग्धपाराभरैः [सु]टैरधिधराधरं कथमभावि विंध्यापले ॥[१]३०^३
इति कामधेनुवर्षणं ॥ अथ तच्चकवर्षणं ॥ उ[र्वीमं]ल्लभमाविभिय सुतला-
दाह त्रिकूटपले संयम्य लसुमापतिं परिगतो मे-
24. जे भुजंगाधिपः । तेनालीकित एव ना[म]नगरं निर्माय विप्रय तइत्वा(चा)
सन्निकञ्जी[र्त्ति]कैरवकुले चंद्रायते तच्चकः ॥३१^४ शंकरं परिषचार तच्च[क]:
स त्रिकूटधरि(र)शीविहारिचं(चम्) । पश्य तत्फलमनेन कथसा चारहा-
25. र इव सोपि धार्यति ॥३२^५ क्षमसादह[त य]: धरीक्षितं भूपमप्रतिमयद्वरधितं-
(तम्) । त[स्र] श्रेष्ठिमय किं प्रयस्यते तच्चकस्य सुतवैरदाहचं(चम्) ॥३३^६
इति तच्चक[वर्षणं] ॥ अथ धारेधरवर्षणं ॥ एकसिंमनिलयस्य सन्मु(सु)-
क्षं पा-
26. शिमी इरिति राजति हरः । संततं वि[पथ*][सु]मिभाहिनी वाहिनी शिरसि
येन धार्यते ॥३४^७ त्रिकूटगिरिकंदराकुहरवारिधाराभरैर्जटाघटमलपटैः शिरसि
एव संभूयते । यतैत मगसा धरं धरिकाञ्च तं शंकरं करोतु
27. सुकृती निजं चिदशवन्नभादुर्धभं(भम्) ॥[१]३५^८ इति* धारेधरवर्षणं ॥ अथ
वैद्यनाथवर्षणं ॥ योनादिर्षं परासुसुभ्र(भ्र)ति न वा वैद्येन संसाध्यते
वीरहृत्कलमूलपचविटपत्रातैरलं योजितैः । [तं] संसारमहानदं तनुमतामा-
मूलसु-
28. श्लेद्यन्मानध्यानमहीषधेन जय[तु] श्री*]वैद्यनाथो हरः ॥३६^९ अथिधिंध्यमंथ[क]-
रिपुर्विपुलं यद्गापयन्निययोऽस्यमुखीः । तदुपाचर्यचिदशभूमितस्यप्रतिवासिनाम-
खिलतापवर्ष(जम्) ॥[३]७^१ इति वैद्यनाथवर्षणं ॥ अथ वा(वा)-

^१ Metre: *Pramitāksharā*.

^२ The conjunct *ch* seems to be engraved later on.

^३ Metre: *Śārdūlavikrīḍita*.

^४ Metre: *Prihō*.

^५ Metre: *Rathōddhatā*.

29 **वेलावर्षनं** । धीरं नीरं कमलम[म]लं मंजुला वं[जुला]ली स्फोटं गीतं वृदु
 मंजुलिहं चीतशोकाच्च कीकाः । यत्रागाधे सरसरसितं जृंभते सारसानां
 काव्यां याव्यां दिग्मनु सरः शंकरात्तच्चकास्ति ॥३८^१ यदकारि^२ मोकल-

30 **वृपः** स[रीवरं ल]सदिंदिरानिल[य]राजिराजितं(तम्) । उपगम्य भालनयनस्तदा[श]यं
 जलवेसये अयति नापरं पयः ॥३९^३ हरभालभंगुरशिशुतिभिः कुमुदाकरं
 विकचमुदहति । द्विसे दिनेश्विविशेषि सरस्तदुप[चिकूट]-

31 **मतुलं** जयति ॥४०^४ [इति] वा(वा)[चे]लाववर्षनं ॥ अथ त्रिसमाधीश्वरवर्षनं ॥
 स्वा[चू(चू)]नां शकसंघतोभयचयः क्षेत्रेषु काश्यादिषु खैरं भक्तजनालये
 परिददेभौष्ट^५ समाध्वुत्वैः ।^६ क्लेयं किं परिचिंत्य दुर्गमवितं त्रौचित्रकूटं
 वृपैर्षो-

32 **घासो** शकघातिभिः स ज[यताद्दे*]वः समाधीश्वरः ॥४१^६ [मौ]ली प्रौढो जलीघो
 वसति हिमवपुर्वक्रदोषाकरोपि प्रोच्चस्त्रिग्धः कपर्दः कुटिलगतिपते^७ फूत्कतिः
 सत्कथानां(नाम) । ज्वालीघो दारदोत्योधिगलमिति शिवायुक्त्वमेत्या-

33 **इन्द्रो** दिग्घातश्चिकूटं विभव[म]भयर्दं द्राक् समाधीश[तां] सः^८ ॥४२^९ तस्मिन्
 देवः [स]र्वशोकैकनाथो वासं प्राप्तः प्रेयसीप्रौतिहृष्टः । इष्टे दत्ते भुक्तिमुक्तौ
 हृतं यः पुंभ्यो भति त्रीसमाधीश्वरः सः ॥४३^{१०} यस्व ध्वजं वीच^{११} पुमान्
 मनामप्यवेच-

34 **तीक्ष्णो** महिषध्वजं न । संपूजयेत्तं [ह]षभध्वजं यः प्रपूजयेत्तं गरु^{१२}डध्वजोपि ॥४४^{१३}
 तं दक्षिणेन प्रकटप्रभावा श्रीजङ्गुकान्याकलितस्वभावा । मंदाकिनौति प्रथि-
 तास्ति वापी यां सर्वथा पश्यति नैव पापी ॥४५^{१४} वापी परेर्यं मणिकर्षि-
 केव सज्ज-

^१ Metre: Mandākrāntā.

^२ This Passive Voice Aorist form of the verb in the Active Voice construction of the sentence is grammatically incorrect. It may have been used here for the sake of the metre.

^३ Metre: Mañjubhāshinī.

^४ Metre: Pramītāśharā.

^५ This *daṇḍa* being omitted at first was thinly engraved later on.

^६ Metre: Śārdūlavikrīḍita.

^७ Read -patē.

^८ There is a little obscurity in the arrangement of words towards the end of this verse. *Āpa* is to be connected with *Chitrakūṭam* and *samādhiśatām*, and *diśyād* with *vibhavam*.

^९ Metre: Śragdharā.

^{१०} Metre: Śālinī.

^{११} Read *vīkshya*.

^{१२} There is a medial *ē* stroke on *ga*, which is superfluous.

^{१३} Metre: Upajātī.

^{१४} Metre: Indravajrā.

- 35 विग्रंभुः खलु विग्रनायः । काञ्ची प्रोक्तमपि च चिचकूटः किं निह तयव
[म*]विदिसुक्ते ॥४६^१ इत्याप्यव(ह)जटर्जनं महदर्थं स्व(स)र्वमिरावासदः पूजा
यस्य विमुक्तिदा मुनिवैर्नीता सङ्गहा कता यथास्ते भवन्तान् स्वयं स
जगतां भर्ता
- 36 समिहेश्वरस्तस्मात् सुखवर्धनेन महिमायुक्तोपि विज्ञायते ॥४७^२ अग्निं समिह-
शरदक्षिणमूर्त्तिं स्या भ्राता(द्वा)श्चरि निपतस्वसमजदीया । मंदाकिनीसवि-
दियं सुरनिचगाभा ज्ञानावृणामघनुदेस्त्वलोकनाथ ॥४८^३ यत्र श्री
- 37 मति चिचकूटशिखरे श्रीकुंभभूमौपतिः प्रासादं निरिजापतेर्ष्वर[चय]नदे(ह)वालयाली-
वृतं(तम) । उन्नीलक्षुपताकहेमकलये रत्नावलीतोरणे यथेशः समवाप्य सौख्य-
मधिकं घत्ते समाधीयतां(ताम्) ॥४९^४ यथासादग्रिगे स्वस्तध्वजहस्तेन
राज-
- 38 ते । चैसंध्यतूर्यनादेन कलिं निर्भोत्स्य[चिव] ॥५०^५ इति श्रीसमाधीश्वर[व]र्षनं ॥
अथ महालक्ष्मीवर्षनं ॥ शक्रापहृष्टपाविते वसति चिचकूटे शिवः शिवं प्रभवते
दिशन्ति समीप लक्ष्मीः किमु । खितात्र शकमर्हितस्त्वलमलं विहाया-
- 39 सु सा सतां परसुदे दृतं स(सु)फलदा [त्रि]वस्व प्रिया ॥५१^६ श्रीकुकु(कु)-
टेश्वरगदाधरयोः पुरस्ताद्व्याः श्रियोपि मधुरसुधरेः शरोभिः । श्रीरोदधित्व-
मधिर्गंतुमिवात्मिदः शारोदधिसिधिमूर्त्तिरिहाधुवा'स ॥५२^७ सौभाग्यैकमहीष-
धिर्भ-
- 40 गवती यस्मिन् भवानी स्वयं जामर्त्ति [त्रि]यसंनिधानवसतिः सा[धी]जनानां
सुखदा देवयोपि समस्तनाकरक्षत्रीसंतापदानप्रतप्रयो(क्षी)तन्मकरंदविंदुसुरभि-
प्रकारनृत्तान्तः ॥५३^८ पाव(र्ष)तौमुक्षुपद्यस्व नेचभ्रमरशोभिः
- 41 प्रबोधहेतवे नमः^९ कुकु(कु)टेश्वरभानवे ॥५४^५ इति महालक्ष्मीवर्ष[नं] ॥*] अथ
कुंभस्वामिवर्षनं ॥ सूर्याचंद्रमसौ यत्र दधाते कलशत्रियं(यम्) । प्रासादः
कारितः कुंभस्वामिनः कु(कुं)भभृशुजा ॥५५^६ यस्त्रैलोक्यनिखितिप्रलयज्ञत्^{१०}यो-
(यो)

^१ Metre : *Upajūti*.

^२ Metre : *Sārdūlavikrīḍita*.

^३ Metre : *Vasantatilakā*.

^४ This verse is found in l. 23 of A where the first half of it is destroyed.

^५ Metre : *Anuśtubh*.

^६ Metre : *Prithvī*.

^७ The syllable *vā* is only partially engraved.

^८ This verse is no. 70 in C where variance in reading is in *samtāna-dāna-vraja*-. It will be seen that our author has improved the reading.

^९ The sense is *namrō bhavāmi*.

^{१०} *Sandhi* is not observed here.

42. दानवेन्द्रांतको यो विश्वस्थितये बभार दशधा मूर्त्तिं [सु]नीन्द्रैर्नु[तां(ताम्) । दं]-
 द्वाभोद्धृतसाद्रिसागरधरो ध्यातश्च यो योगिभिर्विष्णुर्यत्र विराजते स भगवानाद्यो
 वराहाकृतिः ॥५६^१ सत्यं संति जगत्(त्त)यीपरिसरे ते ते सुराधीश्वरा
 येषां
43. संक्षुतिमाश्रमच फलदं स्वर्गापवर्गादिनः । अस्माकं तु यदा[धि चि]त्तफलके^२
 संकल्पकल्पद्रुमं कुंभस्वामिपदारवि(विं)दमुदितं तेनैव सर्वाप्तयः ॥५७^३ इति श्री-
 कुंभस्वामिवर्णनं ॥ अथ मेदपाटवर्णनं ॥ अथास्ति देशः प्रवरप्रदेशः
44. श्रीमेदपाटाभिधया प्रतीतः । स्वर्गोपि यं वीक्ष्य विलक्षभावाद[ल]क्षभावं प्रतिपद्य
 तस्यौ ॥५८^४ तोर्यैर्भंदरकंदरैरिव मनोहृद्यैः पुरैः स्वःश्रियो लावण्यैरिव विस्तृतैः
 सितमण्डिस्वच्छैः सरोभिश्च यः । व्योमश्रीसुकुरैरिव प्रतिपदं
45. स्त्रीतो जयत्यंगनासौदर्यैकनिकेतनं जनपदः श्रीमेदपाटाभि[ध]ः^५ ॥५९^६ उच्चैर्द्वैगृहैस्स-
 रा(री)भिरमलैः पुष्पापगाभिर्महावापीभिः शरदिंदुधामधवलैस्सत्तोरणै(णै)र्मंदिरैः ।
 धाराभैरतुल्यैर्विचित्रस्त्रनिभिश्चाभंगलिहैरद्रिभिर्था
46. दूनं हसतीव शक्रवसुधां सदायकालं कृता ॥६०^७ वाहा यत्र [वि]लोज्जवा इव नरा
 बंधर्वपुत्रा इव स्वर्जाता इव धेनवश्च सुदृशो गीर्वाणकन्या इव । पंचास्या
 इव शंखिचो मण्डिरिव स्वच्छं मनो धीमतां देशस्सोयमनर्गलामरपुरश्री-
47. सर्वसर्वकच्छः(षः)^८ ॥६१^९ प्रजवितुरगृहेषारावमाकर्ष्य यस्यासहनयुवतिलोके [कान]नांतं
 प्रयाति । रुचिरवसनहारैः] कंटका(क)ग्रावसक्तैर्धवश्वदिरपलाशाः कल्पवृक्षत्व-
 मायुः^६ ॥६२^७ यत्र सत्रप्रपाः पांथसार्थविश्रामभूमयः ।^८ प्रति-
48. ग्रामं प्रतिपुर^९ प्रतिपत्तनमावभुः ॥६३^{१०} नदौतटस्थास्तरवोध्वचारिणा अमं क्षुधां
 चापहरति हेलया । कुलीनभावात्स्वयमेव देहिनः परोपकारे हि भवंति
 तत्पराः ॥ ॥६४^{११} सरसाः कवयो यत्र गुरवस्तत्व(त्त)वेदिनः । बुधाः संति
 प्रमात्त-

^१ Metre: *Sārdūlavikrīḍita*.

^२ There is a superfluous *anusvāra* over *kē*.

^३ Metre: *Upajāti*.

^४ This verse is no. 6 in B.

^५ This verse is no. 7 in B where variance in reading is in *°marapuri-śrī-garva*.

^६ This verse is no. 16 in B and belongs to the description of prince Bhōja of the Guhila family.

^७ Metre: *Mālinī*.

^८ This mark of punctuation is incomplete.

^९ Read *°purāṇa*.

^{१०} Metre: *Anuakṣubh*.

^{११} Metre: *Vamśastha*.

- 49 प्रासवत् सर्वसंशयैः ॥६५॥ सुभा च वसुधा कान्ति रति विद्युत्ता हते- ।
तयोर्वर्षविशेषे परतिका विविचते ॥६६॥ मानवा मानवा यथा प्रमदाः
प्रमदाः सदा । केवलं केवलं प्राप्य तापसास्तापसा म हि ॥६७॥ कालाकलाप-
प्रधि-
- 50 तालभूपा जना न हीनाः कसयापि च । तत्तल्लभातः कसुधा(जा)[स]योध^६
तुलामलंकार्तुमुपैति चंद्रः ॥६८॥ एतदेजंतपरवर्षं [द्वितीय^७]चट्टियाया चंक-
क्रमेण वेदितव्यं ॥ संवत् १५१[७] वर्षे प्रागे १५२२ प्रवर्षमाने मार्ग-
शीर्षे वदि ५ सोमे प्रशुद्धिः [१*]

Third Slab.

[द्वितीयपट्टिका २]

- 1 हारीत[रा]शिसु[निपुंभव] — — — [सि] — — — सादव — —
— — [१*] — — — [मि]विच विरा[ध] — — —
— — — [प्रभूकः ॥१२१* श्री] — [य]कु[जापरना][मवे-
यात्तपी*]-
- 2 निधाना[हु]दु[स्व]विनेद्रः ॥(१) [हारी[तराभि] — — नि*[क]को — गा — —
— — — [॥१२२* जीमादा[न]स्व[र्व] तदिह सुमिला[स]ड-
[सौदर्य*][प्रोभि] [चोची[स]ह*][क][मिव*] [चि]स[म]पुरमभो(का) क[व]दुचै*]७
- 3 [स]सुद्ध्या ॥(१) यस्मादाग[त्स] विप्रच[तु]रदधिमहीवेदि*][निचिसयपो व[प्या]ख्यो
वीतरागवरच*][सुगसु]पासीत^९ हारीतरागो^{१०} ॥१२३* सं[प्रा]र्थाहुतमिका[लि]ग-
[चर]वाभीजप्रसा[दा]र्य[सं] [यक्ष*]११
- 4 [दि]व्यसुवर्षपादक[टक] हारीतराशिर्दे^{११} ॥(१) कप्याख्यः[स] पुरा पुराचपुरवः*]११
[प्रा[१*]१][भ]मिन्वी^{१२}हवातु[वी]वाह[गु]वी] वभूष [म]मति श्रीनिदपाटाधिपः
॥१२४^{१३} [सदैक*]१४

^६ Metre: Anuṣṭubh.

^७ There is a superfluous medial *z* stroke over this *ka*.

^८ Read °jayō-yam.

^९ Metre: Uṣṭīti.

^{१०} Due space for these three syllables is left on the slab.

^{११} Metre: Vasantatilakā.

^{१२} Text within these brackets is restored from B where the verse is no. 9.

^{१३} Read °m-upāśiṣṭa.

^{१४} This verse is cited by Rai Bahadur Ojha (Rāj.-Itihā., Fasc. I, p. 380, n. 2).

^{१५} Metre: Sragdharā.

^{१६} Text within these brackets is restored from B and D where the verse is no. 10 and 29 respectively. The difference in reading in the former is in *purāṇa-puruṣa-prārambha-* and in the latter in *aphalāśa-chāṭmāśa* and *bābāśaśa-śrīpatīśa*.

^{१७} First *ryā* was engraved which was afterwards turned into *rvāz*.

^{१८} Metre: Śārdūlavikrīḍita.

^{१९} Text within these brackets is restored from B where the verse is no. 11.

- 13 दा]तव्याचकेभ्यः कनकमिति सस[त्कस्यदुषोपमा]नः । शोर्षिं विद्यारथस्यां तु*]¹
हिनदधिसुधाचीरहीरावदातां स श्रीपु(सु)भाच[समा] [म]भवदयनेर्नायको
भूरिमा[स्यः ॥
- 14 १]३४^२ विखचयंती सकसं महोत[सं दि]र्ग[मचं वारि]निषेण निरिद्वसं(जम्) ।
पु(सु)*]भाचरा[जन्यगिरीम]विरसावसौ [न]न[सार्द्धतकीर्ति]मर्षको ॥१३५^४ [संगः
संप्राप्त]भंगा[ः सम]रसु*]^५
- 15 वि परं दत्तनागाः कसिंमा [सं(व)गा] वष्टाखिलांगा^६ म[रुतति]रुतिभिः पाति-
तांगा*]खिलिंगाः ॥(१) सौराद्राख(ख)कराद्रा [न]रपतितिसकमस्वितौ दिग्जयार्थ
[चौ]डाः सं[त्ख]त्तचूडा*]^५
- 16 रचरस[पट]वी द्राविडा [नेव गौडा] ॥१३६^२ प्रा[ष्वा] — — — — —
[दणम]बभौ दाधिवात्वोभवहृषो वापमनिदितां नरपसेरौदीपकोप्याददे ॥(१)
प(पा)वात्वोपि न [भू]वपानि*]
- 17 [वितर]ग्यासा[त्खभासं दधौ तस्मि]न्दि[ज्वलयो]यते न[रपती*] — — — — [त्खजसा]
॥१३७^७ ॥ इति राउलश्रीपु(सु)भाचवर्चनं ॥ ॥ सच राउलवर्चनं ॥ अतः श्री-
राउलवर्चनं प्र[व्यक्त]ः [प्रो]चते*]
- 18 [धुना] ॥(१) चिरंतनप्र[शस्तौ]नाम[नि]का[ना]म[तः(वि)]चपा[व ॥१३८^६ तस्मिन् गुहि-
सर्व]शिशुजीवनामावनीश्वरः ॥(१) तस्मात्स[ही]द्रनावाज्ञो^९ वप्याख्यचापराजितः ॥१३८^६
महो[द्रमद]ट)सं-
- 19 पाला]त्कालभोजस्तोतजनि ॥(१) पु(सु)[भाचो मत्त]टचा[सीकट(तृ)पट्टे(हो)]व^{१०} प(च)-
[सटः] ॥१४०^६ नरवाहनसंभव शालि[वाह]न[भूप]तिः ॥(१) [ज]ज्ञे यत्किमुमा-
राख्यस्तस्माद[वा(वा)]प्रसादतः^{११} ॥१४१^६
- 20 [नृव]र्मानतवर्षा च यशोवर्षा महोपतिः ॥(१) तयो[र्ष्यवा(वा)]प्र[सादस्य जज्ञि]रे
[भ्रा]तरोस्य च ॥१४२^६ ततश्च योम^{१२}[रा]जीभू[म्बे]दपाटे महोपतिः ॥(१) अपि
राइये^{१३} स्विते तस्मिन् तच्छावा(सा) नो[कृ(सु)यं]

¹ Text within these brackets is restored from D where the verse is no. 32.

^२ Metro: *Brāgharā*.

^३ Text within these brackets is restored from D where the verse is no. 33.

^४ Metro: *Upajāti*.

^५ Text within these brackets is restored from D where the verse is no 34.

^६ Read °*khilamgāb*.

^७ Metro: *Sārdūlavikrīṭita*.

^८ Metro: *Asukṣubh*.

^९ Either read *Mahindra-Nāg-āhvau* or *Mahindrō Nāg-āhvō*.

^{१०} *Sandhi* is not observed here.

^{११} Read *-prasādakāb*.

^{१२} Space for one letter between these two syllables seems to have originally been defective on the slab, and hence not used for engraving.

^{१३} Read *vājyē*.

- 21 जता ॥१४१^१ यसादत्तसंताने वैरटोभू[न]स्वरः ॥(1) ततः [श्रीहंसपालस्य] वै[रि]-
 त्तो [सिंहो] [वृषाप]चीः ॥१४४^१ स्थापितोभि[न*]वो येन श्रीन(म)दाघाटपत्तने ॥(1)
 [संज्ञाकारस्य] चतुर्दिक्षु च[तुर्गोपु][र*]-
- 22 भूषितः ॥१४५^१ द्वाविंशतिः सुतास्त[स्य] बभूवुः सगु(द्गु)णालयाः ॥(1) तेषां मध्ये
 बभूवैको नरेंद्रः पुष्यभाजनं(नम) ॥[१४६^१ तस्म]ात् सुवैरसिंहोभूदरसिंहस्ततोजनि
 ॥(1) तत्पदे चोडनामा[सौहृद]-
- 23 ई[ह]संराधिपः ॥१४७^१ चोडस्याप्यग्रजो [ज]ज्ञे बंधुर्विक्रमकेसरी ॥(1) तत्कृतो रण-
 सिंहास्थो राष्ये रंजितसत्यजः ॥१४८^१ [श्री]महणसिंहकनिष्ठ(ष्ठ)भ्राट्श्रीदेमसिंह-
 संस्रुः ॥(1) सा[मंतसिंह]-
- 24 ना[मा] भूमिपतिभूतले जातः ॥१४९^१ भ्राता कुम(मा)रसिंहोभूत्स्वराज्यग्राहिणं
 परं(रम्) ॥(1) देशात्रिका(ष्का)सयामास कौतूंसंज्ञं नृ[पं] तु यः ॥१५०^१
 लोकातमाघाटपुरं गूर्जरनृपतिं प्रसा[द्य मि][श्री*]-
- 25 [व(घा)त्] ॥(1) येन] नृपत्वे लब्धे तदनु श्रीमहणसिंहोभूत् ॥१५१^१ तद्गता
 पद्मसिंहास्थपुष्पोषः पृथु[विक्रमः ॥(1) अद्यापि संस्मरंतीह [ज]नौघा यस्य
 सद्गुणान् ॥१५२^१ यः सदा शौर्य[सौ]द[र्यगंभी-
- 26 यौद[ार्यमंदि]रं(रम्) ॥(1) स श्रीमान् पद्मसिंहोभून्नान्यस्तेन समो नृपः ॥ १[५३]^१ अथ
 राडसश्रीजयसिंहस्यनं ॥ तत्पुत्रस्तु नि[ज]प्रतापदहनज्वालासुसंघुक्षितः^४ प्रो[द्वा]म-
 प्रतिप[क्षं]-
- 27 तति[रभूत्श्री(श्री)]जैचसिंहो नृपः ॥(1) यस्याकारि न [कु]व[चित्चि]ति[भुजा के]-
 नापि भूमंडले नित्यं देशचतुष्टयीं विलसतः सन्मा(म्मा)नभं[गि] मनः ॥१५४^१
 दुर्गं श्रीचिचकूटं समप[रमपरं] भौषणं भौ-
- 28 मदुर्गे] चाघाटं मेदपाटं निखिलमपि वरं वागडं — — — [1*श्रीमन्नाग]-
 ङ्गदेसी विलसति निजदोर्दंडसा[म]र्थ्यतो यः ख्यातः सोयं [जगत्यां चिर]मिह
 जयताजे(ज्यै)चसिंहो नर(रें)द्रः [॥१५५]^१

^१ Metro: Anuakṣubh.

^२ The first and the second quarters are irregular each having a syllabic instant in excess.

^३ Metro: Aryā.

^४ Omit visarga and read -su-saindhukshita-prōddāma-.

^५ Metro: Śārāṭlavikrīḍita.

^६ Metro: Śragdharā.

- 29 [इह हि भव][ने]भूवन् भूयो तत्रा इतत्तत्त(क्रि)या उ उ उ उ उ उ उ उ
 [के] नातो न हि पंचतम(ताम्) ॥(1) सुटमिति [कुची] इत्या चित्ते
 [चिरं प]रिभाव्य च संहितकरणे यत्त(धी) नित्तं जनाः प्रविशेयतां(ताम्) ॥(1)
- 30 १५६¹ न]लिनीदलजलतरसं घनयोव[न] [1*]
 [षा] निजम[नसि] चिरं विचिंल्येति ॥१५७²॥ अथ राउलचौतेजसिंहवर्षनं ॥
 धर्मे [य]स्य मतिर्नति[गुरु]जनि
- 31 प्रीति³ स]दा सुदुषे इतिः पात्रगणे रणे च [निहतिः सङ्गिः समं संगतिः ।
 नीति*]⁴ [लौ]किककर्मनर्मसुविधौ नि[दूत]लोभोदतिस्त्रोज[सिंह]नरा[धि]पो विज-
 यतां तां प्रा[प्य] रा]ज्यत्रियं(यम्) ॥१५८⁶ पद्मा-
- 32 सङ्घिकर]इयः करिकराकारोदुर्ज[घा] उ — — — — उ उ — उ उ — उ उ —
 [गं ना]भिं च रोमावली(लौम) ॥(1) वि[स्ती]र्णी इदयितुलेखिकतटे सत्कंठ
 आचूषुकात् सुभूषा(स्य)शुभिराः सुतीर्णान-
- 33 यनो] भ[क्त्या] युतो भूपतिः ॥१५९⁶ इति राउलचौतेजसिंहवर्षनं ॥ अथ
 राउ*]लचौसमरसिंह[व]र्षनं ॥ इह हि समरसिंहस्तस्य पुत्रः [सुवा]हसि-
 भुवनपरिसंपत्की(सर्पत्की)तिगंगाप्रवा[हः] ॥(1)
- 34 [घ]रति [घरधि]भारं कूर्मपृष्ठा(ष्ठा)वतारं [निजकरकमलेनाखापनाय प्रजातः*]⁷
 [॥१६०⁸] अज[नि] समरसिंहः कौस्तुभः बीरसिंघाविव निधिरधिधासामन्ववायेन
 भूपः ॥(1) अधिगतपरभागः [पु]ड-
- 35 [रीका]धवचः]खलप[रि]तरष्ट्या प्रा[प्तसाम्राज्यलक्ष्मीः*]⁹ [॥१६१*]¹⁰ [दुर्गे]त्रीचिकूटे*]¹⁰
 [विल]सति [त्र]पती सर्वसामंतचूडारत्नप्रथीतितांकावभवदिति मतिर्दृक्चयं संप्र-
 याति ॥(1) सत्त्वं कृष्णः स क-

¹ Metre: *Harinī*.

² The metre here seems to be *Upajitī* but the exact number of syllables (short and long) is difficult of determination.

³ Read *pṛitīh*.

⁴ Text within these brackets is restored from D, verse 52. The difference in reading is in *eadā ead-gurav*, *Tējābhāka* and *sampṛāpya rājya*.

⁵ The metre here requires a long syllable. Read *Tējāb*.

⁶ Metre: *Sārūlavikrīḍita*.

⁷ Text within these brackets is restored from D, verse 53.

⁸ Metre: *Mālinī*.

⁹ Text within these brackets is restored from D, verse 54.

¹⁰ Text within these brackets is restored from D, verse 55.

- 36 [श्रीमदुचितमिदं] [सिवासाः शिवो] [भू] [श्री] [तां] [प्र] [थ] [हं] [यत्] [क्ष] [ति] [म] [ति] [क] [लु] [षां] *¹
 [यु] [क्त] [म] [ित] [ध] [म] [ार] ॥१६२^१ [स] [म] [र] [न] [ग] [र] [ज] [ै] [त्रं] [वि] [म] [कू] [टं] [पु] [रा] [स्मि] [न्] [भ] [व] [ति] [स] [म] [र] [सि] [ंह] [हे]
 [ग] [्रा] [स] [ति] [श्री] [वि] [पा] [ल] [ले] ॥(1) क-
- 37 [न] [म] [क] [ल] [य] [हे] [ला] [प्र] [स्फु] [र] [द्र] [मि] [जा] [ले] [दि] [न] [म] [णि] [कि] [र] [ण] [ा] [ली] [सं] [प्र] [का] [श] [ान] [पे] [क्षं] [च] [म] *² ॥१६३^२ जगति
 [क] [ति] [न] [सं] [ति] [प्र] [ार्थि] [तार्थ] [प्र] [दान] [प्र] [क] [टि] [त] [नि] [ज] [श] [क्ति] [व्य] [क्त] [कौ] [र्त्ति] [प्र] [पं] [चा] : ॥(1) परमिह
 पर-
- 38 [श्री] [क] [त्री] [व] [श्री] [का] [र] [सा] [रं] [अ] [य] [ति] [स] [म] [र] [सि] [ंह] [ौ] [दान] [म] [स्त्रा] [भि] [मान] : *³ ॥१६४*^३
 [क] [धि] [क] [दा] [वि] [ह] *^४ [ग] [ां] [दु] [ह] [स्त्री] [व] [र्ध] [ति] [वा] [न] [वा] ॥(1) श्रीमत्समरसिंहस्य
 स तु सर्वत्र सर्वदा ॥१६५^४ किं कौप्यहो समरसिंह-
- 39 [न] [र] [स] [र] [स] [स] [है] [र्य] [सौ] [श्री] [र्य] [न] [य] [कौ] [र्त्ति] [क] [ला] [क] [ला] [पं] [प] [म] । [सं] [ख्या] [तु] [म] [त्र] [प] [टु] [धी] [र्भ] [वि] [ता] [व] [ा] [स्त्री] [त] [था] *^५ [द] [लं] [स] [प] [न] [प] [ल] [व] [ला] [श] [नि] [न] ॥१६६^५ [वि] [द्यु] [हि] [भ्र] [म] [च] [ध] [लं] [स] [लु] [नृ] [णा] [भ्रा] [तु] [र्ध] [नं] [धी] [व] [र्भं] [सं] [धि] [त्वे] [ति] [वि] -
- 40 [रं] [वि] [द्यु] [भ] [म] [न] [सा] [की] [र्त्ति] : [प] [रं] [स्वा] [यि] [नो] । [चं] [द्रा] [ख्य] [प्रि] [य] [या] [म्बि] [त] : [स्व] [य] [म] [यं] [कारि] [भर] : [कारि] [तो] *^६ [स] [च] [त्री] [र्ध] [ती] [व] [सं] [नि] [प] [त] [ता] [भ] [रा] [भ] [सा] [न्ना] [नि] [शं] [य] [म] ॥१६७^६
 [की] [क] [सा] [द] [क] [सा] [द] [तु] [स] [र] [ति] [सु] [दं]
- 41 [किं] [म] [रा] [स] : [क] [रा] [श्री] [वा] [चा] [स] [त्त] [क] : [किं] [कि] [मि] [ति] [त] [द] [श] [ि] [ष] [ा] [सं] [ग] [तो] [यं] [ब] [को] [ट] : ।
 [नै] [षा] [व] [र्ध] [घ] [ना] *^७ [ली] [वि] [स] [स] [ति] [भु] [व] [ने] [किं] [तु] [भो] [ज] [प्र] [या] [ये] [ल] [क्षं] [नै] [वां] [त] [रि] [चं] [च] [रि] [त] [प] [य] [सु] [रो] [दु] [त] [धु] -
- 42 [सी] [प] [टे] [न] ॥१६८^७ [तु] [रं] [ग] [ला] [ला] *^८ [ग] [ज] [दान] [नी] [र] [प्र] [वा] [ह] [यो] : [सं] [ग] [म] [सु] [द] [हं] [ती] । [अ] [स्य] [प्र] [या] [ये] [नि] [शि] [ष] [ा] [पि] [भूमि] : *^९ [प्र] [या] [ग] [ल] [क्ष्मीं] [वि] [भ] [रा] [व] [भू] [व] ॥१६९^९ [आ] [क] [स्यं] [प] [द्म] [गी] [गी] [तं] [य] [स] [वा] [पु] [प] [रा] [क] [मं] [म] ॥(1) शिर-
- 43 [श] [ाल] [न] [वा] [वि] [च] [क] [कं] [पं] [प] [रं] [भु] [व] :^{१०} ॥१७०^{१०} [यं] [त्वा] [गि] [न] [म] [नो] [ह] [रे] [ण] [क] [ति] [न] : [क] [र्षो] [य] [मा] [च] [क्ष] [ते] [यं] [पार्थं] [प्र] [थ] [र्य] [ति] [वै] *^{११} [रि] [सु] [भ] [टा] : [श्री] [र्ये] [ण] [स] [त्वा] [न्ना] [धि] [क] [क] [म] ॥(1) [यं] [र] [त्ना] [क] [र] [म] [म] [नं] [ति] [गु] [चि] [नो] [धै] [र्वे] [ण] [म] [र्या] [द] [या]

¹ Text within these brackets is restored from D, verse 55.

² Metre : *Sragdharā*.

³ Text within these brackets is restored from D, verse 56.

⁴ Metre : *Mālinī*.

⁵ Text within these brackets is restored from D, verse 57.

⁶ Text within these brackets is restored from D, verse 58.

⁷ Metre : *Anuśtubh*.

⁸ Text within these brackets is restored from D, verse 59.

⁸ Metre : *Vasantatilakā*.

⁹ Text within these brackets is restored from D, verse 60.

¹¹ Metre : *Śārdūlavikrīḍikā*.

¹² Text within these brackets is restored from B and D, where the verse is no. 17 and 61 respectively. It will be seen that in the former it describes prince Bhōja and not Samarasiṅha.

¹³ Text within these brackets is restored from B and D, where the verse is no. 34 and 62 respectively. In the former it describes prince Mahāyaka.

¹⁴ Metre : *Uṣajālī*.

¹⁵ This verse is no. 37 and 63 in B and D respectively. In the former it describes prince Khummāya.

¹⁶ Text within these brackets is restored from B and D, where the verse is no. 48 and 64 respectively. The difference in reading in the former where it describes prince Śaktikumāra is in *Tyāgēn-ārthi manō-karēṣa*.

- 44 यं मेवं हि स[मा]श्रये[च] विदुषाः शंसन्ति सर्वोच्चतं(तम) [११०१]¹ [समुपतिरिव
दृप्तः² चक्रसंहारकारी सुरगुह्रिव शम्भ*]³[न]नी(वी)तिमार्गात्सारी ॥(1) अर
इव सुरतेषु प्रेयसोचित्तहारी शिविरिव स बभूव द्रक्षन्-
- 45 लो(च्यो)पका[री] ॥१०२⁴ यस्य घनुर्गुणकिञ्चति [विश्रति विश्वमरा भुजादंटे ।
ल्लेशविशेषमशेष शेषः परिहृत्य सु*]⁵दितोस्ति ॥१०३⁶ योर्यान् पुपोषार्थिजनार्थ-
मेव सञ्जीतिदक्षो व्यसनैर्विहीनः ॥(1) विहीनसं-
- 46 सर्गप]राज्ञ(सु)खस्य स्त्रीसंग्रहो यस्य सुता[र्ध]मासीत्*]⁷ [११०४]⁸ [तस्मात्प्रतिरतिरभव-
त्तस्य सतीष्वपि वधूषु रम्या*]⁹सु ॥(1) चन्द्राय(सु) पुष्यजातिषु जात्यां
खलु मधुकरस्यैव ॥१०५⁶ स रत्नसिंहं [त]नयं नियुज्य खं
- 47 [चित्र]कूटाचलरक्षत्राय ॥(1) महेशपू[जा]हतकक्षाधीष इलापतिः स्वर्गपतिर्बभूव*]¹⁰
[११०६]⁸ अथ म*]हाराचाश्रीलव(सु)मसौवर्चनं ॥ सु(सु)माचरंगः¹¹ खलु लक्ष-
सिंहस्तस्मि¹² गते दुर्गवरं ररच ॥(1) कुलसि-
- 48 [ति] कापुत्रवैविमुक्तां न जातु घोराः [पुत्रका]स्वर्जति¹³ ॥१०७*]⁸ [खित्वा श*]-¹⁴
[स्त्रा]षि श[स्त्रै]र]थ रथनिकरैर्घातयित्वा रथीघानम्यामभैर्निहत्य प्रवसतरगजान्
पातयित्वा गजैश्च ॥(1) इत्या योषांश्च योषैरतिश-
- 49 कनिधनाकालकालोपमेयो लक्ष्मीसिंहश्चकारातुलतुमुलम[लं] संगरं सं[गरश्च]ः ॥१०८¹⁵
इत्थं स्नेच्छच[र्य] कृत्वा संख्ये संवत्सरं नृपः ॥(1) चित्रकूटाचलं रचन्
शस्त्रपूतो दिवं ययौ¹⁶ [॥१०९]¹⁷ ॥ सं १५१७ वर्षे ॥[1*]

¹ Metre: *Sārdulavikriṣṭita*.

² Better omit *visarga* and read *dripta-kahatra*.

³ Text within these brackets is restored from B and D where the verse is no. 50 and 65 respectively. The difference in reading in the former where it describes prince Amraprasāda, is in *rati-lōla-prēyasi-chitta-chāri*.

⁴ Metre: *Mālini*.

⁵ Text within these brackets is restored from D, verse 66.

⁶ Metre: *Aryā*.

⁷ Text within these brackets is restored from D, verse 67.

⁸ Metre: *Upajāti*.

⁹ Text within these brackets is restored from D, verse 68. The verse obviously seems to contain a partial description of some royal damsel. It is indiscriminately fitted in both these records successively, having been borrowed from some other record.

¹⁰ Text within these brackets is restored from D, verse 69.

¹¹ Better read *Khummāna-vamśyaś*.

¹² Read °*taemin*.

¹³ This verse is no. 77 in D.

¹⁴ Text within these brackets is restored from D, verse 78.

¹⁵ Metre: *Brāhmarī*.

¹⁶ This verse is no. 79 in D.

¹⁷ Metre: *Anuśṭubh*.

No. 45.—KAMAN STONE INSCRIPTION.

By Prof. V. V. Mirashi, M.A., Nagpur.

Kāman, the headquarters of a *talsil* of the same name in the State of Bharatpur in Rājputāna, is situated in 27° 39' N. and 77° 16' E. about 35 miles North by West from Bharatpur and about 40 miles from Mathurā. There are several derivations given of the place-name. According to one account the old name of the place was Kadambavana from the numerous Kadamba trees found there; another account traces the present name to a mythical Rājā Kāmasena¹, while according to Pandit Bhagwanlal Indraji it is derived from Kāmavana². In the middle of the town there is an old fort which contains a mosque called Chaurāsi Khambā built with materials from Hindu temples. A Sanskrit inscription on one of the pillars built into the inner side of the court-wall of this mosque has been edited by Pandit Bhagwanlal Indraji in the *Indian Antiquary*, Vol. X, pp. 34 ff. The inscription is undated, but according to the Pandit it can be referred to about the eighth century A.D. It records the building of a temple of Vishnu by a prince of the Sūrasēna dynasty.

The present inscription, which is edited here for the first time, was brought to my notice by Mr. V. S. Agrawala, M.A., Curator of the Curzon Museum of Archæology, Muttra, who kindly furnished me with two excellent estampages and a photograph of it. The stone which bears this record is said to have been obtained from a large well situated about half a mile outside Kāman. It is now at Gokul in the possession of Śrī Vallabha Lalji Maharaj Gosai who very kindly allowed Mr. Agrawala to copy it. Kāman is one of the twelve holy places of the Vraja Mandala and is also one of the headquarters of Śrī Vallabha Lalji Maharaj. The same stone contains another record in Persian embossed letters on the reverse side.³ I feel deeply grateful to the Gosai Maharaj for permission to edit the present record.

The writing covers a space 2' 2" broad by 1' 8½" high. There are twenty-four lines in all, of which the last is only one-third of the rest. The inscription has been very badly mutilated especially in lines 1-12 where only about a dozen *aksharas* at either end are now legible. Even in the lower half of the record where the writing is better preserved, a few *aksharas* here and there have been completely damaged, while some others can be read only with patience and perseverance from the faint traces which can still be marked on the back of the impressions. The characters belong to the North Indian alphabet of about the 9th century A.D. They are very beautifully written and skilfully incised, the strokes for medial vowels being ornamentally treated as in the Jhālrapāṭan inscriptions.⁴ Especially noteworthy are the signs for the medial *ā*, *i* and *ī* and the diphthongs. These appear in many

¹ *Imperial Gazetteer of India, Rājputāna*, pp. 338-39.

² *Ind. Ant.*, Vol. X, p. 34.

³ This record was copied by me in January, 1937, and has been noticed in the *An. Rep., A. S. I.*, for 1936-37. The stone, I was told by the Gosai Maharaj himself, came out of the well which was re-excavated at his instance. A number of broken Hindu images also came out of it some of which were seen placed near the well when I visited Kāman. The inscription seems to have been deliberately damaged, probably by the Muslim invaders. Mr. G. Yazdani has kindly sent me the following translation of the Persian record which is incised on the other side of the stone:

"The well was originally excavated some 50 years ago; but was filled up with stone and earth during the governorship of Muḥammad Hāji. As the scarcity of water was causing trouble to people the well was re-excavated in the month of Rāmzān 649 H. (A.D. 1271) during the reign of Ghiyāthud-d-Dīn Balban, and the government of Nuṣrat Khān, the sif-holder of Bayāna."

This record is under publication in the *Epigraphia Indo-Moslemica*.—Ed.]

⁴ *Ind. Ant.*, Vol. V, pp. 180 ff.

cases on the top of letters and their flourishes extend to several letters on the right and left, which, owing to the unsatisfactory preservation of the original, cause not a little confusion in decipherment. Some of the letters such as *j* and *r* appear more developed here than in the other inscription from Kāman edited by Pandit Bhagwanlal Indraji. It may again be noted that the signs for the medial *i* and *ī* in the latter record do not appear wholly over the top of letters as they do in the present one.

The language is Sanskrit. Except for the opening *ōm namaḥ Śivāya* and the particulars of the dates here and there, the whole inscription appears to have been metrically composed. The verses are not numbered and in the present damaged condition of the record it is not possible to state their total number. The orthography shows the usual peculiarities such as the use of *ri* for the vowel *ṛi* and *vice versa* (see *trīṣṭyāyām* l. 13 and *chatastrīṣṭan* l. 18), of *v* for *b* (as in *Kamvali* l. 23), and of *m* for *anusvāra* and *śh* for *visarga* (see *Samvat* l. 13 and *-āvikalpatash-pratimāsām* ll. 16-17), unless the latter is meant to be the sign for *upadhānīya*.

The present record is of the same type as the Siyaḍōṇ¹ and Āhār² inscriptions, being a collective public copy of a number of deeds recording donations and endowments made from time to time in favour of a deity, apparently Śiva, installed in a temple at Kāmyaka. The record itself is not dated but its preserved portion contains seven dates of an unspecified era ranging from the year 180 to 299. The month, fortnight and *tithi* were stated in each case, but some of these particulars have now become illegible in two cases. As the week-day or the *nakshatra* has not been specified in connection with any of them, the dates do not admit of verification, but the palaeography of the record leaves no doubt that they must be referred to the Harsha era. It may be noted in this connection that Kāman is only about 60 miles south-west of Āhār, the stone inscription of which contains several dates of the Harsha era. If we except the date 563 of the Pañjaur inscription, the year 299 mentioned towards the close of the present record is the latest known date of this era. The dates mentioned here thus range from A.D. 786-87 to 905-06.

The unsatisfactory condition of the inscription does not admit of a detailed and connected account of its contents. It falls into two parts which are separated from each other by an ornamental figure in l. 12³. The first part, which is almost wholly effaced, probably contained a description of the person who built the temple of Śiva where the present record was evidently put up and of the Śaiva Āchāryas who were successively in charge of it, while the second part registers the deeds recording the donations and endowments made to the deity from time to time.

After the customary obeisance to Śiva, the record seems to have had two verses invoking blessings of that deity. The third line mentions a Brāhmana (*Bhāṇa*) named Kakkuka, who lived in a place the name of which appears to be Rōhītaka. He is described as a destroyer of his enemies. The next line speaks of several sons, apparently of this Kakkuka, who attained noble fame by their excellent qualities. The eldest of them whose name appears to be Untata⁴ is described in l. 6. The next two lines speak of a temple (*maṭhā*), apparently of Śiva, erected by the same person, having realized the transitoriness (of earthly fortune). The following three or four lines (9-12) mentioned some successions of Śaiva ascetics, but unfortunately almost all their names are lost⁵.

¹ Above, Vol. I, pp. 162 ff. ✓

² *Ibid.*, Vol. XIX, pp. 52 ff.

³ There is a similar figure in l. 11 also.

⁴ One Untata is also mentioned in l. 19.

⁵ The name of one of them mentioned in l. 10 appears to be Guparāsi.

The second part of the record which begins in line 12 registers the following documents:—

Document No. I (ll. 12-13). This is undated. It records that the *Gōshthikas* (members of the Managing Committee) made a permanent endowment of something, which they had acquired, evidently in favour of the deity.

Document No. II (l. 13). This document is dated in the year 22(x)¹ on the third *tithi* of the bright fortnight of some month, now lost. It records some donation of a merchant named Vajraṭa.

Document No. III (ll. 13-17). This is dated in the year 229 on the third *tithi* of the bright fortnight of Māgha. It records the gift of two plots of land situated inside the *kōṭṭa* (fort) by some one whose name occurring in the beginning of line 15 is now missing. The first of these was bounded on the east by the house of one Kṛishṇāka, on the south by a small well and on the west and north by an old royal road. The second plot of land which was situated in the eastern part of the fort was bounded on the east and the south by a royal road and in the other directions (i.e., the west and the north) by the land of the temple (*sthāna*) and a small habitation. These gifts were made in favour of a deity (probably Śiva) whose name appears to be Kāmyakṣvara. It is further recorded that a guild of potters living in Kāmyaka, in consideration of a sum of money received in advance, stipulated to pay a permanent cess. Every potter was, without any exception, to pay one *paṇa* per wheel every month.

Document No. IV (ll. 17-18). This is dated in the year 232 on some *tithi* now lost, in the bright fortnight of Vaiśākha. It records that the guild of gardeners living in Kāmyaka, in consideration of a sum of money paid in advance, stipulated to supply permanently sixty garlands, of which thirty-four were to be delivered at the temple of Vishṇu and the remaining (twenty-six) at the shrine of Chāmunḍā.

Document No. V (ll. 19-21). This is dated in the year 233 on the 7th *tithi* of the bright fortnight of Pausa. It records that the guild of artisans living in the place (i.e. in Kāmyaka), in consideration of an amount received in advance, made a permanent endowment. Every artisan who worked in the place was to pay one *dramma* per month.

Document No. VI (ll. 19-21). This is dated in the year 220 on the 5th *tithi* of the bright fortnight of Śrāvana. It registers that a man named Untaṭa piously denoted three plough-measures of land in his own village, the name of which has not been preserved. The land was previously tilled by the Brāhmanas Sāhulla, Jajja and others and was, at the time of the gift, cultivated by one Śquvāka.

It is further laid down that whatever would be produced in the case of all these permanent endowments should be added to the capital²; for such is the law (*śāstra*) of endowments.

Document No. VII (ll. 21-22). This is dated in the year 180 on the 3rd *tithi* of the bright fortnight of Śrāvana. It records that two *āvāris* (enclosures), facing the west and situated outside the fort, were donated by a *sāṃkhika* (a worker on conch-shells) named Bhadra by means of a written deed.

Document No. VIII (ll. 22-24). This is dated in the year 299³ on the 2nd *tithi* of the bright fortnight of Phālguna. It records that some *drammas* were formerly (*purā*) made over by

¹ The third figure of the date is illegible.

² The meaning of this is not clear. Perhaps it is intended to provide that if the amount of the endowment or the property increased in value, the benefit of it was to accrue to the donee.

³ Of the three figures of this date I take the last two as denoting 9, though they are dissimilar. Of the two figures in question the second is the usual one for 9; the first also has the same value in l. 21 of the Jōdhpur inscription of Pratihāra-Bāuka (above, Vol. XVIII, plate facing p. 96). In the Chaulukya grant of Trilōchanapāla (*Ind. Ant.*, Vol. XII, plates I and II between pp. 202-203) both the signs are used to denote 9.

Bhōjadēva to Pramānarāsi, which the latter gave to Chāmuṇḍaka. After his (i.e., Pramānarāsi's) death the *āchārya* (i.e., Chāmuṇḍaka or Chāmuṇḍakarāsi) seems to have paid the amount to the *Gōshthikas*. The latter purchased two *āvārikās* with these *dramma*s. The *vīllis* or shops in the *āvārikās* were situated facing the south in the *Kambali-hatta*,¹ which seems to mean a part of the town where a cattle-market was held. The rent of these *vīllis* was to be utilised by the *Gōshthikas* in meeting the expenses of white-washing, ventilation and lights for the temples as long as the sun and the moon would endure.

The preserved portion of the inscription does not state the name of the ruling king. If any was mentioned in the introductory part of the record, it has been lost. But Bhōjadēva named towards the close of the record is plainly identical with the well-known Emperor Bhōja I of the Pratihāra dynasty. In the year 290 of the *Harsha era* (i.e., in A.D. 905-06) Bhōja was dead; for, the Unā plates give Valabhī Śarvat 574 (i.e., about A.D. 693-94) for his son and successor Mahēndrapāla. Bhōja I was himself a devotee of Bhagavatī and Vāḍḍā as is evidenced by his Barah plate² and the Ādivarāha *dramma*s. It is therefore interesting to note that he made over a sum of money to a Śaiva *āchārya* for the maintenance of a Śaiva temple.

In view of the foregoing identification of Bhōjadēva, it may be asked if Kakkuka described in line 14 is identical with his namesake who is mentioned in the *Gwalior prasasti* of Bhōja as the grand-uncle of Bhōja's grandfather Nāgabhāta II. He is no doubt called here Bhāta, but that does not *per se* preclude the identification; for according to the *Jēdlipur*³ and *Ghatiyās*⁴ inscriptions the Pratihāras were descended from the Brāhmins Harichandha and an expression in the former record has been taken to refer to the Brāhmins caste of the Pratihāra rulers of Kanauj.⁵ The description in l. 4 that Kakkuka was a destroyer of his foes shows that he was a man of warlike spirit and lends colour to his identification with the aforementioned Pratihāra prince. The damaged condition of the present record, however, makes its evidence doubtful. Besides, the subsequent portion, judging from the few *aksharas* that are still legible, does not appear to have contained the description of a royal family. I am therefore inclined to think that this Kakkuka did not belong to a royal family. As for the description that he destroyed his foes, it may have been by policy, if not by personal bravery. It is, of course, not unlikely that in that age some members of the priestly caste distinguished themselves on the battlefield, as others preferred the peaceful occupation of a farmer.

There is only one legible place-name, viz., Kāmyakava, in the lower portion of the record, which is evidently identical with Kāman where the inscribed stone was found. It is now clear that its modern name is not derived from Kāmanbhavata, Kāmasena or Kāmasvana, but from Kāmyakavana.⁶ As stated above, Kāman has still an old fort, which is clearly referred to as *Kōṭṭa*

¹ *Kambali* means one having a dewlap, a bull.

² Above, Vol. XIX, pp. 17 f.

³ *Ibid.*, Vol. XVIII, p. 96.

⁴ *Ibid.*, Vol. IX, p. 279.

⁵ See Dr. D. C. Ganguli's article entitled 'Origin of the Pratihāra Dynasty' in *I&C. Hist. Quart.*, Vol. X, p. 343.

⁶ Line 2 of the present inscription mentions a place named Rōhitaka. According to the *Maṭṭhārata* (*Sabhāparvan*, 33, 4-5), Rōhitaka, which lay to the west of Delhi, was inhabited by the Maṭṭhāryas. (Rōhitaka, evidently same as Rauhītaka of the *Rāṭṭhārāṅgī* (IV, 27) and the *Lākṣa Maṅgal prasasti* (above, Vol. I, p. 14), is to be identified with modern Rōhtak, 43 miles N. W. of Delhi.—Ed.)

⁷ This Kāmyakavana is evidently different from the Kāmyakavana of the *Maṭṭhārata*, where the Pāṇḍavas sojourned for a short time during their exile; for, the latter was situated on the bank of the *Sārasvatī*. See the *Maṭṭhārata*, *Vāṃparvan* (Bombay recension), *adhya* 6, vv. 1-3. Cunningham has identified it with Kāmbhā near Kurukshetra. See his *A. S. R.*, Vol. XIV, p. 460.

in ll. 12 and 15 of the present record. The inscription edited by Pandit Bhagwanlal Indraji was on a pillar of a temple dedicated to Vishṇu. The present record, on the other hand, seems to have been put up in a temple of Śiva under the name Kāmyakēśvara, which must have been situated not far from the wall outside the fort where the stone was found. There were, besides, two subsidiary shrines dedicated to Viṣṇu and Chāmūṇḍā. These temples were evidently placed in charge of Śaiva scholars of the Pāśupata sect, though the actual management of them was carried out by a committee (*Gaṇakā*) appointed for the purpose. That the Pāśupata sect of Śaivism was flourishing in the north-west of India in the time of the Pratihāra Bhōja I is also shown by the Sirsa inscription of his reign, edited by the late Rai Bahadur D. R. Sahni.

Our inscription throws interesting side-light on some transactions of guilds in ancient India. When a donor intended to make a permanent provision for the maintenance of a temple or the supply of materials for the worship of a deity, he either invested the necessary amount in landed property or deposited it with a guild. In the latter case the guild sometimes stipulated to pay perpetually a definite amount or a particular rate of interest on the amount deposited with it. Our inscription shows that the guild sometimes did not pay out of its common fund, but levied a small cess on every member of it working in that particular locality. The inscription mentions three such guilds, viz., those of potters, artisans and gardeners. We find that the members of the last guild were to pay in kind, while those of the first two had to pay a small cess probably because the articles manufactured by them were not regularly required for the use of the temple. We notice again that the guilds comprised all the members of their respective professions; for in two cases our inscription explicitly states that every one who followed the particular profession in Kāmyaka was to contribute a fixed amount. We are not told how the investments received by the guilds were utilised. But it would not be wrong to infer that they were expended on some works, religious or secular, such as those enumerated by Bṛihaspati,² which were regarded as useful to all the members of the guild. The guilds had evidently the necessary authority to secure the timely payment of the cess which they levied on their members. From the *Bṛihaspati-smṛiti* (XVII, 13)³ we learn that they could impose a fine or even exile a member who refused to perform his part of the agreement. Again, both the *Arthśāstras* and the *Dharmaśāstras* mention *Śreṇi-bala* or the army maintained by guilds, which even kings were not loth to use for their conquests⁴. The guilds could, therefore, be trusted to collect the stipulated amount from their members and pay it regularly to the beneficiary of the endowment.

TEXT.⁵

1 [षो ऋम]: शिवाय । — — — — — [वि*]स्तृतफच उ उ — — —
 — — — — — स्व हस्ते उ उ उ उ सुतया कंकणं भौम-
 सुधै: [1*] पाणि[मे ?]-

¹ Above, Vol. XXI, pp. 294 ff.

² See the *Bṛihaspati-smṛiti*, XVII, 11 (*S. B. E.*, Vol. XXXIII, pp. 347-48).

³ Cf. B. C. Majumdar—*Corporate Life in Ancient India*, pp. 51 ff. See also *Kātyāyana* cited in the *Smṛitichandrika* (ed. by J. R. Gharpure), p. 226.

⁴ Bhojarka the founder of the Maitraka dynasty of Valabhi is, for instance, said to have obtained royal fortune with the help *inter alia* of the *Śreṇi-bala*.

⁵ From inked impressions.

- 2 — पर(?)वाङ्मयचकित[दस] — उ नखे उ — — — — — उ — — —
 उ उ उ उ — — उ — — उ — — 1[॥*] 2दसुरैः शितत-
 रोस्त्रिभ्यास-
- 3 . . . सुचितशिरो 3अटादि[कड]भूटयो
 4चि[ता]: ॥
- 4 [रो]हीतकेभवद्वदः ककुको[रि]विमर्दनः 5 [॥*] 6य वपु[र्यो]
 7सदाः पुत्रा-
- 5 [स्तस्] व(व)भुवुक्तमगुचप्रख्यातसत्कीर्तयः 8 [॥*]
 9टका इव ॥
- 6 . . . [च]दो[न्त ?]टो ज्येष्ठः सामान्य[प्रगु]चोद[धः ?] 10 11त
 विशदवेद्या-
- 7 न्य[स्त्रा]ने वाभिवात्य इति जगति विशुबं दृश्यते 11 12मवेत्य
 चलाभि-
- 8 . . . ईकीं मठसिदं 13मितत् । प्रव-
- 9 14शिवीभव[त्*] 15ते योष्या-
- 10 . . . [कास्या] गतः । नागाव 16गुच[राभिस्र[चि]कः सच[
 [रि]तैर्यो व(व)भूव गु-
- 11 चराभिः 14 । तच्छिष्यः 15हरिः कृत्यं ।
 प्रेयसीमिव [हुता]कीर्त्तनं भव[त्] तावद[चय] 16 ॥ ० ॥

1 Metre: *Sragdharā*.

2 Unless stated otherwise, the number of dots approximately represents that of missing *aksharas*.

3 Here about 30 *aksharas* are gone.

4 Here about 11 *aksharas* are gone.

5 Metre: *Anuṣṭubh*.

6 Here about 25 *aksharas* are gone.

7 Here about 8 *aksharas* are missing.

8 Metre: *Sārdūlavikrīḍita*.

9 Here about 36 *aksharas* are illegible.

10 Metre: *Anuṣṭubh*.

11 Metre: *Mālinī*.

12 Here about 44 *aksharas* are gone.

13 Here about 35 *aksharas* are lost.

14 Metre: *Gīti*.

15 Here about 17 *aksharas* are illegible.

16 Metre: *Rathōddhata*.

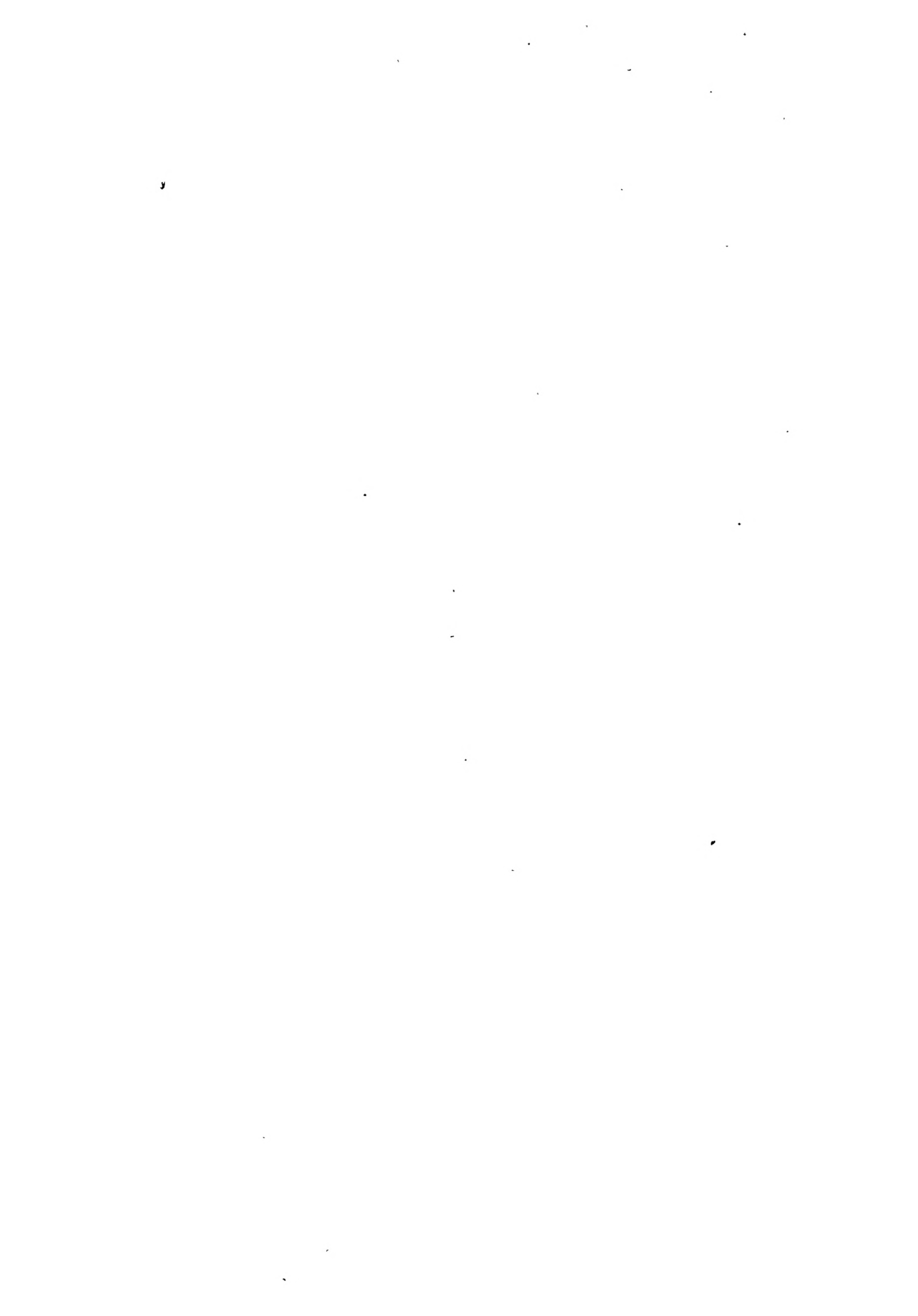
KAMAN STONE INSCRIPTION.

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SCALE : THREE-TENTHS.

SURVEY OF INDIA, CALCUTTA.



12. चिता[च ?] नव खसू सुत
 ॥०॥ स्वयं कारित —— णां [गौष्ठि]कैर्योः पुरार्जिताः ।
 यमुना ताः प्र-
13. — — — [सुसू ?]येचयनीविकाः²। ए [स*][स्व]त्³। [२२]⁴.
 यज्ञचि(द)तीयायां प्र[ददौ] व[ज्ज]टी वणिक् ॥ सं २२८
 [मा]यमुदि ३ श्री[का]म्यकीयकोष्टा-
14. [यमुना] प्र[स]दिशि [स्थितं] [स]खण्ड*]द्वयं [भूमिरा][शि*]र्यस्वाघाटा व्यव-
 [सि]ताः । पूर्वेषु कथाकण्डहं दक्षिणेन तु कूपिका [।*] पश्चिमोत्तरयो-
 स्तस्य राजमार्गचिरन्तनः ॥[।*] तथान्यत्
15. यट[सु]ना । का*][म्यके]खरदेवा[य भूमि*]ख[डं] निवे-
 दितं ॥[।*] पूर्व[स्वां] दिशि कोटस्य चतुराघाटशोधितं । पूर्वदक्षिणयोस्तस्य
 राजमार्गस्थान्ययोः ॥[।*] दिग्भागयो⁶ स्था-
16. [नभूमि]स्य च कुटिकापरा [] [त*]थैव [कुम्भका*][राणां] श्रेण्या⁷ कास्यकस्यया
 ॥[।*] उत्त[म*] मूषमादाय प्रदत्ताचयनीविका ॥[।*] यथासु चक्रम्वाहयति⁸
 तत्र तत्राविकल्पतप्यति⁹
17. [यमुना] प्रदत्ताय [प*]नि(सै)कं तु चक्र[क¹⁰ ॥*] [स*] २३२ वै[शाख]शुदि .¹¹
 [मा*]सिकानां तथा श्रेण्या कास्यके वसमा[न]या¹² गृहीत्वा पुरतो मूषं
 यथासु यनीविका ॥[।*] देया कुसुममालानां
18. [यमुना] प्रदत्ताय [सु]मा । चत[सृ]श[भ]टे¹³ विश्वोद्या[सु]ण्डायास्तथा[परा]ः ॥[।*]
 सं २३३ पौष शुदि ७ तथा[प्रो]षितया श्रेण्या स्वपतीनामिहस्यया । गृ-
 हीत्वा कुसुममालानां प्रदत्ताचयनी-

¹ A verse of the *Anushṭubh* metre is almost wholly lost here.

² Metre from here to the end (except for a hemistich in l. 23 below): *Anushṭubh*.

³ Read सुसू.

⁴ The third figure of the date is illegible.

⁵ There is space for four *aksharas* here and the last *akshara* looks like *sha*, so the month may be *Mārgaśīrṣa*; or it may be *Pauṣa* if the name of the month formed part of the following verse.

⁶ The *visarga* is omitted here in accordance with the *Vārtika* on Pāṇini VIII, 3, 36.

⁷ The metre requires an additional *akshara* like *cha* to be supplied here.

⁸ Read यथा वाहयति.

⁹ Read तत्राविकल्पतः । प्रति-

¹⁰ Probably प्रतिचक्रकम् is the intended reading.

¹¹ The figure of the *śikā* is illegible.

¹² This is incorrect for वसन्त्या.

¹³ Read चतसृशभभटे.

- 19 विका [i*] यो यो[न कर्मा कुवति स्वपति[स्तेन] निरुत्तुमी*] इत्येव(क) कासन्दातर्था - प्रतिकं सर्वथा [प्रो] कर्मा इव* चावय इदि ५ समु- ज्वमानग्रामे च उक्तः अहया-
- 20 वितः । अदी[मि]हसिं मूमिने[व] उ उ [मि]हसिं इत्येव अटा रिज- साहृजवकादिभिरसं पुरा । इत्युक्तोक्तुना यथा कर्मात्वेन वाक्यः । यद- चोत्पद्यते किंचित्त-
- 21 व्याख[य]नो[वि]षु । उ उ वि उ उ - योष्यं प्रोक्तं [वा]क्यमिष तत् । सर्वत् १८० आचय य १ पश्चिमसुखमावायोदि सेखविभोचितं [i*] कोट्टाह(ह)हिः प्राचिकेन भ-
- 22 देव उ उ - [दि]र्ता । [सम्ब]त् २८८ पाकान [स ३] [प]रा श्रीभोवदेव न ये द्रव्यास्त्रसादिताः । प्रमाचराग्रये तेन वासुकाकस विर्यताः । तत- साधिन् शिवीभू-
- 23 ते प्राचार्यो उ उ - उ ना । गोठिवोरि ते [दं]वोः कौतुमावपिकाहयं । कम्ब(म्ब)लिहटे दक्षिचवत्तं वीवीयुम् तत्संख्यं । प्राचिकेनदीपादीर्यव्याही- थीप्रमा-
- 24 टको [i*] कोट्टिर्नैर्योत्रनीयकापावत्त[ग्र]हो[र्]लो [मि]ति[स्ते]न

1 Read संवत्.
 2 One akshara is missing here. Read अर्द्धाचिह्नं.
 3 What look like two anusvāras on अना are probably due to faults in the stone.
 4 Some reading like अदेवैतन्नवेदित is intended here.
 5 Read संवत्.
 6 The intended reading may be प्राचार्यो तैकसाधिना . The medial vowels of ad and ya can be marked on the back of the impression.
 7 This is only a hemistich. Metre: Mātrāsamaka.
 8 See note 6, p. 335, above.

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By

M. VENKATARAMAYYA, M.A.

[The figures refer to pages: n. after a figure refers to footnotes and *add.* to additions. The following other abbreviations are also used: *ca.*=capital; *ch.*=chief; *ci.*=city; *co.*=country; *com.*=composer; C. P.=Copperplate; *chron.*=chronicle; *di.*=district or division; *do.*=ditto; *dy.*=dynasty; E.=Eastern; *engr.*=engraver; *ep.*=epithet; *f.*=female; *feud.*=feudatory; *gen.*=general; *hist.*=historical; *ins.*=inscription; *inss.*=inscriptions; *k.*=king; *l.*=locality; *lit.*=literary; *l.m.*=land-measure; *m.*=male; *min.*=minister; *mo.*=mountain; *myth.*=mythic or mythological; *n.*=name; N.=Northern; *off.*=office or official; *q.*=queen; *rel.*=religious; *r.*=river; S.=Southern; *s.a.*=same as; *sur.*=surname; *t.d.*=territorial division; *te.*=temple; *tit.*=title; *vi.*=village; W.=Western; *wk.*=work.]

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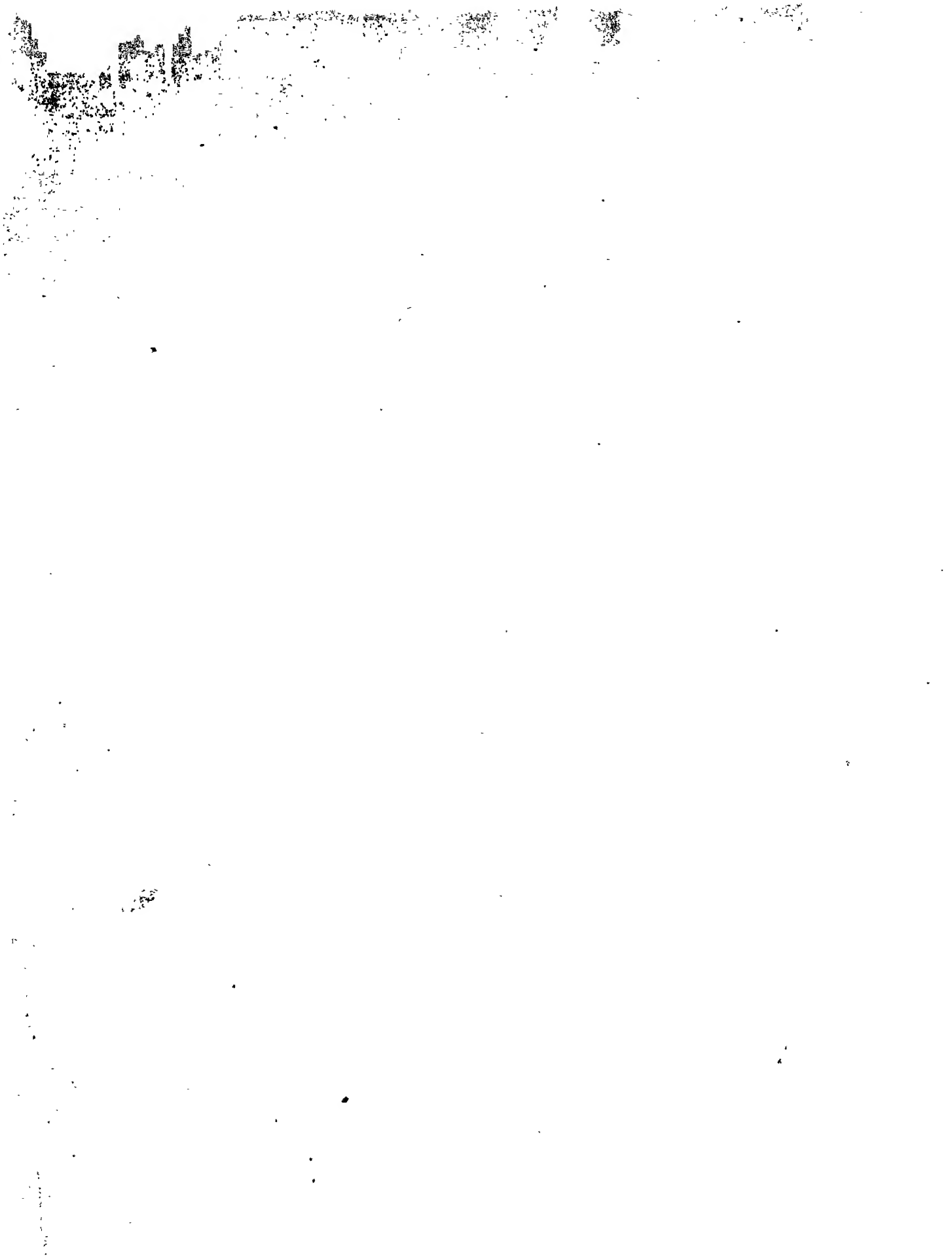
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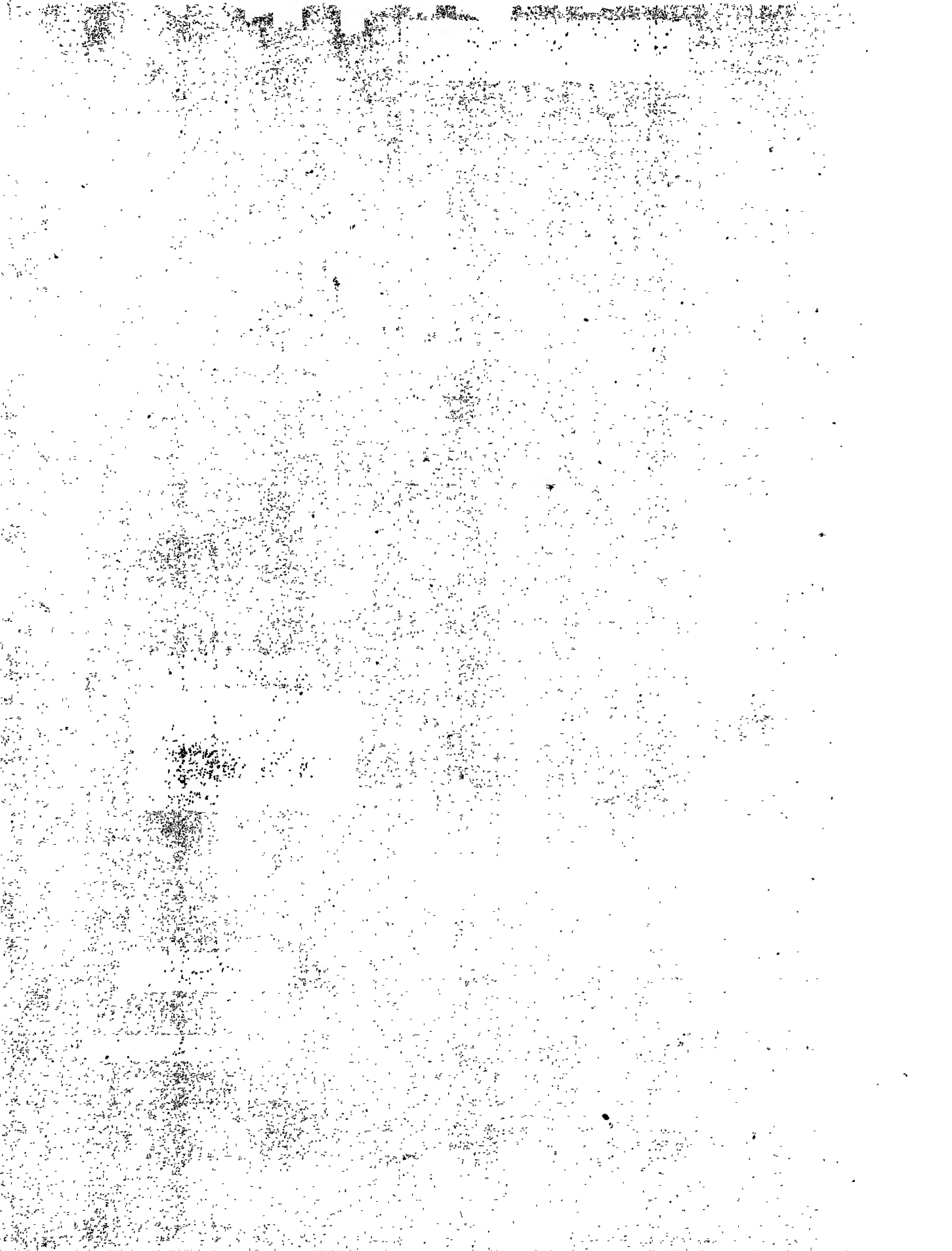
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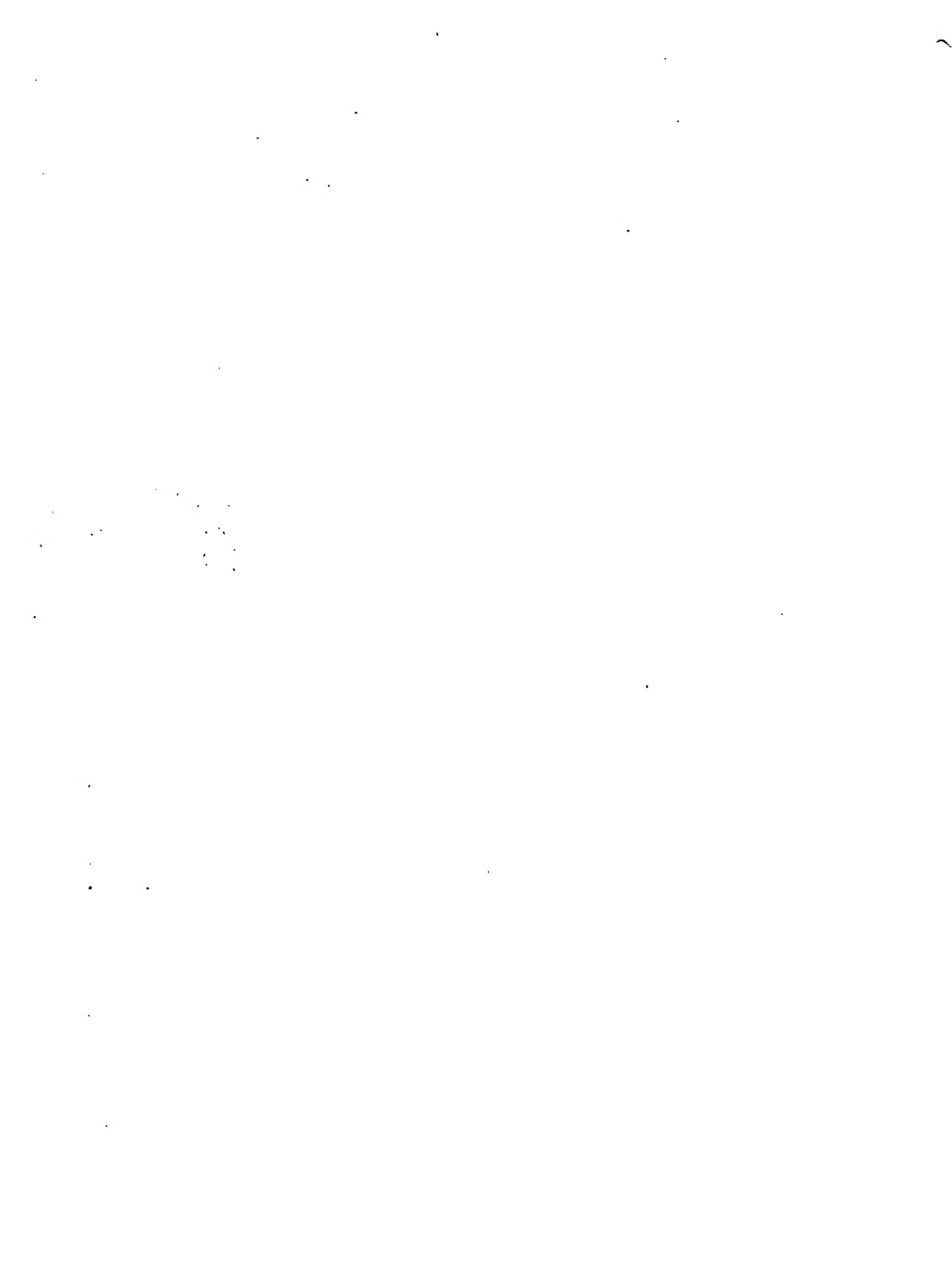
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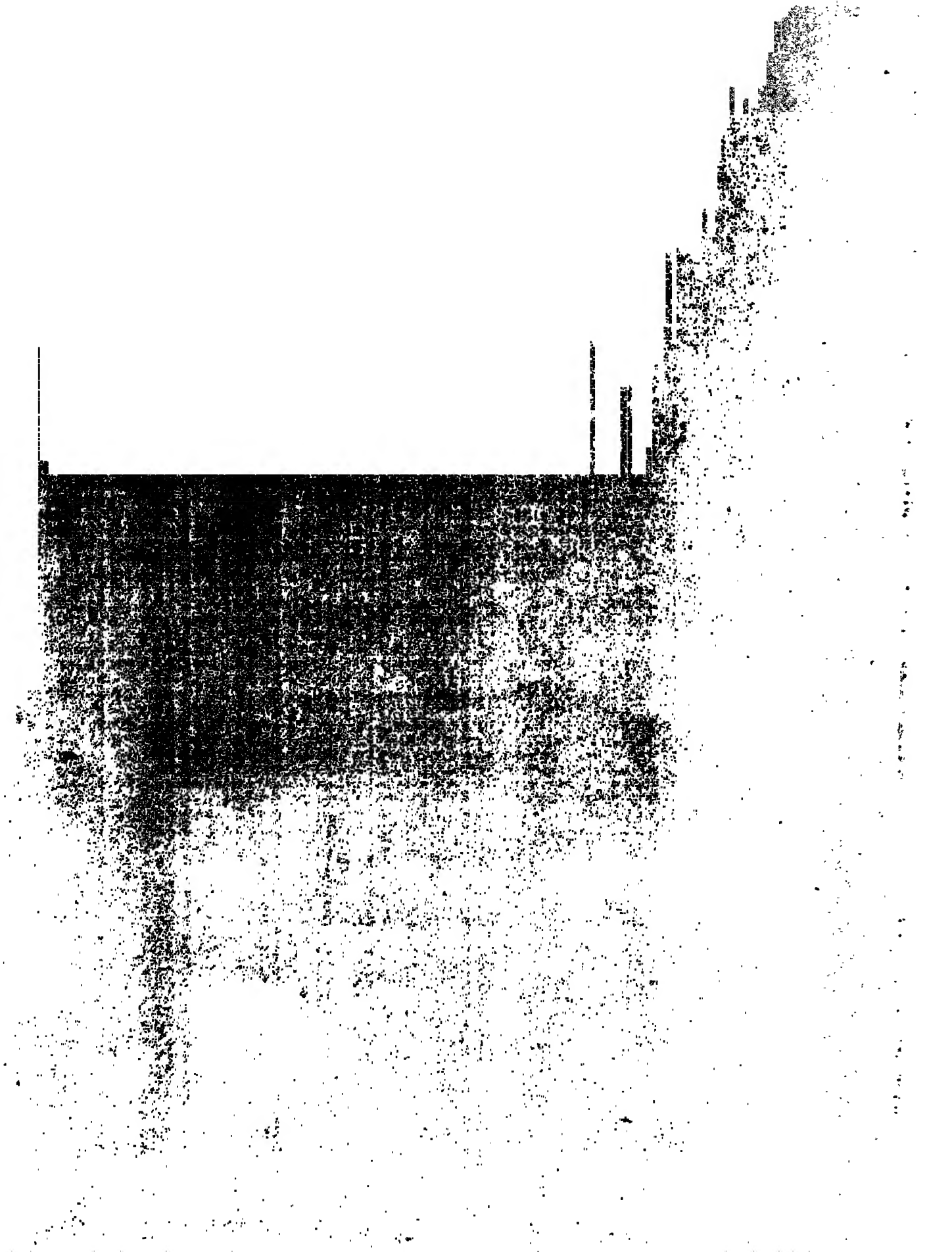


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